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Wm. J. M. Mullen

STUDENT'S HEBREW GRAMMAR.

GESENIUS' HEBREW GRAMMAR

TRANSLATED FROM RŒDIGER'S EDITION

BY

BENJ. DAVIES, LL.D.

THOROUGHLY REVISED AND ENLARGED WITH THE HELP OF
PROF. E. KAUTZSCH'S GERMAN EDITION, AND OTHER
RECENT AUTHORITIES

BY

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WITH FULL

SUBJECT, SCRIPTURE AND HEBREW INDEXES.

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New Edition.

PREFACE.

But little over a year had passed after the third edition of this grammar was issued, before both the German Editor and the English Translator finished their earthly labors. Dr. Rœdiger of Berlin died on the 15th of June 1874 and Dr. Davies of London on the 19th of July 1875, each eminent in his sphere and honored by all as painstaking and conscientious workers in the field of Biblical science.

After the decease of Prof. Rœdiger the work of revising and editing the Grammar of Gesenius was committed to Prof. E. Kautzsch, D.D., then of Basle, whose thorough scholarship and well known skill as a Hebrew teacher eminently fitted him for the task. His edition, published in 1878, has already been accepted as a standard authority among teachers, on both continents. His revision of the work of Rœdiger has been so extensive and thorough that it has become practically a new grammar, though retaining, for convenience of reference, the old divisions of chapters and sections. Hardly a sentence has remained unaltered and some whole sections have been substantially or entirely rewritten, such as the sections on the accents (§ 15), the methegh (§ 16), the daghesh euphonic (§ 20, 2) and the noun (§§ 93. 94. 95), and one new section (§ 144 a) has been added.

So radical a change in the original work has prepared the way for a corresponding thoroughness in the revision of the English edition. The endeavor has been to prepare a grammar specially adapted to the wants of English students, in all that pertains to simplicity of method and practical convenience, at the same time that it combines the best results of

modern Semitic research. For this purpose the Editor
has availed himself of the essential improvements of
Kautzsch, with such modifications of the text as were
thereby rendered necessary and has drawn from other
recent sources whatever would contribute to the real
usefulness of the work.

The notes of Dr. Davies have been retained so
far as they have not been superseded by the text in
its present shape. They are designated by the signa-
ture *Tr*.

Some hints derived from the grammars of Ewald
and Stade have also been incorporated, and a few
notes more fully illustrating certain points have been
derived from Delitzsch and others. The references
have been carefully verified, (using the corrected text
of Bær-Delitzsch upon Genesis, Job, Psalms and Isaiah),
and the 8th edition of Gesenius' Lexicon (by Mühlau
and Volck), has been constantly consulted.

A new and important feature of this edition con-
sists in the addition of very full indexes of Subjects,
of Scripture and of Hebrew words, by means of
which the entire contents of the grammar are made
available to the students. The Hebrew index will be
found especially useful, converting the grammar into
a philological clavis in which a large share of all
the difficult forms in the language may find ex-
planation.

The work has been performed in the midst of a
heavy pressure of other labors and in the accomplish-
ment of it the editor has received efficient help from
his son as an amanuensis, preparing all the copy for
the printers, and from his friend Mr. Max Meyer of
this city, a native German and an accomplished linguist,
who has revised all the translations and performed
much patient toil in the reading of proofs.

E. C. M.

Paris, August, 1880.

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OF

SEMITIC ALPHABETS;

OF

PARADIGMS

OF

VERBS AND NOUNS,

ETC.

Ancient Semitic Alphabets

Inscr. of Dibon. 9th. cent. B. C. Gram. § 2, 2 § 5, 1.	Phoenician Coins and Inscript.	New-Punic.	Old Hebr. Coins and Gems.	Sama-ritan.	Aram.-Egyptian. 5th. — 1st. cent. B. C.	Palmyra Inscript. 1st cent. B. C. — 4th. cent. A. C.	Heb. Inscr. Christ's Time.	Square Char.	Raschi.

Modern Semitic Alphabets.

Hebrew		Rabbinical	Samaritan	Syriac				Arabic				
									Final	Medial	Initial	
א	ʼ	ﬡ	Ӽ	ܐ	ܠ	—	ܐ	ا	ـا	—	ا	ʼ
ב	b, bh	℥	⅁	ܒ	ܒ	ܒ	ܒ	ب	ب	ـ	ـﺑ	b
ג	g, gh	ℷ	Υ	ܓ	ܓ	ܓ	ܓ	ت	ت	ـ	ـﺗ	t
ד	d, dh	⅂	ϛ	?	?	—	?	ث	ث	ـ	ـﺛ	th
ה	h	Ͻ	Ⅎ	ܗ	ܗ	—	ܗ	ج	ﺞ	ـﺠ	ـﺟ	j
ו	w	℩	Ⴟ	ܘ	ܘ	—	ܘ	ح	ﺢ	ـﺤ	ـﺣ	ch
ז	z	ſ	⅍	ܙ	ܙ	—	ܙ	خ	ﺦ	ـﺨ	ـﺧ	kh
ח	ch	⨅	Ħ	ܚ	ܚ	ܚ	ܚ	د	د	—	د	d
ט	ṭ	ⴷ	∇	ܛ	ܛ	ܛ	ܛ	ذ	ذ	—	ذ	dh
י	y	ˋ	⅏	ܝ	ܝ	ܝ	ܝ	ر	ر	—	ر	r
כ ך	k, kh	כ ך	ﭏ	ܟ	ܟ	ܟ	ܟ	ز	ز	—	ز	z
ל	l	ﬥ	⅃	ܠ	ܠ	ܠ	ܠ	س	س	ـ	ـ	s
מ ם	m	ס)	ﬤ	ܡ	ܡ	ܡ	ܡ	ش	ش	ـ	ـ	sh
נ ן	n	כ)	ﬢ	ܢ	ܢ	ܢ	ܢ	ص	ﺺ	ـﺼ	ـﺻ	ṣ
ס	s	ס	ﬣ	ܣ	ܣ	ܣ	ܣ	ض	ﺾ	ـﻀ	ـﺿ	ḍ
ע	ʽ	ν	∇	ܥ	ܥ	ܥ	ܥ	ط	ط	ـ	ـ	ṭ
פ ף	p, ph	ף פ	⅃	ܦ	ܦ	ܦ	ܦ	ظ	ظ	ـ	ـ	zh
צ ץ	ṣ	ץ ℥	ﬤ	ܨ	ܨ	—	ܨ	ع	ﻊ	ـ	ـ	ʽ
ק	q	ק	Ρ	ܩ	ܩ	ܩ	ܩ	غ	ﻎ	ـ	ـ	gh
ר	r	ℸ	⅁	;	;	—	;	ف	ﻒ	ـ	ـ	f
ש	sh	ע	ﬡ	ܫ	ܫ	ܫ	ܫ	ق	ﻖ	ـ	ـ	q
ת	t	ϖ	Ӽ	ܬ	ܬ	—	ܬ	ك	ﻚ	ـ	ـ	k
								ل	ل	ـ	ـ	l
								م	م	ـ	ـ	m
								ن	ن	ـ	ـ	n
								ه	ه	ـ	ـ	h
								و	و	—	و	w
								ي	ي	ـ	ـ	y

Syr. Vowels: ˊ a, ˆ e, ˵ i, ˓ o, ˒ u.

Arab. Vowels: ﹷ a, ﹻ i, ﹹ u.

Nominative of the Pronoun,

or

Separate Pronoun.

Accusative of the Pronoun,

A.

By itself.

Sing. 1. *com.* אָנֹכִי, in pause
אָנֹכִי; אֲנִי, in pause
אָנִי *I.*

נִי ;נִי ֶ—; נִי ֶ—— *me.*

2. { *m.* (אַתְּ) אַתָּה, in
pause אָתָּה
f. אַתְּ (אַתִּי) } *thou.*

ךָ; ךָ—ֶ, in p. ךָ ֶ—, ךָ ֶ—
ךְ; ךְ ֶ—; ךְ ֶ——, ךְ ֶ—— } *thee.*

3. { *m.* הוּא *he.*
f. הִיא *she.* }

הוּ, ן ;הוּ ֶ— (ה), ו ; הוֹ—ַ
him.
הָ; הָ—ֶ; הָ ֶ— *her.*

Plur. 1. *com.* אֲנַחְנוּ (נַחְנוּ),
(אֲנוּ) *we.*

נוּ ; נוּ ֶ—; נוּ ֶ— *us.*

2. { *m.* אַתֶּם
f. אַתֵּנָה, אַתֵּן } *ye.*

כֶם; כֶם—ֶ
כֵן; כֵן—ֶ } *you.*

3. { *m.* הֵמָּה, הֵם
f. הֵנָּה, הֵן } *they.*

(הֶם), ם; ם—ָ, ם—ֶ—, מוֹ—ָ*,
מוֹ—ֶ*; ם—ֶ, ם—ֵ—, מוֹ—ֵ *
them.
(הֶן), ן; ן—ָ, ן—ֵ ֶ—; ן—ֶ *them.*

or *Suffix of the Verb.*	Genitive of the Pronoun, or *Suffix of the Noun (possessive Pron.).*	
B.	**A.**	**B.**
With Nûn demonstrative.	With Nouns Singu'ar.	With Nouns Plur. & Dual.
בֶ֫ךָ־, נִי־	־ִי *my* (prop. Gen. *mei*).	־ַי *my.*
הָ־, (נֶּהָ־)	ךָ, ךְ־, in pause ךָ־ ⎱ *thy* ךָ, ךְ־, (ךְ־) ⎰ (*tui*).	ךָ־ ⎱ ךְ־ ⎰ *thy.*
not found.		
קָֽהוּ־, כּוּ־, (נוֹ)	(הֹ) וֹ, ־ֵהוּ, ו, הוּ *his* (*ejus* and *suus*).	־ָיו, ־ָו, ־ֶ֫יהוּ* *his.*
כָּ֫הַ־	הָ; ־ָהּ; הָ֫־ *her.*	־ָהָ *her.*
כּוּ־	נוּ; ־ַנוּ; (נוּ־) *our.*	־ֵ֫ינוּ *our.*
These forms	־ְכֶם; כֶם ⎱ *your.* ־ֶ֫ךְ; ךֶ ⎰	־ֵיכֶם ⎱ *your.* ־ֵיכֶן ⎰
are not found.	־ָם; הֶם; ־ָמוֹ* ⎱ *their.* ־ָן ו, הֶן, הֶן ⎰	־ֵיהֶם, ־ֵימוֹ* ⎱ *their.* ־ֵיהֶן ⎰

are rarely used, but are put here to give a full view of the analogy.

	Qăl.			*Nĭph'ăl.*	*Pĭ'ēl.*
Perf. Sing. 3. m.	*קָטַל	*כָּבֵד	*קָטֹן	*נִקְטַל	*קָטַל, קִטֵּל
3. f.	*קָטְלָה	*כָּבְדָה	*קָטְנָה	*נִקְטְלָה	*קִטְּלָה
2. m.	*קָטַ֫לְתָּ	*כָּבַ֫דְתָּ	*קָטֹ֫נְתָּ	*נִקְטַ֫לְתָּ	*קִטַּ֫לְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
1. c.	קָטַ֫לְתִּי	כָּבַ֫דְתִּי	קָטֹ֫נְתִּי	נִקְטַ֫לְתִּי	קִטַּ֫לְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ	קִטְּלוּ
2. m.	*קְטַלְתֶּם	*כְּבַדְתֶּם	*קְטָנְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
2. f.	קְטַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
1. c.	קָטַ֫לְנוּ	כָּבַ֫דְנוּ	קָטֹ֫נּוּ	נִקְטַ֫לְנוּ	קִטַּ֫לְנוּ
Inf.	*קְטֹל			*הִקָּטֵל	*קַטֵּל
Inf. absol.	*קָטוֹל			נִקְטֹל, *הִקָּטֹל	*קַטֵּל, קַטֹּל
Imp. Sing. 2. m.	*קְטֹל	*כְּבַד		*הִקָּטֵל	*קַטֵּל
2. f.	*קִטְלִי	*כִּבְדִי		*הִקָּטְלִי	*קַטְּלִי
Plur. 2. m.	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ	קַטְּלוּ
2. f.	*קְטֹ֫לְנָה	*כְּבַ֫דְנָה		*הִקָּטַ֫לְנָה	*קַטֵּ֫לְנָה
Impf. Sing. 3. m.	*יִקְטֹל	*יִכְבַּד	*יִקְטַן	*יִקָּטֵל	*יְקַטֵּל
3. f.	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
2. m.	תִּקְטֹל	תִּכְבַּד		תִּקָּטֵל	תְּקַטֵּל
2. f.	*תִּקְטְלִי	*תִּכְבְּדִי		*תִּקָּטְלִי	*תְּקַטְּלִי
1. c.	אֶקְטֹל	אֶכְבַּד		אֶקָּטֵל	אֲקַטֵּל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ		יִקָּטְלוּ	יְקַטְּלוּ
3. f.	*תִּקְטֹ֫לְנָה	*תִּכְבַּ֫דְנָה		*תִּקָּטַ֫לְנָה	*תְּקַטֵּ֫לְנָה
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקָּטְלוּ	תְּקַטְּלוּ
2. f.	תִּקְטֹ֫לְנָה	תִּכְבַּ֫דְנָה		תִּקָּטַ֫לְנָה	תְּקַטֵּ֫לְנָה
1. c.	נִקְטֹל	נִכְבַּד		נִקָּטֵל	נְקַטֵּל
Impf. Shortened (*Jussive*).					
Part. act.	*קֹטֵל	כָּבֵד	קָטֹן	*נִקְטָל	*מְקַטֵּל
pass.	*קָטוּל				

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
*קָטַל	*הִקְטִיל	*הָקְטַל	*הִתְקַטֵּל
*קָטְלָה	*הִקְטִילָה	*הָקְטְלָה	*הִתְקַטְּלָה
*קָטַלְתָּ	*הִקְטַלְתָּ	*הָקְטַלְתָּ	*הִתְקַטַּלְתָּ
קָטַלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קָטַלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטְלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קְטַלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קְטַלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
wanting	*הַקְטִיל	wanting	*הִתְקַטֵּל
*קְטֹל	*הַקְטֵל	*הָקְטֵל	הִתְקַטֵּל

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
	*הַקְטֵל		*הִתְקַטֵּל
	*הַקְטִילִי		*הִתְקַטְּלִי
wanting	הַקְטִילוּ	wanting	הִתְקַטְּלוּ
	*הַקְטֵלְנָה		*הִתְקַטֵּלְנָה

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
*יִקְטֹל	*יַקְטִיל	*יָקְטַל	*יִתְקַטֵּל
תִּקְטֹל	*תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תִּקְטֹל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
*תִּקְטְלִי	*תַּקְטִילִי	*תָּקְטְלִי	*תִּתְקַטְּלִי
אֶקְטֹל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יִקְטְלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
*תִּקְטֹלְנָה	*תַּקְטֵלְנָה	*תָּקְטַלְנָה	*תִּתְקַטֵּלְנָה
תִּקְטְלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תִּקְטֹלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
נִקְטֹל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
	*יַקְטֵל		

Pă'ăl	Hiph'îl	Höph'ăl	Hithpă'ēl
	*מַקְטִיל		*מִתְקַטֵּל
*קָטוּל / *מְקַטָּל		*מָקְטָל	

Suffixes	1 *Sing.*	2 *Sing.m.*	2 *Sing.f.*	3 *Sing.m.*
Perf. *Qăl S.* 3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ קְטָלוֹ
3. *f.*	קְטָלַתְנִי	קְטָלָתְךָ	קְטָלָתֶךְ	קְטָלַתְהוּ קְטָלָתוּ
2. *m.*	קְטַלְתַּנִי	—	—	קְטַלְתָּהוּ קְטַלְתּוֹ
2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ קְטַלְתִּיו
1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו
Plur. 3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ
2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ
1. *c.*	—	קְטַלְנוּךָ	קְטַלְנוּךְ	קְטַלְנוּהוּ
Inf. Qăl	קָטְלִי קָטְלֵנִי	קָטְלְךָ קָטְלֶךָ	קָטְלֵךְ	קָטְלוֹ
Imp. Qăl 2. *m. sing.*	קָטְלֵנִי	—	—	קָטְלֵהוּ
Impf. Qăl 3. *m. sing.*	יִקְטְלֵנִי	יִקְטָלְךָ	יִקְטְלֵךְ	יִקְטְלֵהוּ
3. *m. with Nûn demonstrative.*	יִקְטְלֵנִּי	יִקְטְלֶךָּ	—	יִקְטְלֶנּוּ
3. *m. plur.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ
Perf. Pi'ēl 3. *m. sing.*	קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ

3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Plur. f.*
קְטָלָהּ	קְטָלָנוּ	קְטַלְכֶם	[קְטַלְכֶן]	קְטָלָם	קְטָלָן
קְטָלַתָּה	קְטָלַתְנוּ	wanting	wanting	קְטָלָתַם	קְטָלָתַן
קְטַלְתָּהּ	קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּיהָ	קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
קְטַלְתִּיהָ / קְטָלוּהָ / קְטַלְתּוּהָ / קְטַלְנוּהָ	— / קְטָלוּנוּ / קְטַלְתּוּנוּ / —	קְטַלְתִּיכֶם / wanting / — / קְטַלְנוּכֶם	קְטַלְתִּיכֶן / wanting / — / קְטַלְנוּכֶן	קְטַלְתִּים / קְטָלוּם / קְטַלְתּוּם / קְטַלְנוּם	קְטַלְתִּין / קְטָלוּן / קְטַלְתּוּן / קְטַלְנוּן
קְטָלָהּ	קָטְלָנוּ	קְטָלְכֶם / קְטָלְכֶם	קְטָלְכֶן / קְטָלְכֶן	קָטְלָם	קָטְלָן
קִטְּלֶהָ / קִטְּלָהּ	קִטְּלָנוּ	—	—	קִטְּלֵם	—
יְקַטְּלֶהָ / יְקַטְּלָהּ	יְקַטְּלֵנוּ	יְקַטְּלְכֶם	יְקַטְּלְכֶן	יְקַטְּלֵם	יְקַטְּלֵן
יְקַטְּלֶנָּה	יְקַטְּלֶנּוּ	—	—	—	—
יְקַטְּלוּהָ	יְקַטְּלוּנוּ	יְקַטְּלוּכֶם	יְקַטְּלוּכֶן	יְקַטְּלוּם	יְקַטְּלוּן
קְטָלָהּ	קְטָלָנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן

	Qăl.		Nĭph'ăl.	Hĭph'îl.	Hŏph'ăl.
Pfrf. S. 3.m.	עָמַד		*נֶעֱמַד	*הֶעֱמִיד	*הָעֳמַד
3.f.	עָמְדָה		*נֶעֶמְרָה	הֶעֱמִידָה	*הָעֳמְדָה
2.m.	עָמַדְתָּ		נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעֳמַדְתָּ
2.f.	עָמַדְתְּ		נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ
1.c.	עָמַדְתִּי		נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעֳמַדְתִּי
Plur. 3.c.	עָמְדוּ		נֶעֶמְדוּ	הֶעֱמִידוּ	הָעֳמְדוּ
2.m.	*עֲמַדְתֶּם		נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם
2.f.	*עֲמַדְתֶּן		נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן
1.c.	עֲמַדְנוּ		נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעֳמַדְנוּ
Inf.	*עֲמֹד		הֵעָמֵד	*הַעֲמִיד	
Inf. absol.	עָמוֹד		*נַעֲמוֹד	*הַעֲמֵד	*הָעֳמֵד
Imp. S. 2.m.	*עֲמֹד	*חֲזַק	*הֵעָמֵד	הַעֲמֵד	
2.f.	עִמְדִי	חִזְקִי	הֵעָמְדִי	הַעֲמִידִי	wanting
Pl. 2.m.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	
2.f.	*עֲמֹדְנָה	*חֲזֹקְנָה	הֵעָמַדְנָה	הַעֲמֵדְנָה	
Impf. S. 3.m.	*יַעֲמֹד	*יֶחֱזַק	*יֵעָמֵד	יַעֲמִיד	*יָעֳמַד
3.f.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2.m.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד
2.f.	*תַּעֲמְדִי	*תֶּחֱזְקִי	תֵּעָמְדִי	תַּעֲמִידִי	*תָּעֳמְדִי
1.c.	*אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד	אַעֲמִיד	אָעֳמַד
Plur. 3.m.	*יַעַמְדוּ	*יֶחֶזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעֳמְדוּ
3.f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
2.m.	תַּעַמְדוּ	תֶּחֶזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעֳמְדוּ
2.f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
1.c.	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד	נַעֲמִיד	נָעֳמַד
Impf. shortened (Jussive).				יַעֲמֵד	
Part. act.	עֹמֵד		*נֶעֱמָד	*מַעֲמִיד	
pass.	עָמוּד				*מָעֳמָד

	Qăl.	Nĭph'ăl.	Pĭ'ēl.	Pŭ'ăl.	Hithpă'ēl.
PERF. S. 3.m.	שָׁחַט	נִשְׁחַט	*בֵּרֵךְ	*בֹּרַךְ	*הִתְבָּרֵךְ
3. f.	*שָׁ֫חֲטָה	*נִשְׁחֲטָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרְכָה
2. m.	שָׁחַ֫טְתָּ	נִשְׁחַ֫טְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַ֫כְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַ֫טְתִּי	נִשְׁחַ֫טְתִּי	בֵּרַ֫כְתִּי	בֹּרַ֫כְתִּי	הִתְבָּרַ֫כְתִּי
Plur. 3. c.	*שָׁחֲטוּ	*נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
2.m.	שְׁחַטְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. f.	שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַ֫טְנוּ	נִשְׁחַ֫טְנוּ	בֵּרַ֫כְנוּ	בֹּרַ֫כְנוּ	הִתְבָּרַ֫כְנוּ

| INF. | שְׁחֹט | הִשָּׁחֵט | *בָּרֵךְ | wanting | *הִתְבָּרֵךְ |
| INF. absol. | שָׁחוֹט | נִשְׁחוֹט | *בָּרֵךְ | | |

IMP. S. 2.m.	*שְׁחַט	הִשָּׁחֵט	*בָּרֵךְ		*הִתְבָּרֵךְ
2. f.	*שַׁחֲטִי	*הִשָּׁחֲטִי	*בָּרְכִי	wanting	הִתְבָּרְכִי
Pl. 2.m.	שַׁחֲטוּ	הִשָּׁחֲטוּ	בָּרְכוּ		הִתְבָּרְכוּ
2. f.	שְׁחַ֫טְנָה	הִשָּׁחַ֫טְנָה	בָּרֵ֫כְנָה		הִתְבָּרֵ֫כְנָה

IMPF. S. 3.m.	*יִשְׁחַט	יִשָּׁחֵט	*יְבָרֵךְ	*יְבֹרַךְ	*יִתְבָּרֵךְ
3. f.	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2.m.	תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2. f.	*תִּשְׁחֲטִי	*תִּשָּׁחֲטִי	תְּבָרְכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
1. c.	אֶשְׁחַט	אֶשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
Plur. 3.m.	יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
3. f.	תִּשְׁחַ֫טְנָה	תִּשָּׁחַ֫טְנָה	תְּבָרֵ֫כְנָה	תְּבֹרַ֫כְנָה	תִּתְבָּרֵ֫כְנָה
2.m.	תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
2. f.	תִּשְׁחַ֫טְנָה	תִּשָּׁחַ֫טְנָה	תְּבָרֵ֫כְנָה	תְּבֹרַ֫כְנָה	תִּתְבָּרֵ֫כְנָה
1. c.	נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ

IMPF. with Suff. יִשְׁחָטֵ֫הוּ

| PART. act. | שֹׁחֵט | נִשְׁחָט | *מְבָרֵךְ | | *מִתְבָּרֵךְ |
| pass. | שָׁחוּט | | | *מְבֹרָךְ | |

	Qắl.	Nĭphăl.	Pĭēl.
PERF. S. 3. m.	*שָׁלַח	נִשְׁלַח	*שִׁלַּח
3. f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. f.	*שָׁלַחַתְּ	*נִשְׁלַחַתְּ	*שִׁלַּחַתְּ
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. m.	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	*שְׁלֹחַ	*הִשָּׁלַח	*שַׁלַּח
INF. absol.	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
IMP. S. 2. m.	*שְׁלַח	*הִשָּׁלַח	*שַׁלַּח
2. f.	שִׁלְחִי	הִשָּׁלְחִי	*שַׁלְּחִי
Plur. 2. m.	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
2. f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	*שַׁלַּחְנָה
IMPF. S. 3. m.	*יִשְׁלַח	*יִשָּׁלַח	*יְשַׁלַּח
3. f.	תִּשְׁלַח	תִּשָּׁלַח	*תְּשַׁלַּח
2. m.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
2. f.	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
1. c.	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur. 3. m.	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
3. f.	*תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	*תְּשַׁלַּחְנָה
2. m.	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
1. c.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
IMPF. shortened (Jussive).			
IMPF. with Suff.	יִשְׁלָחֵנִי		
PART. act.	*שֹׁלֵחַ	נִשְׁלָח	*מְשַׁלֵּחַ
pass.	*שָׁלוּחַ		

Pă'ăl.	Hĭph'îl.	Hŏph'ăl.	Hĭthpă'ēl.
שֻׁלַּח	*הִשְׁלִיחַ	הָשְׁלַח	*הִשְׁתַּלַּח
שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	*הִשְׁתַּלְּחָה
שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
*שֻׁלַּחַתְּ	*הִשְׁלַחַתְּ	*הָשְׁלַחַתְּ	*הִשְׁתַּלַּחַתְּ
שֻׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שֻׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
שֻׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שֻׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שֻׁלַּחְנוּ	הִשְׁלַחְנוּ	הָשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
	*הַשְׁלִיחַ		*הִשְׁתַּלַּח
	*הַשְׁלֵחַ	*הָשְׁלֵחַ	
wanting	הַשְׁלַח	wanting	*הִשְׁתַּלַּח
	הַשְׁלִיחִי		הִשְׁתַּלְּחִי
	הַשְׁלִיחוּ		הִשְׁתַּלְּחוּ
	הַשְׁלַחְנָה		*הִשְׁתַּלַּחְנָה
יְשֻׁלַּח	*יַשְׁלִיחַ	יֻשְׁלַח	יִשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תֻּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלַּח	תַּשְׁלִיחַ	תֻּשְׁלַח	תִּשְׁתַּלַּח
תְּשֻׁלְּחִי	תַּשְׁלִיחִי	תֻּשְׁלְחִי	תִּשְׁתַּלְּחִי
אֲשֻׁלַּח	אַשְׁלִיחַ	אֻשְׁלַח	אֶשְׁתַּלַּח
יְשֻׁלְּחוּ	יַשְׁלִיחוּ	יֻשְׁלְחוּ	יִשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תֻּשְׁלַחְנָה	*תִּשְׁתַּלַּחְנָה
תְּשֻׁלְּחוּ	תַּשְׁלִיחוּ	תֻּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
תְּשֻׁלַּחְנָה	תַּשְׁלַחְנָה	תֻּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נְשֻׁלַּח	נַשְׁלִיחַ	נֻשְׁלַח	נִשְׁתַּלַּח
	יַשְׁלַח		
	*מַשְׁלִיחַ		*מִשְׁתַּלֵּחַ
מְשֻׁלָּח		מָשְׁלָח	

	Qăl.	Nĭphȧl.	Hĭphîl.
Perf. Sing. 3.m.	*סַב	*נָסַב	*הֵסֵב
3.f.	סַבָּה	*נָסַבָּה	*הֵסַבָּה
2.m.	*סַבּוֹתָ	*נְסַבּוֹתָ	*הֲסִבּוֹתָ
2.f.	סַבּוֹת	נְסַבּוֹת	הֲסִבּוֹת
1.c.	סַבּוֹתִי	נְסַבּוֹתִי	הֲסִבּוֹתִי
Plur. 3.c.	סַבּוּ	נָסַבּוּ	הֵסֵבּוּ
2.m.	סַבּוֹתֶם	נְסַבּוֹתֶם	הֲסִבּוֹתֶם
2.f.	סַבּוֹתֶן	נְסַבּוֹתֶן	הֲסִבּוֹתֶן
1.c.	סַבּוֹנוּ	נְסַבּוֹנוּ	הֲסִבּוֹנוּ
Inf.	*סֹב	*הִסַּב	*הָסֵב
Inf. absol.	סָבוֹב	הִסּוֹב	הָסֵב
Imp. Sing. 2.m.	*סֹב	הִסַּב	*הָסֵב
2.f.	סֹבִּי	*הִסַּבִּי	הָסֵבִּי
Plur. 2.m.	סֹבּוּ	הִסַּבּוּ	הָסֵבּוּ
2.f.	*סֻבֶּינָה	*הִסַּבֶּינָה	*הֲסִבֶּינָה

	Qăl.		Nĭphȧl.	Hĭphîl.
Impf. Sing. 3.m.	*יָסֹב	*יִסֹּב	*יִסַּב	יָסֵב *יְסֵב
3.f.	תָּסֹב	תִּסֹּב	תִּסַּב	תָּסֵב
2.m.	תָּסֹב	תִּסֹּב	תִּסַּב	תָּסֵב
2.f.	*תָּסֹבִּי	תִּסֹּבִּי	*תִּסַּבִּי	*תָּסֵבִּי
1.c.	אָסֹב	אֶסֹּב	אֶסַּב	אָסֵב
Plur. 3.m.	יָסֹבּוּ	יִסֹּבּוּ	יִסַּבּוּ	יָסֵבּוּ
3.f.	*תִּסֻבֶּינָה	תִּסֹּבְנָה	*תִּסַּבֶּינָה	*תָּסֻבֶּינָה
2.m.	תָּסֹבּוּ	תִּסֹּבּוּ	תִּסַּבּוּ	תָּסֵבּוּ
2.f.	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבֶּינָה	תְּסֻבֶּינָה
1.c.	נָסֹב	נִסֹּב	נִסַּב	נָסֵב
Impf. with Wāw consec.	*וַיָּסָב			וַיָּסֶב
Impf. with Suff.	*יְסָבֵּנִי			*יְסָבֵּנִי (יְסִבְכֶם)
Part. act.	סֹבֵב		נָסָב	*מֵסֵב
pass.	*סָבוּב			

Hôphʿăl	Pôʿēl	Pôʿăl	Hithpôʿēl
*הוּסַב	*סוֹבֵב	*סוֹבַב	הִסְתּוֹבֵב
הוּסַבָּה	סוֹבְבָה	סוֹבֲבָה	הִסְתּוֹבֲבָה
הוּסַבּוֹתָ	סוֹבַבְתָּ	סִבַבְתָּ	הִסְתּוֹבַבְתָּ
הוּסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	הִסְתּוֹבַבְתְּ
הוּסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	הִסְתּוֹבַבְתִּי
הוּסַבּוּ	סוֹבֲבוּ	סוֹבֲבוּ	הִסְתּוֹבֲבוּ
הוּסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הִסְתּוֹבַבְתֶּם
הוּסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הִסְתּוֹבַבְתֶּן
הוּסַבּוּנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הִסְתּוֹבַבְנוּ
	סוֹבֵב		הִסְתּוֹבֵב
	סוֹבֵב	סוֹבַב	
	סוֹבֵב		הִסְתּוֹבֵב
wanting	סוֹבְבִי	wanting	הִסְתּוֹבְבִי
	סוֹבְבוּ		הִסְתּוֹבְבוּ
	סוֹבֵבְנָה		הִסְתּוֹבֵבְנָה
יָסַב *יוּסַב	יְסוֹבֵב	יְסוֹבַב	יִסְתּוֹבֵב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תִּסְתּוֹבֵב
תּוּסַב	תְּסוֹבֵב	תְּסוֹבַב	תִּסְתּוֹבֵב
*תּוּסַבִּי	תְּסוֹבְבִי	תְּסוֹבֲבִי	תִּסְתּוֹבְבִי
אוּסַב	אֲסוֹבֵב	אֲסוֹבַב	אֶסְתּוֹבֵב
יוּסַבּוּ	יְסוֹבְבוּ	יְסוֹבֲבוּ	יִסְתּוֹבְבוּ
*תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תִּסְתּוֹבֵבְנָה
תּוּסַבּוּ	תְּסוֹבְבוּ	תְּסוֹבֲבוּ	תִּסְתּוֹבְבוּ
תּוּסַבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה	תִּסְתּוֹבֵבְנָה
נוּסַב	נְסוֹבֵב	נְסוֹבַב	נִסְתּוֹבֵב
	יְסוֹבְבִי		
	מְסוֹבֵב		מִסְתּוֹבֵב
*מוּסָב		מְסוֹבָב	

	Qăl.			Nĭphʿăl.	Hĭphʿîl.	Hŏphʿăl.
PERF. Sing. 3.m.	נָגַשׁ	נָפַל	נָתַן	*נִגַּשׁ	*הִגִּישׁ	*הֻגַּשׁ
3.f.	etc.	etc.	נָתְנָה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
2.m.			נָתַתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
2.f.			נָתַתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
1.c.	regular		נָתַתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
Plur. 3.c.			נָתְנוּ	נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
2.m.			נְתַתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
2.f.			נְתַתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
1.c.			נָתַנּוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
INF.	*נִגֶּשֶׁת	*נִפֹּל	תֵּת	הִנָּגֵשׁ	*הִגִּישׁ	*הֻגַּשׁ
INF. absol.	נָגוֹשׁ	נָפוֹל	נָתוֹן	הִנָּגֹשׁ	*הַגֵּשׁ	*הֻגֵּשׁ
IMP. Sing. 2.m.	*גַּשׁ	נְפֹל	תֵּן	הִנָּגֵשׁ	*הַגֵּשׁ	
2.f.	גְּשִׁי	נִפְלִי	תְּנִי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
Plur. 2.m.	גְּשׁוּ	נִפְלוּ	תְּנוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
2.f.	גֵּשְׁנָה	נְפֹלְנָה	תֵּנָּה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה	
IMPF. Sing. 3.m.	יִגַּשׁ	יִפֹּל	יִתֵּן	יִנָּגֵשׁ	*יַגִּישׁ	*יֻגַּשׁ
3.f.	תִּגַּשׁ	תִּפֹּל	תִּתֵּן	etc.	תַּגִּישׁ	תֻּגַּשׁ
2.m.	תִּגַּשׁ	תִּפֹּל	תִּתֵּן		תַּגִּישׁ	תֻּגַּשׁ
2.f.	תִּגְּשִׁי	תִּפְּלִי	תִּתְּנִי		תַּגִּישִׁי	תֻּגְּשִׁי
1.c.	אֶגַּשׁ	אֶפֹּל	אֶתֵּן		אַגִּישׁ	אֻגַּשׁ
Plur. 3.m.	יִגְּשׁוּ	יִפְּלוּ	יִתְּנוּ	regu-	יַגִּישׁוּ	יֻגְּשׁוּ
3.f.	תִּגַּשְׁנָה	תִּפֹּלְנָה	תִּתֵּנָּה	lar.	תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
2.m.	תִּגְּשׁוּ	תִּפְּלוּ	תִּתְּנוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
2.f.	תִּגַּשְׁנָה	תִּפֹּלְנָה	תִּתֵּנָּה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
1.c.	נִגַּשׁ	נִפֹּל	נִתֵּן		נַגִּישׁ	נֻגַּשׁ
IMPF. shortened (Jussive).					*יַגֵּשׁ	
PART. act.	נֹגֵשׁ	נֹפֵל	נֹתֵן	*נִגָּשׁ	*מַגִּישׁ	
pass.	נָגוּשׁ	—	נָתוּן			*מֻגָּשׁ

	Qăl.	*Nĭphăl.*	*Hĭphîl.*	*Hŏphăl.*
Perf.	אָכַל	*נֶאֱכַל	*הֶאֱכִיל	*הָאֳכַל

As the Verb *Pe Guttural*, Paradigm D.

		Qăl.	*Nĭphăl.*	*Hĭphîl.*	*Hŏphăl.*
Inf.		*אֱכֹל	הֵאָכֵל	הַאֲכִיל	הָאֳכַל
Inf. absol.		אָכוֹל	הֵאָכֹל	wanting	wanting
Imp. Sing.	2. *m.*	*אֱכֹל	הֵאָכֵל	הַאֲכֵל	
	2. *f.*	אִכְלִי	etc.	etc.	
Plur.	2. *m.*	אִכְלוּ			wanting
	2. *f.*	אֱכֹלְנָה			
Impf. Sing.	3. *m.*	*יֹאכַל (in P. יֹאכֵל)	*יֵאָכֵל	*יַאֲכִיל	*יָאֳכַל
	3. *f.*	תֹּאכַל	etc.	etc.	etc.
	2. *m.*	תֹּאכַל			
	2. *f.*	תֹּאכְלִי			
	1. *c.*	*אֹכַל			
Plur.	3. *m.*	יֹאכְלוּ			
	3. *f.*	תֹּאכַלְנָה			
	2. *m.*	תֹּאכְלוּ			
	2. *f.*	תֹּאכַלְנָה			
	1. *c.*	נֹאכַל			
Impf. with Wāw consecutive.		*וַיֹּאמֶר, וַיֹּאכַל			
Part. act.		אֹכֵל	נֶאֱכָל	מַאֲכִיל	
pass.		אָכוּל			מָאֳכָל

b

	Qăl.		Nĭphʿăl
Perf. Sing. 3. *m.*	יָשַׁב		*נוֹשַׁב
3. *f.*			*נוֹשְׁבָה
2. *m.*			נוֹשַׁבְתָּ
2. *f.*	regular		נוֹשַׁבְתְּ
1. *c.*			נוֹשַׁבְתִּי
Plur. 3. *c.*			נוֹשְׁבוּ
2. *m.*			נוֹשַׁבְתֶּם
2. *f.*			נוֹשַׁבְתֶּן
1. *c.*			נוֹשַׁבְנוּ
Inf.	יְסֹד, *שֶׁבֶת		*הִוָּשֵׁב
Inf. absol.	יָשׁוֹב		wanting
Imp. Sing. 2. *m.*	*שֵׁב	*יְרַשׁ	*הִוָּשֵׁב
2. *f.*	שְׁבִי	יְרְשִׁי	הִוָּשְׁבִי
Plur. 2. *m.*	שְׁבוּ	יְרְשׁוּ	הִוָּשְׁבוּ
2. *f.*	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשַׁבְנָה
Impf. Sing. 3. *m.*	*יֵשֵׁב	*יִירַשׁ	*יִוָּשֵׁב
3. *f.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. *m.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. *f.*	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
1. *c.*	אֵשֵׁב	אִירַשׁ	*אִוָּשֵׁב
Plur. 3. *m.*	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
3. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
2. *m.*	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
2. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
1. *c.*	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב
Impf. shortened (*Jussive*).			
Impf. with Wāw consec.	*וַיֵּשֶׁב		
Part. act.	יֹשֵׁב		*נוֹשָׁב
pass	יָשׁוּב		

Hiphîl.	Hŏphăl.	Qăl.	Hiphîl.
*הוֹשִׁיב	*הוּשַׁב	יָטַב	*הֵיטִיב
הוֹשִׁיבָה	הוּשְׁבָה		הֵיטִיבָה
הוֹשַׁבְתָּ	הוּשַׁבְתָּ		הֵיטַבְתָּ
הוֹשַׁבְתְּ	הוּשַׁבְתְּ		הֵיטַבְתְּ
הוֹשַׁבְתִּי	הוּשַׁבְתִּי	regular.	הֵיטַבְתִּי
הוֹשִׁיבוּ	הוּשְׁבוּ		הֵיטִיבוּ
הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם		הֵיטַבְתֶּם
הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן		הֵיטַבְתֶּן
הוֹשַׁבְנוּ	הוּשַׁבְנוּ		הֵיטַבְנוּ
*הוֹשֵׁיב	*הוּשַׁב	יְטֹב	*הֵיטִיב
*הוֹשֵׁב		יָטוֹב	*הֵיטֵב
*הוֹשֵׁב		יְטַב	*הֵיטֵב
הוֹשִׁיבִי	wanting	יִטְבִי	הֵיטִיבִי
הוֹשִׁיבוּ		יִטְבוּ	הֵיטִיבוּ
הוֹשִׁיבְנָה		יְטַבְנָה	הֵיטִבְנָה
*יוֹשִׁיב	*יוּשַׁב	*יִיטַב	*יֵיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיב	תּוּשַׁב	תִּיטַב	תֵּיטִיב
תּוֹשִׁיבִי	תּוּשְׁבִי	תִּיטְבִי	תֵּיטִיבִי
אוֹשִׁיב	אוּשַׁב	אִיטַב	אֵיטִיב
יוֹשִׁיבוּ	יוּשְׁבוּ	יִיטְבוּ	יֵיטִיבוּ
תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
תּוֹשִׁיבוּ	תּוּשְׁבוּ	תִּיטְבוּ	תֵּיטִיבוּ
תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
נוֹשִׁיב	נוּשַׁב	נִיטַב	נֵיטִיב
*יוֹשֵׁב			יֵיטֵב
*וַיּוֹשֶׁב		וַיִּיקֶץ, וַיִּיטַב	וַיֵּיטֶב
*מוֹשִׁיב		יֹטֵב	מֵיטִיב
	*מוּשָׁב	יָטוּב	

	Qăl.			*Nĭphʿăl.*	*Hĭphʿîl.*	*Hŏphʿăl.*
Perf. S. 3.m.	*קָם	*מֵת	בֹּשׁ	*נָקוֹם	*הֵקִים	*הוּקַם
3. f.	*קָ֫מָה	*מֵ֫תָה	בֹּ֫שָׁה	*נָק֫וֹמָה	*הֵקִ֫ימָה	*הוּקְמָה
2. m.	*קַ֫מְתָּ	*מַ֫תָּה	בֹּ֫שְׁתָּ	*נְקוּמֹ֫ותָ	*הֲקִימֹ֫ותָ	*הוּקַ֫מְתָּ
2. f.	קַמְתְּ	מַתְּ	בֹּשְׁתְּ	נְקוּמוֹת	הֲקִימוֹת	הוּקַמְתְּ
1. c.	קַ֫מְתִּי	מַ֫תִּי	בֹּ֫שְׁתִּי	נְקוּמֹ֫ותִי	הֲקִימֹ֫ותִי	הוּקַ֫מְתִּי
Plur. 3. c.	קָ֫מוּ	מֵ֫תוּ	בֹּ֫שׁוּ	נָק֫וֹמוּ	הֵקִ֫ימוּ	הוּקְמוּ
2. m.	קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	נְקוּמֹותֶם	הֲקִימֹותֶם	הוּקַמְתֶּם
2. f.	קַבְתֶּן	בַּתֶּן	בָּשְׁתֶּן	נְקוּמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
1. c.	קַ֫מְנוּ	מַ֫תְנוּ	בֹּשְׁנוּ	נְקוּמֹ֫ונוּ	הֲקִימֹ֫ונוּ	הוּקַ֫מְנוּ
Inf.	*קוּם		בּוֹשׁ	*הָקוֹם	*הָקִים	*הוּקַם
Inf. absol.	*קוֹם			*הִקּוֹם	*הָקֵם	
Imp. S. 2. m.	*קוּם			*הִקּוֹם	*הָקֵם	
2. f.	*ק֫וּמִי			*הִקּ֫וֹמִי	*הָקִ֫ימִי	wanting
Pl. 2. m.	ק֫וּמוּ			הִקּ֫וֹמוּ	הָקִ֫ימוּ	
2. f.	*קֹ֫מְנָה			הִקָּמֶ֫נָה	הָקֵ֫מְנָה	
Impf. S. 3. m.	*יָק֫וּם	יֵבֹשׁ	*יִקּוֹם	*יָקִים	*יוּקַם
3. f.	תָּקוּם	תֵּבֹשׁ	תִּקּוֹם	תָּקִים	תּוּקַם
2. m.	תָּקוּם	etc.	תִּקּוֹם	תָּקִים	תּוּקַם
2. f.	*תָּק֫וּמִי		*תִּקּ֫וֹמִי	*תָּקִ֫ימִי	תּוּקְמִי
1. c.	אָקוּם		אֶקּוֹם	אָקִים	אוּקַם
Plur. 3. m.	יָק֫וּמוּ		יִקּ֫וֹמוּ	יָקִ֫ימוּ	יוּקְמוּ
3. f.	*תְּקוּמֶ֫ינָה		תִּקֹּמֶ֫נָה	*תָּקֵ֫מְנָה	תּוּקַ֫מְנָה
2. m.	תָּק֫וּמוּ		תִּקֹּומוּ	תָּקִ֫ימוּ	תּוּקְמוּ
2. f.	*תְּקוּמֶ֫ינָה		תִּקֹּמֶ֫נָה	תָּקֵ֫מְנָה	תּוּקַ֫מְנָה
1. c.	נָקוּם		נִקּוֹם	נָקִים	נוּקַם
Impf. shortened.	יָקֹם			*יָקֵם	.
Impf. with ו consec.	*וַיָּ֫קָם, וַיָּ֫קֶם			*וַיָּ֫קֶם	
Impf. with Suff.	*יְקִימֵ֫נִי			*יְקִימֵ֫נִי	
Part. act.	*קָם	בֹּשׁ	*נָקוֹם	*מֵקִים	
pass.	*קוּם				*מוּקָם

Pĭʿlēl.	Pŭʿlăl.	Qăl.		Niphʿăl.
*קוֹמֵם	*קוֹמַם	*בִּין	*בָּן	*נָבוֹן
קוֹמְמָה	קוֹמְמָה	*בִּינָה	*בָּנָה	נָבוֹנָה
קוֹמַמְתָּ	קוֹמַמְתָּ	*בִּינוֹתָ	*בַּנְתָּ	נְבוּנוֹתָ
קוֹמַמְתְּ	קוֹמַמְתְּ	בִּינוֹת	בַּנְתְּ	נְבוּנוֹת
קוֹמַמְתִּי	קוֹמַמְתִּי	בִּילוֹתִי	בַּלֹתִי	נְבוּלֹתִי
קוֹמְמוּ	קוֹמְמוּ	בִּינוּ	בָּנוּ	נָבֹנוּ
קוֹמַמְתֶּם	קוֹמַמְתֶּם	בִּינוֹתֶם	בַּנְתֶּם	נְבוּנוֹתֶם
קוֹמַמְתֶּן	קוֹמַמְתֶּן	בִּינוֹתֶן	בַּנְתֶּן	נְבוּנוֹתֶן
קוֹמַמְנוּ	קוֹמַמְנוּ	בִּינוֹנוּ	בַּנּוּ	נְבוּנוֹנוּ
קוֹמֵם		*בִּין *בֹּן		הִבּוֹן הִבּוֹן
קוֹמֵם		*בִּין		הִבּוֹן
קוֹמְמִי	wanting	בִּינִי		as
קוֹמְמוּ		בִּינוּ		הָקוֹם
קוֹמֵמְנָה		—		
יְקוֹמֵם	יְקוֹמַם	*יָבִין		יִבּוֹן
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		as
תְּקוֹמֵם	תְּקוֹמַם	תָּבִין		יָקוֹם
תְּקוֹמְמִי	תְּקוֹמְמִי	תָּבִינִי		
אֲקוֹמֵם	אֲקוֹמַם	אָבִין		
יְקוֹמְמוּ	יְקוֹמְמוּ	יָבִינוּ		
תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	*תְּבִינֶינָה		
תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּבִינוּ		
תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה		
נְקוֹמֵם	נְקוֹמַם	נָבִין		
		*יָבֵן *וַיָּבֶן		
		*יְבִינֵנִי		
מְקוֹמֵם		*בָּן *בוֹן		נָבוֹן
	מְקוֹמָם			

		Qăl.		*Nïphʻăl.*	*Pïʻēl.*
Perf. Sing. 3. *m.*		*מָצָא	מָלֵא	*נִמְצָא	מִצֵּא
	3. *f.*	מָצְאָה	מָלְאָה	נִמְצְאָה	מִצְּאָה
	2. *m.*	*מָצָאתָ	מָלֵאתָ	*נִמְצֵאתָ	*מִצֵּאתָ
	2. *f.*	מָצָאת	מָלֵאת	נִמְצֵאת	מִצֵּאת
	1. *c.*	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur. 3. *c.*		מָצְאוּ	מָלְאוּ	נִמְצְאוּ	מִצְּאוּ
	2. *m.*	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
	2. *f.*	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
	1. *c.*	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Inf.		מְצֹא		הִמָּצֵא	מַצֵּא
Inf. absol.		מָצוֹא		נִמְצֹא	מַצֹּא
Imp. Sing. 2. *m.*		*מְצָא		הִמָּצֵא	מַצֵּא
	2. *f.*	מִצְאִי		הִמָּצְאִי	מַצְּאִי
Plur. 2. *m.*		מִצְאוּ		הִמָּצְאוּ	מַצְּאוּ
	2. *f.*	*מְצֶאנָה		הִמָּצֶאנָה	*מַצֶּאנָה
Impf. Sing. 3. *m.*		*יִמְצָא		*יִמָּצֵא	יְמַצֵּא
	3. *f.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
	2. *m.*	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
	2. *f.*	תִּמְצְאִי		תִּמָּצְאִי	תְּמַצְּאִי
	1. *c.*	אֶמְצָא		אֶמָּצֵא	אֲמַצֵּא
Plur. 3. *m.*		יִמְצְאוּ		יִמָּצְאוּ	יְמַצְּאוּ
	3. *f.*	*תִּמְצֶאנָה		*תִּמָּצֶאנָה	*תְּמַצֶּאנָה
	2. *m.*	תִּמְצְאוּ		תִּמָּצְאוּ	תְּמַצְּאוּ
	2. *f.*	תִּמְצֶאנָה		תִּמָּצֶאנָה	תְּמַצֶּאנָה
	1. *c.*	נִמְצָא		נִמָּצֵא	נְמַצֵּא
Impf. shortened (*Jussive*).					
Impf. with Suff.		יִמְצָאֵנִי			יְמַצְּאֵנִי
Part. act.		מֹצֵא		נִמְצָא	מְמַצֵּא
pass.		מָצוּא			

Pŭ ăl.	*Hĭphîl.*	*Hŏphăl.*	*Hĭthpăēl.*
*מֻצָּא	הִמְצִיא	*הֻמְצָא	הִתְמַצֵּא
מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
מֻצֵּאתָ	הִמְצֵאתָ	*הֻמְצֵאתָ	*הִתְמַצֵּאתָ
מֻצֵּאת	הִמְצֵאת	הֻמְצֵאת	הִתְמַצֵּאת
מֻצֵּאתִי	הִמְצֵאתִי	הֻמְצֵאתִי	הִתְמַצֵּאתִי
מֻצְּאוּ	הִמְצִיאוּ	הֻמְצְאוּ	הִתְמַצְּאוּ
מֻצֵּאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם	הִתְמַצֵּאתֶם
מֻצֵּאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן	הִתְמַצֵּאתֶן
מֻצֵּאנוּ	הִמְצֵאנוּ	הֻמְצֵאנוּ	הִתְמַצֵּאנוּ
wanting	הַמְצִיא	הֻמְצָא	הִתְמַצֵּא
wanting	הַמְצֵא	wanting	wanting
	הַמְצֵא		הִתְמַצֵּא
wanting	הַמְצִיאִי	wanting	הִתְמַצְּאִי
	הַמְצִיאוּ		הִתְמַצְּאוּ
	הַמְצֶאנָה		*הִתְמַצֶּאנָה
יֻמְצָא	יַמְצִיא	יֻמְצָא	יִתְמַצֵּא
תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצֵּא
תֻּמְצְאִי	תַּמְצִיאִי	תֻּמְצְאִי	תִּתְמַצְּאִי
אֻמְצָא	אַמְצִיא	אֻמְצָא	אֶתְמַצֵּא
יֻמְצְאוּ	יַמְצִיאוּ	יֻמְצְאוּ	יִתְמַצְּאוּ
*תֻּמְצֶאנָה	*תַּמְצֶאנָה	תֻּמְצֶאנָה	*תִּתְמַצֶּאנָה
תֻּמְצְאוּ	תַּמְצִיאוּ	תֻּמְצְאוּ	תִּתְמַצְּאוּ
תֻּ־צֶאנָה	תַּמְצֶאנָה	תֻּמְצֶאנָה	תִּתְמַצֶּאנָה
נֻמְצָא	נַמְצִיא	נֻמְצָא	נִתְמַצֵּא
	יַמְצֵא		
	יַמְצִיאֵר		
	מַמְצִיא		מִתְמַצֵּא
מֻמְצָא		מֻמְצָא	

	Qăl.	Nĭph'ăl.	Pĭ'ēl.
PERF. Sing. 3. m.	*גָּלָה	*נִגְלָה	*גִּלָּה
3. f.	*גָּלְתָה	*נִגְלְתָה	*גִּלְּתָה
2. m.	*גָּלִיתָ	*נִגְלֵיתָ (—ֵיתָ)	*גִּלִּיתָ (גִּלְּיתָ)
2. f.	גָּלִית	נִגְלֵית	*גִּלִּית
1. c.	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur. 3. c.	*גָּלוּ	נִגְלוּ	גִּלּוּ
2. m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
2. f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
1. c.	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
INF.	*גְּלוֹת	*הִגָּלוֹת	*גַּלּוֹת
INF. absol.	גָּלֹה	נִגְלֹה	גַּלֵּה, גַּלֹּה
IMP. Sing. 2. m.	*גְּלֵה	*הִגָּלֵה	*גַּלֵּה
2. f.	*גְּלִי	*הִגָּלִי	*גַּלִּי
Plur. 2. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
2. f.	*גְּלֶינָה	*הִגָּלֶינָה	*גַּלֶּינָה
IMPF. Sing. 3. m.	*יִגְלֶה	*יִגָּלֶה	*יְגַלֶּה
3. f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. f.	*תִּגְלִי	*תִּגָּלִי	*תְּגַלִּי
1. c.	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur. 3. m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
3. f.	*תִּגְלֶינָה	*תִּגָּלֶינָה	*תְּגַלֶּינָה
2. m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
2. f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
1. c.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
IMPF. shortened (Jussive).	*יִגֶל	*יִגָּל	*יְגַל
IMPF. with Suff.	*יִגְלֵנִי		*יְגַלֵּנִי
PART. act.	*גֹּלֶה	*נִגְלֶה	*מְגַלֶּה
pass.	*גָּלוּי		

Pǎ'ǎl.	*Hǐphîl.*	*Hŏph'ǎl.*	*Hǐthpǎ'ēl.*
*גָּלָה	*הִגְלָה	*הָגְלָה	*הִתְגַּלָּה
*גָּלְתָה	*הִגְלְתָה	*הָגְלְתָה	*הִתְגַּלְּתָה
*גָּלִֽיתָ	*הִגְלֵֽיתָ (—ִֽיתָ)	*הָגְלֵֽיתָ	*הִתְגַּלֵּֽיתָ
גָּלִית	הִגְלֵית (—ִית)	הָגְלֵית	הִתְגַּלֵּית
גָּלִֽיתִי	הִגְלֵֽיתִי (—ֵֽיתִי)	הָגְלֵֽיתִי	הִתְגַּלֵּֽיתִי
גָּלוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
*גְּלִיתֶם	*הִגְלֵיתֶם (—ִיתֶם)	הָגְלֵיתֶם	הִתְגַּלֵּיתֶם
גְּלִיתֶן	הִגְלֵיתֶן (—ִיתֶן)	הָגְלֵיתֶן	הִתְגַּלֵּיתֶן
גָּלִֽינוּ	הִגְלֵֽינוּ	הָגְלֵֽינוּ	הִתְגַּלֵּֽינוּ
*גָּלוֹת	*הַגְלוֹת	*הָגְלוֹת	*הִתְגַּלּוֹת
	הַגְלֵה	*הָגְלֵה	
	*הַגְלֵה		*הִתְגַּלֵּה
wanting	*הַגְלִי	wanting	הִתְגַּלִּי
	הַגְלוּ		הִתְגַּלּוּ
	*הַגְלֶֽינָה		*הִתְגַּלֶּֽינָה
*יִגְלֶה	*יַגְלֶה	*יָגְלֶה	*יִתְגַּלֶּה
תִּגְלֶה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תִּגְלֶה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
*תִּגְלִי	*תַּגְלִי	*תָּגְלִי	*תִּתְגַּלִּי
אֶגְלֶה	אַגְלֶה	*אָגְלֶה	אֶתְגַּלֶּה
יִגְלוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
*תִּגְלֶֽינָה	*תַּגְלֶֽינָה	תָּגְלֶֽינָה	*תִּתְגַּלֶּֽינָה
תִּגְלוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תִּגְלֶֽינָה	תַּגְלֶֽינָה	תָּגְלֶֽינָה	תִּתְגַּלֶּֽינָה
נִגְלֶה	נַגְלֶה	נִגְלֶה	נִתְגַּלֶּה
	*יֶגֶל		*יִתְגַּל
	*יַגְלֵֽנִי		
	*בַּגְלֶה		*מִתְגַּלֶּה
*מְגֻלֶּה		*מָגְלֶה	

Masculine Noun. *Feminine Noun.*

Singular.

Absol. st.	סוּס	a horse	סוּסָה	a mare.
Constr. st.	סוּס	horse-of.	סוּסַת	mare-of.
Suff. sing. 1. *com.*	סוּסִי	my horse.	סוּסָתִי	my mare.
2. { *masc.*	סוּסְךָ	thy horse.	סוּסָתְךָ	thy mare.
{ *fem.*	סוּסֵךְ	thy horse.	סוּסָתֵךְ	thy mare.
3. { *masc.*	סוּסוֹ	his horse.	סוּסָתוֹ	his mare.
{ *fem.*	סוּסָהּ	her horse.	סוּסָתָהּ	her mare.
plur. 1. *com.*	סוּסֵנוּ	our horse.	סוּסָתֵנוּ	our mare.
2. { *masc.*	סוּסְכֶם	your horse.	סוּסַתְכֶם	your mare.
{ *fem.*	סוּסְכֶן	your horse.	סוּסַתְכֶן	your mare.
3. { *masc.*	סוּסָם	their horse.	סוּסָתָם	their mare.
{ *fem.*	סוּסָן	their horse.	סוּסָתָן	their mare.

Plural.

Absol. st.	סוּסִים	horses.	סוּסוֹת	mares.
Constr. st.	סוּסֵי	horses-of.	סוּסוֹת	mares-of.
Suff. sing. 1. *com.*	סוּסַי	my horses.	סוּסוֹתַי	my mares.
2. { *masc.*	סוּסֶיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
{ *fem.*	סוּסַיִךְ	thy horses.	סוּסוֹתַיִךְ	thy mares.
3. { *masc.*	סוּסָיו	his horses.	סוּסוֹתָיו	his mares.
{ *fem.*	סוּסֶיהָ	her horses.	סוּסוֹתֶיהָ	her mares.
plur. 1. *com.*	סוּסֵינוּ	our horses.	סוּסוֹתֵינוּ	our mares.
2. { *masc.*	סוּסֵיכֶם	your horses.	סוּסוֹתֵיכֶם	your mares.
{ *fem.*	סוּסֵיכֶן	your horses.	סוּסוֹתֵיכֶן	your mares.
3. { *masc.*	סוּסֵיהֶם	their horses.	סוּסוֹתֵיהֶם	their mares.
{ *fem.*	סוּסֵיהֶן	their horses.	סוּסוֹתֵיהֶן	their mares.

Paradigms of Masculine Nouns.

I.

	a.	b.	c.	d.	e.	f.
Sing. absol.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
„ constr.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
„ with light suff.	מַלְכִּי	סִפְרִי	קָדְשִׁי	נַעֲרִי	נִצְחִי	פָּעֳלִי
„ with grave suff.	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם	נַעַרְכֶם	נִצְחֲכֶם	פָּעָלְכֶם
Plur. absol.	מְלָכִים	סְפָרִים	קֳדָשִׁים	נְעָרִים	נְצָחִים	פְּעָלִים
„ constr.	מַלְכֵי	סִפְרֵי	קָדְשֵׁי	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי
„ with light suff.	מְלָכַי	סְפָרַי	קֳדָשַׁי	נְעָרַי	נְצָחַי	פְּעָלַי
„ with grave suff.	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֲלֵיכֶם
Dual absol.	רַגְלַיִם	קִפְצַיִם	מָתְנַיִם	נַעֲלַיִם		צָהֳרַיִם
	(feet)	(double pile)	(loins)	(sandals)		(noon, prop. 2 lights)
„ constr.	רַגְלֵי		מָתְנֵי	נַעֲלֵי		

I.

	g.	h.	i.	k.	l.	m.	n.
Sing. absol.	מָוֶת	זַיִת	שׁוֹט	פְּרִי	יָם	אֵם	חֹק
	(death)	(olive)	(scourge)	(fruit)	(sea)	(mother)	(law)
„ constr.	מוֹת	זֵית	שׁוֹט	פְּרִי	יַם, יָם	אֵם	חָק־
„ with light suff.	מוֹתִי	זֵיתִי	שׁוֹטִי	פִּרְיִי	יַמִּי	אִמִּי	חֻקִּי
„ with grave suff.	מוֹתְכֶם	זֵיתְכֶם	שׁוֹטְכֶם	פֶּרְיְכֶם	יַמְּכֶם	אִמְּכֶם	חָקְכֶם
Plur. absol.	מוֹתִים	זֵיתִים	שׁוֹטִים	גְּדָיֵי	יַמִּים	אִמּוֹת	חֻקִּים
				(kids)			
„ constr.	מוֹתֵי	זֵיתֵי	שׁוֹטֵי		יַמֵּי	אִמּוֹת	חֻקֵּי
„ with light suff.	מוֹתַי	זֵיתַי	שׁוֹטַי		יַמַּי	אִמּוֹתַי	חֻקַּי
„ with grave suff.	מוֹתֵיכֶם	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
Dual absol.		עֵינַיִם	יוֹמַיִם	לְחָיַיִם	כַּפַּיִם	שִׁנַּיִם	
		(eyes)	(two days)	(cheeks)	(hands)	(teeth)	
„ constr.		עֵינֵי		לְחָיֵי	כַּפֵּי	שִׁנֵּי	

II.

	a.	b.	c.	d.	e.	f.
Sing. absol.	דָּבָר (word)	חָכָם (wise)	זָקֵן (an old man)	כָּתֵף (shoulder)	חָצֵר (court)	שָׂדֶה (field)
„ *constr.*	דְּבַר	חֲכַם	זְקַן	כֶּתֶף	חֲצַר	שְׂדֵה
„ *with light suff.*	דְּבָרִי	חֲכָמִי	זְקֵנִי	כְּתֵפִי	חֲצֵרִי	שָׂדִי
„ *with grave suff.*	דְּבַרְכֶם	חֲכַמְכֶם				שָׂדְכֶם
Plur. absol.	דְּבָרִים	חֲכָמִים	זְקֵנִים		חֲצֵרִים	[שָׂדִים]
„ *constr.*	דִּבְרֵי	חַכְמֵי	זִקְנֵי		חַצְרֵי	שְׂדֵי
„ *with light suff.*	דְּבָרַי	חֲכָמַי	זְקֵנַי		חֲצֵרַי	שָׂדַי
„ *with grave suff.*	דִּבְרֵיכֶם	חַכְמֵיכֶם	זִקְנֵיכֶם		חַצְרֵיכֶם	
Dual absol.	כְּנָפַיִם (wings)	חֲלָצַיִם (thighs)	יְרֵכַיִם (loins)			
„ *constr.*	כַּנְפֵי					

III.   IV.

	III a.	III b.	III c.	IV a.	IV b.	IV c.
Sing. absol.	עוֹלָם (perpetuity)	אֹיֵב (enemy)	חֹזֶה (prophet)	פָּקִיד (overseer)	עָנִי (poor)	כְּתָב (writing)
„ *constr.*	עוֹלַם	אֹיֵב	חֹזֵה	פְּקִיד	עֲנִי	כְּתָב
„ *with light suff.*	עוֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי		כְּתָבִי
„ *with grave suff.*	עוֹלַמְכֶם	אֹיִבְכֶם	חֹזְכֶם	פְּקִידְכֶם		כְּתָבְכֶם
Plur. absol.	עוֹלָמִים	אֹיְבִים	חֹזִים	פְּקִידִים	עֲנִיִּים	כְּתָבִים
„ *constr.*	עוֹלְמֵי	אֹיְבֵי	חֹזֵי	פְּקִידֵי	עֲנִיֵּי	כְּתָבֵי
„ *with light suff.*	עוֹלָמַי	אֹיְבַי	חֹזַי	פְּקִידַי		כְּתָבַי
„ *with grave suff.*	עוֹלְמֵיכֶם	אֹיְבֵיכֶם	חֹזֵיכֶם	פְּקִידֵיכֶם	עֲנִיֵּיכֶם	כְּתָבֵיכֶם
Dual absol.	מֶלְקָחַיִם (tongs)	מֹאזְנַיִם (balance)		שְׁבֻעַיִם (fortnight)		
„ *constr.*		מֹאזְנֵי				

Paradigms of Feminine Nouns.

I.

	a.	b.	c.	d.	e.
Sing. absol.	מַלְכָּה	חֶרְפָּה	חָרְבָּה	חֻקָּה	גְּבֶרֶת
	(queen)	(reproach)	(waste)	(law)	(mistress)
„ constr.	מַלְכַּת	חֶרְפַּת	חָרְבַּת	חֻקַּת	גְּבֶרֶת
„ with light suff.	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	חֻקָּתִי	גְּבִרְתִּי
„ with grave suff.	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	חֻקַּתְכֶם	גְּבִרְתְּכֶם
Plur. absol.	מְלָכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
„ constr.	מַלְכוֹת	חֶרְפוֹת	חָרְבוֹת	חֻקּוֹת	
„ with suff.	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	חֻקּוֹתַי	
Dual absol.		רִקְמָתַיִם			מְצִלְתַּיִם
		(double embroidery)			(cymbals)

II.   III.

	II. a.	II. b.	II. c.	III. a.	III. b.
Sing. absol.	צְדָקָה	זְעָקָה	שָׁנָה	יוֹנֶקֶת	גֻּלְגֹּלֶת
	(justice)	(outcry)	(year)	(sprout)	(skull)
„ constr.	צִדְקַת	זַעֲקַת	שְׁנַת	יוֹנֶקֶת	גֻּלְגֹּלֶת
„ with light suff.	צִדְקָתִי	זַעֲקָתִי	שְׁנָתִי	יוֹנַקְתִּי	גֻּלְגָּלְתִּי
„ with grave suff.	צִדְקַתְכֶם	זַעֲקַתְכֶם	שְׁנַתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגָּלְתְּכֶם
Plur. absol.	צְדָקוֹת		שָׁנוֹת	[יוֹנְקוֹת]	גֻּלְגָּלוֹת
„ constr.	צִדְקוֹת		שְׁנוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
„ with suff.	צִדְקוֹתַי		שְׁנוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
Dual absol.			שְׂפָתַיִם		[נְחֻשְׁתַּיִם]
			(lips)		(pair of fetters)
„ constr.			שִׂפְתֵי		

NUMERALS. §§ 97, 98.

	With the Masculine.		*With the Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַע
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

	Masc.	*Fem.*
11.	אַחַד עָשָׂר / עַשְׁתֵּי עָשָׂר	אַחַת עֶשְׂרֵה / עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר / שְׁנֵי עָשָׂר	שְׁתֵּים עֶשְׂרֵה / שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

100	מֵאָה *fem., constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200	מָאתַיִם *dual* (for מְאָתַיִם).
300	שְׁלֹשׁ מֵאוֹת.
400	אַרְבַּע מֵאוֹת etc.
1000	אֶלֶף *masc., plur.* אֲלָפִים *thousands.*
2000	אַלְפַּיִם (*dual*).
3000	שְׁלֹשֶׁת אֲלָפִים.
4000	אַרְבַּעַת אֲלָפִים, etc.
10000	רְבָבָה but, in later books; רִבּוֹא, רִבּוֹ *pl.* רִבּוֹת.
20000	רִבֹּתַיִם (*dual*), also שְׁתֵּי רִבּוֹת.
40000	אַרְבַּע רִבּוֹא, etc.
60000	שֵׁשׁ־רִבֹּאוֹת Ezra 2. 69.

a) לְ with the suffixes:—

	Sing.		Plur.

1.   לִי *to me.*   לָנוּ *to us.*

2. { *m.* לְךָ,(לְכָה),in pause לָךְ } *to thee.*   לָכֶם,   לָכֶנָה [לָכֶן[1]] } *to you.*
   { *f.* לָךְ }

3. { *m.* לוֹ *to him.* }   לָהֵמָּה, לָהֶם, poet. לָמוֹ[2] } *to them.*
   { *f.* לָהּ *to her.* }   לָהֵנָּה[3] לָהֵן }

בְּ takes suffixes in the same manner, except that for the 3d *person plur.* we have בָּהֵמָּה, בָּם, בָּהֶם, *fem.* בָּהֶן or בָּהֵנָּה.

b) כְּ with the suffixes:—

	Sing.		Plur.

1.   כָּמוֹנִי[4] *as I.*   כָּמוֹנוּ *as we.*

2. { *m.* כָּמוֹךָ }
   { *f.* — } *as thou.*   כְּמוֹכֶם, seldom כָּכֶם } *as ye.*
                        —   —   —

3. { *m.* כָּמוֹהוּ *as he.* }   כְּמוֹהֶם[כָּהֵמָּה] כָּהֶם } *as they.*
   { *f.* כָּמוֹהָ *as she.* }   כָּהֵנָּה, כָּהֶן }

c) מִן with the suffixes:—

	Sing.		Plur.

1.   מִמֶּנִּי, poet. מִנִּי, in pause   מִמֶּנּוּ *from us.*
      מֶנִּי *from me.*

2. { *m.* מִמְּךָ, in p. מִמֶּךָ }   מִכֶּם } *from you.*
   { *f.* מִמֵּךְ } *from thee.*   מִכֶּן }

3. { *m.* מִמֶּנּוּ, poet. in pause מִנְהוּ, }   מֵהֶם, מֵהֵמָּה, poet. מִנְהֶם, } *from*
   {   מִנֶּהוּ *from him.* }   } *them.*
   { *f.* מִמֶּנָּה *from her.* }   מֵהֶן, מֵהֵנָּה }

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1 לָכֶן happens not to occur in the Old Testament.

2 See Note 2 on p. 261.

3 Not לָכֵן, which signifies *therefore.*

4 The use of כְּ for כְּ— here is simply for euphony.

INTRODUCTION.

§ 1.
OF THE SEMITIC LANGUAGES IN GENERAL.

1. The Hebrew tongue is only a single branch of a great family of languages in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Assyria and Arabia; that is, in the countries extending from the Mediterranean sea to beyond the Euphrates and the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Abyssinia, and, through Phœnician colonies, over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient collective name for the nations and languages of this family. We have, however, retained the now generally received names *Shemites, Semitic languages,* borrowed from the fact that nearly all the nations, who spoke these languages, were descended from Shem (see Gen. **10,** 21—29)[1].

2. From this Semitic family have proceeded four principal branches. I. The South Semitic or *Arabic*, both the classic and modern (vulgar). To this belongs the Ethiopic

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[1] From Shem proceeded (Gen. ch. 10) the Aramæan and Arab tribes, as well as the Hebrews; but not the Canaanites (Phœnicians), who are referred to Ham (vs. 6, 15—18); though their language belongs decidedly to those called Semitic. Among the Shemites are reckoned also (compare Genesis 10: 22) Assyrians, whose language, after long uncertainty, has now been proved Semitic.

(in Abyssinia), as an offshoot of the older South-Arabic
(Himyaritic).[1] II. The Middle Semitic, or *Canaanitic*. The
Hebrew, with which the *Canaanitic* and *Phœnician* (Punic)
nearly coincide, holds a position, both in its character and
geographically, about midway between the Arabic and the
Aramæan. III. The North Semitic or *Aramæan*. This is
subdivided into 1) the Eastern Aramæan or *Syriac* (the lite-
rary language of the Christian Syrians) of which the religious
books of the *Mandæans*[2] (Nasoræans, Sabians, the so-called
disciples of John) are in a degraded dialect. A Jewish modi-
fication of the Syriac is exhibited in the language of the
Babylonian Talmud. 2) The Western or Palestinian Aramæan
(inaccurately called Chaldee). This dialect is represented, in
the Old Testament, by two words in Genesis **31**, 47, by the
verse Jer. **10**, 11, and by the passages: Dan. **2**, 4—7, 28;
Ezra **4**, 8—**6**, 18, and **7**, 12—26. But principally in Jewish
literature such as the Targums, the Palestine Gemara, etc.
To the same branch belongs the *Samaritan* with its admix-
ture of Hebrew forms, and also the idiom of the *Nabatæan*[3]
inscriptions, in the east of Palestine and the region of Sinai.
IV. As a distinct and fourth chief-branch, the East Semitic,
we may regard the *Assyrian-Babylonian* Cuneiform (3d class
of socalled Achæmenide) Inscriptions.[4]

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[1] On the Himyaritic Inscriptions, see *Rödiger's* Excursus to Wellsted's
Reisen in Arabien (Halle, 1842) Bd. II, *Ewald* in Zeitschr. f. Kunde d. Morgenl.
Bd. V, and in *Höfer's* Zeitsch., Bd. I, *M. A. Levy* and *Osiander* in Zeitschr. d. D.
Morgenl. Gesellschaft, Bd. X, XIX, XX, XXIV, *Prätorius,* ibid. Bd. XXVI.

[2] See *Nöldeke* über d. Mundart d. Mandäer, Göttingen, 1863. 4to. He
traces the name, *Sabians,* to the root ܣܒܐ *to dip;* comp. Am. Bibliotheca Sacra,
1851, p. 563.

[3] Yet the names found in these inscriptions are rather Arabic: see *Tuch*
in Zeitschr. d. D. Morgenl. Gesellschaft, Bd. III, S. 129 ff., *M. A. Levy* ibid.,
Bd. XIV, S. 363 ff., *Blau* ibid., Bd. XVI, S. 331 ff., *E. Meier* ibid. Bd. XVII,
S. 575 ff., *de Vogüé* in Revue archéologique, nouv. série, IX, 1864, p. 284—288,
and his Syrie centrale, Paris, 1868, p. 89 ff.

[4] The deciphering of the Assyrian cuneiform writing has been chiefly ad-
vanced by *Ed. Hincks, Jul. Oppert* and *Eberh. Schrader* after the example of
Rawlinson's first attempts; see *Oppert's* Eléments de la gramm. assyrienne, 2 édition,
Paris, 1868; *Olshausen's* Prüfung des Charakters der in den assyrischen Keilschriften
enthaltenen semitischen Sprache, in den Abhandl. d. Berl. Akademie, 1864; *Joach.*

If the above division into four branches were reduced to two principal groups, No. I as the South Semitic would stand in contradistinction to the other three branches as the North Semitic.

All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-Norse, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician and the Assyrian, or they exist only in a debased and dwindling form, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan[1], the Ethiopic (called *Gheez*) in the modern Abyssinian dialects (Tigré, Amharic), and as the Hebrew, among a part of the modern Jews, though the latter in their writings often aim at the reproduction of the language of the Old Testament. The Arabic alone, in a form but slightly altered, has not only retained to this day its original seat, Arabia proper, but also penetrated in all directions into the domains of other tongues.

The Semitic class of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the west of Europe, and which is called the *Indo-Germanic* (also called *Arian*), as it comprehends, under the most varied forms, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, Gothic with the other Germanic languages and the Keltic. With the Old-Egyptian language, the offspring of which is the Coptic, the Semitic has had, from earliest antiquity, much in common; but also much of fundamental difference.[2]   The Chinese, the Japanese, the Tartar and other languages, exhibit a radically different character from the Semitic.

3. The *grammatical structure* of the Semitic stock, as compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. Thus we find: *a*) among

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Ménant, Exposé des Elements de la Gramm. Assyr., Paris, 1868; *Schrader's* valuable articles on the Assyrian Inscriptions and Language, in the Zeitschrift d. D. Morgenl. Gesellschaft, Bd. XXIII (1869), pp. 337—74, also Bd. XXVI (1872), pp. 1—392.

[1] See *Rödiger* in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 77 ff., *Stoddard's* Gramm. of the Modern Syriac Language, London, 1854, *Nöldeke's* Gramm. der neusyrischen Sprache, Leipzig, 1868.

[2] For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40, and in his Thes. Ling. Hebrææ; *Schwarze* in his Altes Aegypten and in *Bunsen's* Aegypten, I., S. 520 ff.; *Ewald* in Abhandl. d. Göttinger Ges. d. Wissen., Bd. IX, 1860, S. 157 ff.; *Birch* in the new ed. of *Bunsen's* Egypt., Vol. II; *Brugsch's* Hieroglyph. Demot. Wörterbuch, and others.

the consonants which, in general, form the pith and substance
of these languages, many gutturals of different gradations;
the vowels proceeding all from the three primary sounds
(a, i, u), and serving to mark more subordinate distinctions:
b) word-stems, generally consisting of three consonants: *c)* in
the Verb, only two tense-forms, each having a peculiarly
marked out usage; and a pervading regularity in the for-
mation of verbals: *d)* in the Noun, only two genders (masc.
and fem.), and a peculiar indication of case: *e)* in the
Pronoun, the oblique cases indicated by appended forms *(suf-
fixa): f)* scarcely any compounds, either in the Noun (ex-
cept many proper names) or in the Verb: *g)* in the Syntax,
a great simplicity in the expression of syntactical relations
(small number of particles, prevalence of simple succession
of clauses without periodic structure) to which, however, the
classic Arabic furnishes a not unimportant exception.

4. In respect to the *Lexicon* also, the Semitic store of
words differs essentially from the Indo-Germanic; though there
is here apparently more agreement than in grammatical struc-
ture. Very many stems and roots[1] are coincident in sound
with those of the Indo-Germanic class. But aside from ex-
pressions directly borrowed (see next p.), the actual similarity
restricts itself, partly to words imitating[2] natural sounds
(onomatopoetica), partly to those in which the sameness or
similarity of meaning follows readily from the nature of the
kindred sounds, according to the universal type of human
speech. Neither of these establishes any *historical* (gentilic)
relationship; to the direct proof of which, the agreement also
in grammatical structure is essential.[3]

As examples of *onomatopoetic* stems, imitating[2] the same natural

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[1] See the distinction between *stems* and *roots* in § 30, Rem. 1 and 2.—*Tr.*

[2] Hence words of this sort are aptly called *mimetic* (or onomatopoetic)
and the curious student can find them generally indicated and compared in the
Hebrew Lexicon, e. g. under אָב, אֵם, בָּכָה.—*Tr.*

[3] The earlier empirical comparisons between the Semitic and the Indo-
Germanic tongues were of no scientific value. The later attempts of *Rud. von
Raumer, Ascoli* and others to solve the question, are partly not yet carried
out and partly self-contradictory; so that there is altogether need of still farther
thorough investigations. *Ewald* gives a survey of the whole subject in the

sound, we may class together the following: לֶקֶק, לָחַךְ, λείχω, *lingo,*
Sans. *lih,* F. *lécher,* Germ. *lecken,* Eng. *to lick,* and Erse *lighim*=
Welsh *lhyvi*[1]; בָּלַל, (kindr. אָבַל עָבַל), κέλλω, κίλλω, κυλίω, *volvo,* Welsh
olwyn = E. *wheel,* Germ. *quellen, wallen,* and Eng. *to well;* גָּרַר, חָרַט,
חָרַת, χαράττω, Pers. *kharîdan,* Ital. *grattare,* Fr. *gratter,* Germ. *kratzen,*
Eng. *to grate, to scratch,* and Welsh *carthu, cravi;* פָּרַק *frango,*
Germ. *brechen,* Eng. *to break,* Armoric *frika* = Welsh *briwo,* &c. An
example of another kind is *am, ham* (*sam*), *gam, kam,* in the signifi-
cation *with, together;* e. g. in Heb. אָמַם (hence אֻמָּה people, prop. assem-
blage), עִם *together-with,* גַּם (hence גַּם *also*), Arab. גמע *to collect;* Pers.
ham, hama (at once), Sans. *amâ* (*with*); Gr. ἅμα (ἄμφω), ὁμός, ὁμοῦ
(ὅμιλος, ὅμαδος), and harder in sound, κοινός, Lat. *cum, cumulus,*
Welsh *cym* = Lat. *com,* and with the corresponding sibilant, Sans.
sam, σύν, ξύν, ξυνός = κοινός, Goth. *sama,* Germ. *sammt, sammeln:*
though doubts may still be felt in regard to several of the instances
quoted.

Essentially different from such internal relationship, are
the adoption and naturalisation of single words from one
language into another (borrowed words). Thus,

    a) When Indian, Egyptian, Persian objects are called in the Hebrew
by their native names: e. g. יְאֹר (Egypt, *ior, iero, iaro*) river, Nile;
אָחוּ (Egypt. *ake*) Nile-grass; פַּרְדֵּס (old Pers. *pairidêz* = παράδεισος)
park; דַּרְכְּמוֹן *daric,* Persian gold-coin; תֻּכִּיִּים, from the Sanscr. *çikhi*
Malabar *togâi,* peacocks. Several of them are found also in Greek, as
קוֹף (Sans. *kapi*) ape, κῆπος, κῆβος; כַּרְפַּס (Sans. *karpâsa*) cotton, κάρ-
πασος, *carbasus.*

    b) When Semitic words, names of Asiatic products and articles of
traffic, have passed over to the Greeks along with the things: e. g.
בּוּץ βύσσος, *byssus;* לְבֹנָה λιβανωτός (frankincense); קָנֶה κάνη, κάννα,
canna, cane; כַּמּוֹן κύμινον, *cuminum, cumin;* מֹר μύῤῥα, *myrrha,*
myrrh; קְצִיעָה κασσία, *cassia;* גָּמָל κάμηλος, *camelus, camel;* עֵרָבוֹן
ἀῤῥαβών, *arrhabon, arrha,* pledge. Such transitions would be facili-
tated, especially, by the commerce of the Phœnicians.

    5. As the writing of a language is never so perfect as to
express all its various shades of sound, so the *writing of the*

Abhandlungen der Göttinger Gesellschaft der Wissenschaften, 1862, Bd. X,
S. 1—80. This at least appears certain, viz. that these two families *do not*
stand in a sisterly or any close relationship to each other.

[1] That the *Keltic* dialects (not unlike the Semitic in their relation to each
other), namely Welsh, Cornish, Armoric (or Breton); Gælic, Erse; and Manks,
belong to the Indo-Germanic family has been abundantly proved by Dr. *Pritchard*
in his Eastern Origin of the Celtic Nations, and by *Pictet* in his Affinité des
Langues Celtiques avec le Sanscrit; see also the Grammatica Celtica of *Zeuss*
and *Lhuyd's* Archæologia Britannica.—*Tr.*

Shemites has decidedly one very remarkable imperfection; viz. that only the consonants (which indeed constitute the pith and substance of the language) were marked down in the line as real letters; whilst, of the vowel-sounds, only the fuller ones, and even these not always, were represented by certain consonants (§ 7). Not till a later period were all the vowel-sounds indicated to the eye, by attaching to the consonants (§ 8) particular small signs (points, or strokes, below and above them); which however, for more practised readers, are wholly omitted. The letters are always written, moreover, from right to left[1].—Dissimilar as the different Semitic characters may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet, of which the truest type among all the existing varieties of alphabetic writing, is preserved in *old Phœnician,* with which the *Early Hebrew* was nearly identical (§ 5, 1), and from which came also the old Greek, and through it all the European alphabets.

> See the Table at the beginning of this Grammar, showing the relation of some of the older Semitic Alphabets to each other, and specially the origin of the present Heb. characters from the older forms. For a more detailed view of the Phœnician alphabet, and of those which have proceeded from it, see *Gesenius,* Monumenta Phœnicia (Lipsiæ, 1837, 4) p. 15. ff. and Tab. 1—5, and his article *Palæographie,* in *Ersch* and *Gruber's* Encyclop., Sect. III, Bd. 9. Of late years, the discovery of numerous monuments has considerably extended and rectified our knowledge of the Semitic alphabet; see *Schröder's* Phönizische Sprache, 1869, S. 75 ff.; *de Vogüé's* tables in Vol. XI of the Revue Archéol. (Paris 1865) and his Mélanges d'archéologie orientale (Paris 1868); *Lenormant,* Essai sur la propagation de l'Alphabeth Phénicien dans l'ancien Monde. Tome I (2d ed. Paris 1875) and the appendix to Curtiss' English translation of Bickell's Grundriss der hebr. Sprache (Leipz. 1877).

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[1] The Himyaritic writing runs usually from left to right, but at times also from right to left, and even both ways by turns. The Ethiopic is now written from left to right. But this is perhaps in consequence of Greek influence; but a few ancient inscriptions still exhibit the contrary direction. See *Rödiger* in the Zeitschr. f. d. Kunde des Morgenll., Bd. I, S. 332 ff. and his Excursus to *Wellsted's* Reisen in Arabien, II, 376 ff. Also the Assyrian cuneiform writing runs from left to right, but this was borrowed from a people not Semitic.

6. In regard to the relative *age of the Semitic languages,* the oldest written works are found in the *Hebrew,* in the earlier texts of the Old Testament (§ 2); the Jewish *Aramœan* works begin about the time of Cyrus (in the book of Ezra); those of the *Arabic* branch not earlier than in the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type, and therefore has come to us, in an earlier phase of its developement. For the more or less rapid modification of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, has the organism of a language been already impaired, especially by early contact with other tongues. Thus, in the Semitic branch, the Aramæan dialects suffered the earliest and greatest decay, and next to them the Hebrew-Canaanitic and, in its own way, the Assyrian. The Arabic retained longest the natural fulness and primitive purity of its sounds and forms; remaining among the secluded tribes of the wilderness more undisturbed, in its fully stamped organism, until, in the Mohammedan revolution, it too became much impaired; and then, at so much later a period, it reached about the same stage as that in which we find the Hebrew, even as early as in the times of the Old Testament.[1]

Hence the phenomenon, accounted by some so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a later period, has yet, in comparison with the other Semitic tongues, preserved a structure in many respects more perfect, and greater freshness in its vowel-system; and so it holds among them a relation similar to that of the Sanskrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of

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[1] Among the Bedawîn of the Arabian desert, the language has still preserved many antique forms. See *Burckhardt's* Travels in Arabia, Append. VII; his Notes on the Bedouins and Wahabys, p. 211; *Wallin* in the Zeitschrift der Deutsch. Morgenl. Gesellschaft, Bd. V (1851), S. 1 ff., VI, S. 190 ff., 369 ff., XII, S. 673; *Wetzstein* in the same Zeitschrift, Bd. XXII, S. 69 ff., 162 ff.

the Germanic. How a language can preserve its fuller structure, amidst decaying sister tongues, is seen (e. g.) in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the Germanic and Norse languages. But even the most constant and enduring structure of language often suffers, in single forms and plastic tendencies; while on the contrary, in the midst of universal decline, the original and ancient is here and there still remaining. Such is the case also with the Semitic tongues. The Arabic, too, has its chasms, and its later growth; but in general, the preeminence is due to it, especially in its vowel-system.

To establish more fully these principles, and to carry them out farther, belong to a Comparative Grammar of the Semitic languages. But it follows from what has been said: 1) That the Hebrew language, as it appears in the ancient sacred literature of the Jews, has already suffered more considerable loss, in respect to its organic nature, than the Arabic which comes later within our historical horizon. 2) That notwithstanding this, we cannot straightway award to the latter the priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as the original form of Semitic speech; for its simplicity was caused by the decay of its organic nature and the crumpling of its forms.

On the character, literature, grammatical and lexical treatment of the Semitic languages, see *Gesenius's* Preface to his Hebräisches Handwörterbuch, ed. 4; *de Wette-Schrader*, Lehrbuch der hist.-krit. Einleitung in die kanon. u. apokryph. Bücher des A. T. (8th ed. Berlin, 1869) p. 71; *F. Bleek*, Einleitung in das A. T. (3d ed. *Kamphausen* Berlin, 1870) p. 37; *L. Diestel*, Gesch. des A. T. in der christl. Kirche (Jena, 1869).— Also American *Biblical Repository*, vol. III.

§ 2.

HISTORICAL SURVEY OF THE HEBREW LANGUAGE.

See *Gesenius*, Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815, §§ 5—18. *E. Renan*, Histoire gén. des Langues Sémitiques, Vol. I. 4th ed. Paris, 1864. *Th. Nöldeke*, art. "Sprache, hebräische" in *Schenkel's* Bibellex. Bd. V. Leipzig, 1875. *Bertheau* "Hebräische Sprache" in Herzog's Realencyklopädie.

1. The *Hebrew Language,* as the name is usually employed, denotes the language of the Sacred Writings of the Israelites, which constitute the canonical books of the Old Testament. It is called *ancient Hebrew* in contradistinction to the modern Hebrew in Jewish works, written since the Biblical period.

The name, Hebrew language (לָשׁוֹן עִבְרִית, γλῶσσα τῶν Ἐβραίων, ἑβραϊστί), does not occur in the Old Testament; instead of it we find *the language of Canaan* in Is. **19**, 18 (from the country where it was spoken) and יְהוּדִית *Jewish* in 2 K. **18**, 26 (comp. Is. **36**, 11, 13), Neh. **13**, 24. In the latter passage it follows the later usage, which arose after the return from the captivity, and in which the name *Jew, Jewish,* was gradually extended to the whole nation (as in Haggai, Nehemiah and Esther).

The names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites* (בְּנֵי יִשְׂרָאֵל), are thus distinguished; the latter had more the import of a national name of honour, which the people used to apply to themselves, with a patriotic reference to their descent from illustrious ancestors; while the former was probably the older and less significant national name, by which they were known among foreigners, for which reason it is used in the Old Testament, specially when they are to be distinguished from other nations (Gen. **40**, 15; **43**, 32; Ex. **2**, 7; **3**, 18; Jon. **1**, 9), and where persons who are not Israelites are introduced as speaking (Gen. **39**, 14, 17; **41**, 12: compare *Gesenius's* Hebr. Lexicon. under עִבְרִי). On the other hand, among the Greeks and Romans, e. g in Pausanias, Tacitus, and even Josephus, it is the only customary name. As an appellative it might mean, *those beyond, people of the country on the other side* (with reference to the land beyond the Euphrates), from עֵבֶר *land on the other side,* and the formative syllable ־ִי— (§ 86, 2, 5). It might then be appropriated to the colony, which under Abraham migrated from regions ˙east of the Euphrates into the land of Canaan (Gen. **14**, 13); though the Hebrew genealogists explain it, as a patronymic, by *sons* (posterity) *of Eber* (Gen. **10**, 21, Num. **24**, 24).

In the time of the New Testament, the term *Hebrew* (ἑβραϊστί, John **5**, 2. **19**, 13, 17, 20; ἑβραΐς διάλεκτος Acts **21**, 40, **22**, 2, **26**, 14) was applied also to the language (Aramæan) then vernacular in Palestine, in distinction from the Greek; and Josephus (who died about A. D. 95) uses it in this sense, as well as for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Jewish Aramaic versions of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana,* or the Aramaic vernacular.

2. Out of the Old Testament there are only very few monuments of ancient Hebrew writing, namely—1) an Inscription of 34 lines, which was found (unhappily much injured) in the former territory of the tribe of Reuben, about 4 leagues to the east of the Dead Sea, among the ruins of the city of Dîbôʹn (now Dîbâʹn), anciently inhabited by the Gadites but afterwards belonging to Moab, and in which the Moabite king

Mêshâ (at the beginning of the 9th century B. C.) tells about his battles with Israel (comp. 2 K. 3, 4—27), and his various enterprises and achievements;[1]—2) twenty Stones or Gems (written on for seals), but mostly presenting only names;[2]— 3) Coins of the Maccabean prince J. Hyrcan (135 B. C.) and of his successors.[3]

3. In the whole series of the ancient Hebrew writings, as they lie before us in the O. Testament, as also in the extra-Biblical monuments (see No. 2 above), the language appears to stand almost on the same stage of developement, as to its general character, and irrespective of lesser changes and differences of style (see Nos. 6 and 7 below). In this form it may have been early fixed as a literary language; and the fact that the Old Testament books had been handed down as sacred writings, must have been highly favourable to its remarkably persistent uniformity.

To this Old Hebrew language the Canaanitic[4] or Phœnician came

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[1] This unique Memorial Stone (often called the Moabite Stone) was first seen on the spot by the German Missionary *H. A. Klein*, but was afterwards so broken into fragments by the Arabs, living thereabout, that only an incomplete copy of the inscription could be made out: see *Ch. Clermont-Ganneau* (Chancellor of the French Consulate in Jerusalem), La Stèle de Mesa roi de Moab (Paris, 1870), and his La Stèle de Dhiban (in the Revue Archéol. for March, 1870, p. 184 ff., with an improved copy); *Schlottmann's* Sieges-Säule Mesa's (Halle, 1870) and his Revision in the Zeitschrift der D. Morgenländischen Gesell., Bd. XXIV (1870), S. 253 ff., 438 ff., 645 ff., Bd. XXV, 463 ff., *Nöldeke's* Inschrift des Königs Mesa (Kiel, 1870); and other treatises by *Derenbourg, Harkavy, Geiger, Hitzig, W. Wright* (in the North British Review for Oct. 1870), *Deutsch, Renan, Neubauer, Frankel, Kaempf,* and *Ginsburg*; see also Reports of the Palestine Exploration-Fund, London. This society has published photographs of the stone. The two largest fragments of it are deposited in the Museum of the Louvre at Paris.

[2] See *Rödiger* in Zeitschr. d. D. Morgenl. Gesell., Bd. III (1849), pp. 243 and 347; *De Vogüé*, Mélanges d'Archéol. Orientale (Paris, 1868, p. 131—140); *M. A. Levy's* Siegel und Gemmen, Breslau (1869), pp. 33 ff.

[3] See *Franz Perez Bayer*, De Numis Heb.-Samaritanis (1781, 4to) and his Vindiciæ, 1790, 4to; *De Saulcy*, Recherches sur la Numismatique Judaïque (Paris, 1854, 4to); *M. A. Levy's* Geschichte der Jüd. Münzen (Breslau, 1862); *Madden's* History of Jewish Coinage, Lond. 1864; also *Schürer's* Lehrb. der neutest. Zeitgesch. (Leipz. 1874).

[4] כְּנַעֲנִי, כְּנַעַן is the native name alike both for the Canaanitic tribes in Palestine, and for those who dwelt at the foot of Lebanon and on the Syrian

the nearest of all the Semitic tongues, as appears partly from the many Canaanitic names of persons and places with Hebrew form and meaning (e. g. קִרְיַת סֵפֶר, מַלְכִּי־צֶדֶק, etc.), that occur in the Old Testament, and partly from the extant remains of the Phœnician and Punic language. The latter we find in their own writing (see § 1, 5) in inscriptions (over 350 in all), and on coins (copied by *Gesenius* in his Monumenta Phœniciæ, *Judas, Bourgade, Davis, De Vogüé, P. Schröder, von Maltzan,* and others). Among the inscriptions are only a few public documents (e. g. two sacrificial lists), by far the most being grave-stones or votive-tablets; also the inscription on the sarcophagus of Eshmûnazar, king of Sidon, (found 1855, now in the Louvre; first accurately copied in facsimile by the Duke *de Luynes* in his Mémoire sur le sarcophage et l'inscription funéraire d'Esmunazar, roi de Sidon, Paris 1856, and then fully elucidated by *Schlottmann,* Halle, 1868 and by *Kœmpf,* Prague, 1874). We find also isolated words here and there in Greek and Latin authors and the Punic pieces of text in *Plautus* (Pœnulus 5, 1–3). From those monuments we see the native orthography, and from these specimens the pronunciation and vowel-system, both together giving a distinct idea of this language and of its relation to the Hebrew.

Phœnician (Punic) words, found in inscriptions, are e. g. אל god, אדם man, בן son, בת daughter, מלך king, עבד servant, כהן priest, זבח sacrifice, בעל lord, שמש sun, ארץ land, ים sea, אבן stone, כסף silver, ברזל iron, עת time, קבר grave, מצבת pillar, מקם place, משכב bed, כל all, אחד one, שלש three, חמש five, שש six, שבע seven, עשר ten, שמע to hear, פתח to open, נדר to vow, ברך to bless, בקש to seek, &c. Proper names: צדן Sidon, צר Tyre, חנא Hanno, חנבעל Hannibal, &c. Comp. *M. A. Levy's* Phön. Wörterbuch, Breslau, 1864.

The variations in the Phœnician orthography and forms are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בת for בית *house*, כל for קול *voice*, צדן for צידון; כהנם for כֹּהֲנִים *priests*, אלנם (*alonim* in Plautus) *gods;* the feminine ending in ת (*ath*) as well as in א (*ô*), even in the absolute state (§ 80, 2), besides many others. Those in pronunciation are still more remarkable, especially in the Punic, which commonly pronounced י as *û,* e. g. שֹׁפֵט *sûfêt* (judge), שָׁלֹשׁ *salû's* (three), רש *rûs*=ראשׁ (head); for *i* and *e,* it often has the obscure, dull sound *y,* e. g. הִנֶּנּוּ *ynnynnu* (ecce eum), אֶת (א'ת) *yth;* and takes the ע as *o,* e. g. מעקר *Mocar* (comp. מַעֲבָה, LXX Μωχά). For the collection of these grammatical peculiarities, see *Gesenius,* Monum. Phœn. p. 430 sqq.; also *Movers* in Art. Phönizien in Ersch and Gruber's Encyclop. Sect. III. Bd. 24, pp. 434 ff., *Paul Schröder* in his Phönizische Sprache, Halle, 1869, and *B. Stade,* Erneute Prüfung des zwischen dem Phönic. und Hebr. bestehenden Verwandtschaftsgrades (in the "Morgenländ. Forschungen" Leipzig, 1875).

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coast, whom we call Phœnicians, while they called themselves כנען on their own coins. Also the people of Carthage called themselves so.

4. As the Heb. writing on stones and coins, mentioned in No. 2 above, consists only of consonants, so also the writers of the Old Testament books have used merely the consonants (§ 1, 5); and even now the written Rolls, or copies of the Law, used in the Synagogues, must not, according to ancient custom, contain any thing more. The present pronunciation of this consonant-text, its vocalisation, accentuation and chant-like way of being read, rest only on tradition, as kept up by custom and in the Jewish schools, and finally as Jewish scholars settled it by means of the system of vowel-points (§§ 7—17), about the 7th century after Christ.

Yet an earlier stage of developement of the Hebrew-Canaanitic language, or a form of it which must have existed before the time of the written documents in our possession, and have stood nearer to the common and not yet divided speech of the Semitic race, can even now be recognised and established, thus:—1) from many archaic forms, which the writings handed down still preserve, specially in the names of persons and places, inherited from more ancient times, and in particular archaisms especially used in poetic diction;— 2) by retrospective inference, in general, from the forms of the words so handed down, in so far as they obviously, in the law and analogy of the sound changes, point back to such an older form of the language;—3) by comparison of the kindred tongues, especially the Arabic, in which this older condition of the language has been maintained to a considerable degree, even down to later times (§ 1, 6). The certainty of such deductions rest on the frequent coincidence of the results won in these different ways, whence we then get an approximate idea of the language, as it may have appeared at that preliminary stage of its developement. But at the same time we may thereby see more clearly, how the Old Test. Hebrew got its system of sounds and grammatical forms.

Although the connected historical tracing and explaining of the process of the language as here indicated, properly belongs to the comparative philology of the Semitic tongues, still it is very needful, for the scientific handling of the Hebrew, to go back to those primitive forms, as we may call them, and to compare the corresponding forms in Arabic; and even elementary grammar cannot quite do without

this laying of a scientific foundation, although it has properly to deal with the language as it exists in the Old Testament, and only here and there uses those obsolete forms in elucidation of the actual ones.

5. But even in the language of the Old Testament, which is on the whole so very uniform, we can distinguish a certain progress in style, marking *two periods:* the first, down to the end of the Babylonish exile, which may be called its *golden age;* and the second, or *silver age,* after the exile.

To the first belongs (excepting isolated traces of a later revision), the greater part of the books of the Old Testament: viz. of the prosaic and historical, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings (written near the close of the exile); of the poetical, the Psalms (a number of later ones excepted), Proverbs, Canticles, Job, and the earlier prophets, in chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk, Obadiah (?), Jeremiah, Ezekiel, the last two being still active in the time of the exile, to the close of which also the contents of some portions, especially chapters 40 to 66 of the book of Isaiah point.

The commencement of this period, and of the literature of the Hebrews in general, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present setting and form, as the work of a later recension. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The pronoun הוּא *he* (but v. p. 100, N. [2]), and the noun נַעַר *lad*, are there used also, as of common gender, for *she* and for *maiden* (as ὁ παῖς and ἡ παῖς); and certain harder forms of words, e. g. צָעַק *to cry*, צָחַק *to laugh*, which are here the usual ones, are in other books exchanged for the softer, as זָעַק, שָׂחַק.

On the other hand, there are found in Jeremiah and Ezekiel, as also in the later Psalms, decided approximations to the Aramæan colouring ot the second or silver age (see No. 7 on page 15).

6. Even in the writings of this first period of about 1000 years, we find, as may be expected, no inconsiderable differences in the diction and style, which have their ground partly in the difference of time and place of their composition, and partly in the individuality of the authors. Isaiah, for example, writes quite otherwise than the later Jeremiah, and also than Micah, his own contemporary. And among the

historical books of this period, not only do those differ which
are separated in date, as the books of Judges and Kings, but
also the texts, which in many of them have been taken from
older written sources, have a colouring of speech obviously
different from the words flowing from later sources, or belong-
ing to the reviser himself. Yet the structure of the language
and, with individual exceptions, even the store of words and
the usage of speech, specially in the prose books, are on the
whole the same.

But the *poetic diction* is everywhere distinguished from
prose, not only by a *rhythm* that moves in more strictly mea-
sured *parallel members,* but also by *words* and *significations of
words, inflections* and *syntactical constructions,* peculiar to
itself; although this distinction does not go so far, as in the
Greek, for example. But most of these poetic idioms are in
the kindred languages, particularly the Aramæan, just the
common forms of speech, and may be regarded in part as
archaisms, which poetry retained, in part as acquisitions
with which poets, familiar with Aramæan, enriched their na-
tive Hebrew.[1] The prophets, moreover, at least the earlier
ones, in language and rhythm are to be ranked almost as poets,
except that with these poetical speakers, the sentences often
run on to greater length, and the *parallelism* is less measured
and regular, than is the case with the poets, properly so
called. The language of the later prophets, on the contrary,
keeps nearer to prose.

On the *rhythm* of Hebrew poetry, see the Introductions to the Old
Testament and to the Commentaries on the Psalms by *De Wette,
Hupfeld, Delitzsch* and others, specially *Ewald* in his Dichter des alten
Bundes, Th. I. (2d ed., Göttingen, 1866); in brief form, *Gesenius,* Hebr.
Lesebuch, Vorerinnerungen zur 2ten Abtheilung; and *E. Meier,* die
Form der Hebr. Poesie (Tübingen, 1853), and others.

Of *poetic words,* occurring along with those commonly used in
prose, the following are examples: אֱנוֹשׁ *man*=אָדָם; אֹרַח *path*=דֶּרֶךְ;
אָתָה *to come*=בּוֹא; מִלָּה *word*=דָּבָר; חָזָה *to see*=רָאָה.

[1] That in Isaiah's time (2d half of the 8th century before Christ) the more
educated Hebrews, at least the officers of state (but not the people in Jerusa-
lem) understood Aramæan is clear from 2 Kings **18,** 26 (comp. Is. **36,** 11).

, To the *poetic significations* of words belongs the use of certain
epithets for substantives: e. g. אָבִיר *strong* (one), for God; אַבִּיר *strong*
(one), for bullock, horse; לְבָנָה *alba*, for *luna;* יְחִידָה *unica* or *solitaria,*
for *anima, vita.*

Of *poetic forms,* we may note (e. g.) the longer form of local pre-
positions (§ 103, 3), as עֲלֵי=עַל ,אֱלֵי=אֶל ,עֲדֵי=עַד; the endings ־ִי ,־ָי,
in the noun (§ 90); the suffixes מֹו ,מֹו— ,מֹו—, for ם, ם—, ם— (§ 58);
the plural-ending ־ִין— for ־ִים— (§ 87, 1, *a*).

To the *poetic* peculiarities in *syntax* belong (e. g.) the far more
sparing use of the article, of the relative pronoun, and of the accusative-
particle אֵת; the construct state before a preposition (§ 116); the
shortened form of the imperfect, in the signification of the usual form
(§ 128, 2. Rem.); and in general, a forcible brevity of expression.

7. The *second* or *silver* age, from the return from the
exile to the time of the Maccabees (about 160 B. C.), is
marked chiefly by an approximation in the language to the
kindred Western Aramæan; to which the Jews might the
more easily accustom themselves already during their abode
in Babylonia, since it stands so near to the Hebrew; and which
after their return from the exile, came more and more into
use also in Palestine, so that it had an ever increasing in-
fluence on the Hebrew, as a book language, and now also
even on its prose; and thus it gradually banished the Hebrew
from the mouth of the people, though the knowledge and
written use of the latter still continued among learned Jews.

We may fitly conceive of the relation of the two languages, at this
later period, as similar to that of the High and Low German in Lower
Saxony, or that of the High German and the popular dialects in the
south of Germany and in Switzerland; so far as here also, even among
the more educated, an influence is often exerted by the popular dialect
on the oral and written expression of the High German. It is a false
view, taken from an erroneous interpretation of Neh. **8**, 8, that the Jews
had immediately after the exile wholly forgotten the ancient tongue,
and had to learn it from priests and experts.

The Old Testament writings belonging to this second
period, and all exhibiting the Chaldee colouring, though in
various shades, are the following books:—Ezra, Nehemiah,
Chronicles, Esther; the prophetical books of Jonah, Haggai,
Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes,
and the later Psalms. In their character also as literary com-
positions, they stand far below the writings of the earlier

days; yet there are not wanting productions of this time, which, in purity of language and æsthetic value, are but little inferior to those of the golden age. Such (e. g.) are many of the later Psalms (120 and foll., 137, 139).

Examples of *later words* (Aramaisms), for which the earlier writers employ others, are עֵת=זְמָן *time*, לָקַח=קַבֵּל *to take*, קֵץ=סוֹף *end*, שָׁלַט=מָלַךְ *to rule*, אָמֵץ=תָּקַף *to be strong*.—Of later *significations*, אָמַר (to say) *to command*, עָנָה (to answer) *to begin speaking.—Grammatical* peculiarities are:—the frequency of the *scriptio plena* וֹ and ־ֹ, e. g. דָּוִיד (elsewhere דָּוִד), even קוֹרֵשׁ for קָרֵשׁ, רוֹב for רֹב; the interchange of ה־ָ and א־ָ final; the more frequent use of substantives in וֹן, ־ָה, וּת, etc.

But the peculiarities of these later writers are not all Aramaisms. Some are not found in the Aramaic, and must have belonged in earlier times to the vernacular Hebrew, especially, as it seems, in northern Palestine, where Judges and Canticles, among other books, may have been written, and hence the occurrence, in these earlier writings, of the form which was common in the Phœnician, and which recurs in some later books, namely שֶׁ instead of אֲשֶׁר (§ 36).

Rem. 1. Of diversities of dialect, in the old Hebrew language, only one explicit example is found in the Old Testament; namely, in Judges 12, 6, where the Ephraimites are said to have pronounced שׁ as שׂ or ס. In Neh. 13, 23, 24, perhaps a distinctively Philistine dialect is spoken of. To these, however, are to be counted also sundry peculiarities in the North-Palestine books including Hosea (see preceding paragraph), and likewise some exceptional forms in the Moabite Inscription of Mêshaʿ (see § 2, 2).

2. The remains of Hebrew literature, now extant, cannot be expected to contain the entire stores of the ancient language; and we must regard its compass and affluence as far greater, than what we now find in the canonical literature of the Old Testament, which is really but a small fragment of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE HEBREW LANGUAGE.

(cf. *Gesenius*, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the *interpretation* and *criticism* of this their sacred codex, and to

translate it into the popular languages then prevalent among them. The oldest *translation* is the *Greek* of the so-called *seventy interpreters* or *Septuagint* (lxx), commenced at Alexandria in Egypt with the *translation* of the Pentateuch, under Ptolemy Philadelphus, and completed in later years by various authors. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Greek-speaking Jews, particularly those at Alexandria. Somewhat later, the *Chaldee* translations or Targû'ms (תַּרְגּוּמִין i. e. *translations*) were composed in Palestine and Babylonia. The *explanations,* derived in part from professed tradition, almost exclusively refer to civil and ritual law and dogmatic theology, and are no more scientific in character than the remarks on various readings. They are contained in the *Tălmû'd;* the first portion of which (the *Mishnâ'*) was composed about the beginning of the third, and the second (the *Gĕmārâ'*) was in part (namely the *Jerusalem Gem.*) written about the middle of the fourth, and in part (namely the *Babylon Gem.*) in the middle of the sixth century after Christ. The Mishna is the beginning of the new Hebrew literature; in the Gemara, on the contrary, the Aramaic language is predominant.

2. In the interval between the composition of the Talmûd and the earliest grammarians, fall mainly the *vocalisation* and *accentuation* of the till then unpointed text of the Old Testament, after the pronunciation handed down in the synagogues and schools (§ 7, 3); also the collection of critical remarks, under the name of *Massôrâ'* (מַסֹרָה *tradition*), from which the manuscript copies of the present Textus Receptus of the Old Testament, hence called the *Massoretic Text,* have ever since been uniformly derived.

> One of the oldest and most important portions of the Massôrā' are the various readings of the $Q^e ri$ (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the Massôrā'. The punctuation was settled at an earlier date, and is the fruit of a much more thorough labour than the Massôrā', which was finished at a considerably later date.

3. It was only about the commencement of the 10th century, that the first beginnings were made by the Jews in

compiling their grammar, after the example of the Arabs. The earliest attempts, by Rabbi *Saadia* († 942) and others, are mostly lost, only *Saadia's* Arabic explanation of O. T. *hapax legomena* having been preserved; but those of R. *Yehuda Chayyûg* (called also *Abû-Zakaria Yachya*) about the year 1000, and of R. *Yona* (*Abû-'l-Walîd Marwân ibn Ganâch*) about 1030, composed in the Arabic language, are still extant. Assisted by these pioneer labours, *Abraham ben Ezra* (died 1167) and R. *D. Kimchi* († ab. 1232), especially won for themselves a classic reputation as grammarians.

> From these first grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and the weak verbs after the paradigm פָּעַל (§ 39, 4), the *voces memoriales*, as בְּגַדְכְּפַת, and the like.[1]

The father of Hebrew philology among Christians was *John Reuchlin* († 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* († 1629), still adhered almost exclusively to Jewish tradition. It was only after the middle of the 17th century, that the field of view gradually widened; and that the study of the sister tongues, chiefly through the labours of *Albert Schultens* († 1750) and *N. W. Schröder* († 1798), became of fruitful service to Hebrew grammar.

The value of the subsequent labours,[2] that have any en-

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[1] On the oldest Hebrew lexicographers and grammarians, see *Gesenius's* Preface, &c (as above, p. 8); *H. Ewald* and *L. Dukes*, Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des A. T.; *Hupfeld*, de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du Xe et du XIe siècle in Journal asiatique, 1850; *Neubauer*, Notice sur la Lexicographie hébreu, in Journal asiatique, 1861—63; *Böttcher*, Ausführl. Lehrb. der hebr. Sprache, Introd. to Vol. I (ed. *Mühlau*, Leipsic 1866).

[2] The complete literature of this subject, down to 1850, is found in *M. Steinschneider's* Bibliograph. Handbuch für Heb. Sprachkunde, Leipzig, 1859.— Fuller and newer works on Heb. Grammar are *W. Gesenius's* Lehrgebäude der Heb. Sprache (Leipzig, 1817), *Isaak Nordheimer's* Critical Gram. of the Heb. Language, 2 vols. N. York, 1841, 8, *H. Ewald's* Lehrbuch der Heb. Sprache (8th ed. Göttingen, 1870), *Justus Olshausen's* Lehrbuch der Heb. Sprache

during scientific merit, must be estimated by comparison with what is required in elaborating the grammar of an ancient language, viz.—1) that all the phenomena of the language shall be fully and accurately *observed,* and *exhibited* in their organic connection (the empirical and historico-critical element);—2) that these facts shall be *explained,* partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical, scientific element).

§ 4.

DIVISION AND ARRANGEMENT OF THE GRAMMAR.

The division and arrangement of Hebrew grammar depend on the three parts that constitute every language, viz.—1) articulate *sounds* denoted by *written signs,* and their connection in *syllables,* 2) *words,* and 3) *sentences.*

Accordingly, the first part (*doctrine of elements*) includes the doctrine of the *sounds,* and their representation in writing. It describes the nature and relations of the sounds of speech, the manner of pronouncing written signs (orthoëpy), and the established mode of writing (orthography). It then treats of the sounds as combined into syllables and words, and of the laws and conditions of this combination.

The second part (*doctrine of forms*) treats of words in their character as *parts of speech,* and contains:—1) the doctrine of the *formation of words,* or of the rise of the different parts of speech from the roots or even from one another;—2) the doctrine of *inflection,* i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

(Braunschweig, 1861), from which may he dated the new era of Hebrew philology in which the attempt has been made to trace back existing forms to the supposed original Semitic, which have been preserved essentially in the old Arabic, *F. Böttcher's* Ausführliches Lehrbuch der Heb. Sprache, nach dem Tode des Verfassers herausgegeben von *Ferdinand Mühlau* (Leipzig, 1866—68, in 2 vols. 8vo).

The third part (*syntax,* or doctrine of the construction of words) teaches:—1) partly how the various inflections, existing in the language, are used for expressing variously modified thoughts, and how other thoughts for which no forms have been coined in the language are expressed by circumlocution;—2) partly the laws, by which the parts of speech are combined into sentences (*doctrine of the sentence, or syntax in the stricter sense*).

PART FIRST.

OF THE ELEMENTS.

CHAPTER I.

OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS: THEIR FORMS AND NAMES.

(See the Table of Ancient Semitic Alphabets.)

1. The Hebrew letters now employed (commonly called the *square* or *Assyrian character*), in which the manuscripts of the O. Testament are written and our editions of the Bible are printed, are not those originally used. *Old Hebrew writing,* as it was used in public monuments as early as the 9th century B. C., is to be seen in the inscriptions (very like in style) on the Stone of Mêsha‘ and on the Maccabean Coins of the 2d cent. B. C., as also on the ancient Gems (see § 2, 2); and with this Old Hebrew the Phenician writing is nearly identical (see the Table of Ancient Alphabets). According to the analogy of the history of other alphabets, we may assume that out of, and along with, the above writing on stones, another and somewhat quicker style was early formed for writing on softer materials (on skin or parchment, on bark or papyrus, etc.), which style the Samaritans retained in their MSS of the Pentateuch, when they separated from the Jews, while the latter soon after (from the 6th to the 4th century B. C.) exchanged the same for an Aramæan style, out of which came the so-called *Square Character* (from

the 4th to the end of the 3d century B. C.), which has great
resemblance to the still extant Aramæan, the Aram.-Egyptian,[1]
the Nabatæan,[2] and especially the Palmyrene.[3]   One of the
Heb. inscriptions in the earlier square character belongs to
the year 176 B. C.[4]

2. The Alphabet of the Hebrews, as well as of the other
Shemites, consists only of consonants, 22 in number, some of
which have also the power of vowels (§ 7, 2). Their forms,
names, sounds and numerical values (Rem. 3 below) are shown
in the Table on next page.

3. The five characters which have a different form at
the end of a word (*final letters*),[5] ך, ם, ן, ף, ץ, terminate
(with the exception of ם) in a straight stroke directed down-
wards, whilst the common form has a horizontal connecting
line, directed towards the following letter.

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[1] Specially one Inscription (the Stone of Carpentras, so called because kept
in that city of Provence) and some Papyrus-Fragments, see *Ed. F. Ferd. Beer's*
Inscriptiones et Papyri in Ægypto reperti, Lips. 1833, 4to; *Gesenius*, Monu-
menta Phœnicia, p. 226 seq. See our Ancient Alphabet Table.

[2] See p. 2, Note 3.

[3] See *M. A. Levy* in Zeitschr. d. D. Morgenl. Gesell., Bd. XVIII. S. 65 ff.;
De Vogüé, Syrie Centrale, Paris (1868), fol. p. 1—88 and Tab. 1—12.

[4] *De Vogüé*, in Revue Archéol. IX (1864), p. 205 and Tab. VII, No. 2,
comp. *Nöldeke* in Zeitschr. d. D. Morgenl. Ges. Bd. XIX, S. 640, and *Merx's*
Archiv I, S. 361; also *Chwolson's* Heb. Grabschriften aus der Krim, Peters-
burg, 1865. Comp. Table of Anc. Alphabets.

[5] These letters are formed into one word and pronounced as כְּמְנַפֵּץ.
Such *voces memoriales* were invented by the Jewish grammarians to help the
remembering of certain letters. So too אֲדַלְתֶּם (p. 24), and other *mnemonic*
words in § 6, 3 and 4. [Comp. also אֱהֹוִי (§ 7, 2, Note 3) for vowel letters
and the memorial words אֵיתָן מֹשֶׁה וְכָלֵב to designate *serviles* among consonants,
of which איתן are prefixed to the *Impf.* of verbs; הָאֱמַנְתִּיו to represent letters
used in the formation of nouns from roots; and the *vox memor.* אֱמֶת for the
poetical books composed of the first consonants of תְּהִלִּים (Psalms), מִשְׁלֵי (Pro-
verbs) and אִיּוֹב (Job).—*Ed.*]

THE HEBREW ALPHABET.

Form		Pronunciation.	Hebrew name.	Sounded as[1]	Signification of the name.	Numerical value.
Final	א	’	אָלֶף	’Ā́-lĕph	Ox	1
	ב	b, bh	בֵּית	Bêth	House	2
	ג	g, gh	גִּימֶל	Gī́-mĕl	Camel	3
	ד	d, dh	דָּלֶת	Dā́-lĕth	Door	4
	ה	h	הֵא	Hē	Vent-hole, window	5
	ו	w[2]	וָו	Wāw	Hook	6
	ז	z	זַיִן	Zắ-yĭn	Weapon	7
	ח	ch	חֵית	Chêth	Fence or barrier	8
	ט	ṭ	טֵית	Ṭêth	Snake (winding)	9
	י	y	יוֹד	Yôdh	Hand	10
ך	כ	k, kh	כַּף	Kāph	Bent-hand	20
	ל	l	לָמֶד	Lắmĕdh	Ox-goad	30
ם	מ	m	מֵם	Mēm	Water	40
ן	נ	n	נוּן	Nûn	Fish	50
	ס	s	סָמֶךְ	Sắ-mĕkh	Prop	60
	ע	ʿ	עַיִן	ʿĀ́-yĭn	Eye	70
ף	פ	p, ph	פֵּא	Pē	Mouth	80
ץ	צ	ṣ	צָדֵי	Ṣā-dhḗ	Fish-hook	90
	ק	q[3]	קוֹף	Qôph	Back of the head	100
	ר	r	רֵישׁ	Rêsh	Head	200
	שׂ	s	שִׂין	Sîn	Tooth	300
	שׁ	sh	שִׁין	Shîn		
	ת	t, th	תָּו	Tāw	Sign or cross	400

4. Hebrew is written and read from right to left. The division of a word at the end of a line is not allowed; and

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[1] For the sounds of the consonants and vowels in this table, see § 6 and Notes on § 8. NB. In our common way of reading Hebrew the letters א and ע have no sound; and the g for ג is always *hard* as in *give;* the *ch*, always guttural as in Welsh and German, or the Greek χ.—*Tr.*

[2] As in Arabic, or as the English *w*, not as the German.

[3] The latin *q* serves well for the Semitic ק (Greek κόππα), as it holds its very place in the Alphabet.

to fill out a line, certain letters (*dilatabiles*) are at times dilated in MS and in print. These are in our printed books the five following:

<div dir="rtl">

(אֲהַלְתֶּם) א, ה ,ל, ת, ב.

</div>

Rem. 1. The *forms* of the letters were originally hasty and rude representations of visible objects, the names of which began with the letter, which they were meant to indicate; e. g. *Yôdh*, in the older alphabets a rude figure of a hand, denotes properly a *hand*=יָד *yādh*, but as a letter only the initial י (*y*); *'Ayin* (prop. *eye*), עַיִן, stands only for ע, the initial letter. In the Phœnician alphabet specially, the similarity of the *figures* to the objects signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters, as in ו, ז, ט, כ, ל, ק, ש.

NB. The *forms* of the letters in each of these seven groups, ם ב פ, צ ע, ס ם ם, ו ז ר, ת ח ה, ך ד ר ד, נ ג, must be carefully noted to avoid confusion.—*Tr*.

The most probable signification of the *names* of the letters is given in the Alphabet Table, p. 23.

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics and their modified or hieratic style) suggested the principle, though not so much the forms; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t;* the lion, *laboi*, the letter *l*[1].

2. The *order* of the letters in the Alphabet (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. 25, 34, 37, 111, 112, 119, 145; Lam. 1—4; Prov. 31, 10—31), certainly depended originally on a physiological consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and lingual sounds, viz. ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements; but yet other considerations must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yôdh* and *Kāph*), also two exhibiting the *head* (*Qôph* and *Rêsh*), are put together, as is done also with several characters denoting related or connected objects (*Mêm* and *Nûn*, *'Ayin* and *Pê*).

Both the names and the order of the letters (with a trifling alteration), passed over from the Phœnician into the Greek, in which the

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[1] See the works of *Young, Champollion, Lepsius* and others on the Hieroglyphics. Comp. *Hitzig*, die Erfindung des Alphabets, Zürich, 1840. 4to. *J. Olshausen*, über den Ursprung des Alphabets, Kiel, 1841. 3vo. *F. Böttcher*, unseres Alphabetes Ursprünge, Dresden, 1860. 8vo. *Ed. Böhmer*, das Alphabet in organischer Ordnung. Ztschr. der D. Morgenl. Ges., Bd. XVI, S. 579 ff.

letters, form *Alpha* to *Tau*, correspond to the ancient alphabet. From
the Phœnician proceeded also, directly or indirectly, the Old-Italic, the
Roman, and all the alphabets derived from the Latin and the Greek.
Comp. *Gesenius*, Monumenta Phœnicia, p. 65.

3. The letters are used also for *signs of number*, as the Hebrew had
no special arithmetical figures or ciphers[1]. But this use of them as
numerals (see Alphabet Table) did not, if we may judge from the
existing MSS, take place in the O. T. text, and is first found on coins
of the Maccabees (middle of 2d cent. B. C.). It is now employed in the
editions of the Bible specially for numbering the chapters and verses.
Much like the Greek numerals, the Heb. *units* are denoted by the
letters from א to ט, the *tens* by ‎צ—‎י‎, the *hundreds* from 100 to 400 by
‎ת—‎ק‎, but from 500 to 900, they are sometimes marked by the five
final letters, thus, ‎ך‎ 500, ‎ם‎ 600, ‎ן‎ 700, ‎ף‎ 800, ‎ץ‎ 900; and sometimes by
‎ת‎=400, with the addition of the other hundreds, as ‎תק‎ 500. In com-
bining different numbers the greater is put first (i. e. on the right), as
‎יא‎ 11, ‎קכא‎ 121. Fifteen however is marked by ‎טו‎=9+6, and not by
‎יה‎, because with these two letters the name of God (‎יהוה‎) commences;
and 16 by ‎טז‎ not by ‎יו‎, for a similar reason. The *thousands* are denoted
by the units with two dots above, as א̈ for 1000.[2]

4. *Abbreviations* of words are not found in the text of the O. T.
On coins, however, they occur, and they are in common use among the
later Jews. The sign of abbreviation is usually an oblique stroke, as
‎יש׳‎ for ‎יִשְׂרָאֵל‎, ‎פ׳‎ for ‎פְּלֹנִי‎ *aliquis*, ‎וגו׳‎ for ‎וְגוֹמֵר‎ *et complens*=*et cœtera*,
‎יְיָ‎ or ‎יָי‎ (also ‎ה׳‎) for ‎יְהֹוָה‎.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand well
the old and genuine sound of every consonant, since very
many grammatical peculiarities and changes (§§ 18, etc.) are
dependent on, and can be explained only by, the nature of
the sounds and their pronunciation. Our knowledge of this
is derived partly from the pronunciation of the kindred dialects,

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[1] Yet the Phœnicians had arithmetical signs in early times, as may be seen
in *Schröder's* Phönizische Sprache, pp. 186—9, with a Table.

[2] The Jews count their dates from the creation of the world, and they
have what they call the "great chronology", (‎לִפְרַט גָּדוֹל‎) including the thou-
sands and the "small chronology" (‎לפ׳ קָטוֹן‎) omitting the thousands. The date
according to the christian era is found by adding 240 to the short Jewish
reckoning for the first thousand years and 1240 for the second.

particularly of the still living Arabic, partly from observing
the affinity and interchange of the letters in Hebrew itself
(§ 19), partly from the tradition of the Jews.[1]

> The pronunciation of the Jews of the present day is very divergent.
> The Polish and German Jews adopt a worse one, partly like the Syriac,
> while the Spanish and Portuguese Jews, whom most Christian scholars
> (after the example of Reuchlin) follow, prefer a purer one, more in
> harmony with the Arabic.

> The manner in which the Septuagint (LXX) wrote Hebrew proper
> names in Greek letters, furnishes an older and more weighty tradition.
> Several, however, of the Hebrew sounds they were unable to represent
> for want of corresponding characters in the Greek language, e. g. ט, צ,
> צ, ק, שׁ (in which cases they made the best shifts they could). This is
> true also of Jerome's expression of Hebrew words in Roman letters,
> after the Jewish pronunciation of his time. For that of the Jews now
> in northern Africa, see *Bargès*, Journ. Asiat. 1848, Nov.; for that of
> the South Arabic Jews see *J. Derenbourg*, Manuel du Lecture etc.
> Paris 1871.

2. The following list embraces those consonants which
require special attention as to the pronunciation, those being
arranged and viewed together which resemble each other in
sound.

> Rem. 1. Among the *gutturals*, א is the slightest, a scarcely audible
> breathing from the lungs, the *spiritus lenis* of the Greek, which stands
> for it in our Alphabet Table, p. 23; similar to ה, but weaker. Even
> *before* a vowel, it is almost lost upon the ear (אָמַר, ἀμάρ, *āmǎ'r*), like
> the *h* in the French *habit, homme*, Eng. *hour*, but *after* a vowel it is
> mostly quite lost in that vowel-sound (מָצָא *māṣā'*, § 23, 1; however
> comp. רָאשֵׁם).

> ה before a vowel is exactly our *h* (*spiritus asper*); also after a vowel
> at the end of a syllable, it is a guttural-breathing (נֶהְפָּךְ *něh-pǎ'kh*); but
> at the end of a word it only represents a vowel, so that its force as a
> consonant is not at all heard (גָּלָה *gā-lā'*); see § 7, 2 and § 14, § 75, 1.

> ע is related to א but stronger; and is a sound peculiar to the organs

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[1] Important aid may also be derived from an accurate, physiological obser-
vation of the whole system of sounds, and of their formation by the organs of
speech. See *Liskovius'* Theorie der Stimme, Leipzig, 1814, *J. Müller's* Hand-
buch der Physiologie, Bd. II., S. 179 &c., *Strodtmann's* Anatomische Vorhalle
zur Physiologie der Stimme und der Sprachlaute, Altona, 1837, also *H. Hupfeld*
in Jahn's Jahrbücher f. Philologie, 1829, H. 4, *H. E. Bindseil's* Abhandlungen
zur allgem. vergleichenden Sprachlehre (Hamb. 1838), *E. Brücke's* Grundzüge
der Physiologie u. Systematik d. Sprachlaute, Wien, 1856, *C. L. Merkel's*
Physiologie der menschlichen Sprache, Leipzig, 1866.

of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עַזָּה, LXX Γάζα, עֲמֹרָה Γόμορρα; it is elsewhere a weaker sound of that sort, which the LXX indicate only by a *breathing* (the *spiritus asper* or *lenis*), as in עֵלִי Ἡλί, עֲמָלֵק Ἀμαλέκ. In the mouth of the Arabs, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel-sound like *a*.—To pass over ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֵלִי *Eli*, עֲמָלֵק *Amalek*), and to pronounce it simply as *g* or as nasal *ng*, are both incorrect. An approximation to its stronger sound would be *gh* or *ʳg;* but since the softer sound was probably predominant in Hebrew, it may suffice to mark it (as in the Alphabet Table, p. 23) by ʿ, as אַרְבַּע ʾarbăʿ, עֲמֹרָה ʿamōrā'.

ח is the firmest of the guttural sounds, being a guttural *ch*, as the Swiss pronounce it, as in *macht, docht, zucht*[1] (not as in *licht, knecht*), resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter was doubtless uttered more softly in many words, more strongly in others.[2]

ר also the Hebrews frequently pronounced with a rattling guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals (§ 22, 5).

Rem. 2. In *sibilant* sounds the Hebrew language is uncommonly rich, but they arose in part from the lingual sounds, which appear still as such in Aramæan and, as affected with an aspiration, in Arabic (see ז, צ, שׁ in Lex.).

שׁ and שׂ were originally one letter שׁ, and in unpointed Hebrew this is still the case. But as its sound *sh* was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and שׂ *s*.

שׂ accordingly was closely allied to שׁ in pronunciation, and so was uttered more strongly than ס. Hence this difference of sound made at times a difference in sense, as סָכַר *to close up* and שָׂכַר *to hire*, סָכַל *to be foolish* and שָׂכַל *to be wise*. The Syrians employed only ס for both. They are also interchanged even in the later Hebrew; as שָׂכַר=סָכַר *to hire* Ezr. 4, 5; שִׂכְלוּת for סִכְלוּת *folly* Eccl. 1, 17.[3]

ז is a soft, whizzing *s*, the Gr. ζ (by which also the LXX represent it), the Fr. and Eng. *z*, quite different from the Germ. *z*.

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[1] As also in the Keltic dialects.—*Tr.*

[2] In the Arabic language, the hard and soft sounds of ע and ח (as well as certain differences in the pronunciation of ר, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع ʿ*Ain*, and the harder غ *ʳGain;* from ח the softer ح *Cha*, and the harder خ *Kha*.

[3] But on the contrary the Samaritans of this day, in reading their Heb. Pentateuch, always pronounce שׁ as שׂ.

Rem. 3. The צ is, like ק and ט, uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth. The two latter differ essentially from כ and ת, which answer to *k* and *t*, but are often aspirated (see No. 3 of this §.). The צ has a peculiar articulation differing from every other *s*, and by no means the same as the Germ. *z* or *ts*. [Our *ss* as in *hiss!* sounded not at the teeth, but at the palate, is not very unlike it; but *ş* is here used to represent it.]

3. Six consonants, the so-called *mutes,*

(בְּגַדְכְּפַת) ב ג, ד, כ, פ, ת,

have come down to us with a twofold pronunciation[1]:—1) a harder, more slender sound (*tenuis*) as *b, g, d, k, p, t,* and 2) a softer sound, uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It maintains itself at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Dāghē'sh lenè,* § 13), as in בּ *b,* גּ *g,* דּ *d,* כּ *k,* פּ *p,* תּ *t.* The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Rāphè* (§ 14, 2), but in the printed text it is known by the absence of the *Dāghē'sh.* In some of these letters (especially ג), the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כ x, כ χ; פ π, פ φ; ת τ, ת θ.

For the cases in which the one pronunciation or the other occurs, see more fully in § 21.—The modern Jews sound the aspirated ב as *v,* and the ת nearly as *s,* e. g. רַב *răv,* רֵאשִׁית *rēshî's.*

4. After what has been said, the usual division of the consonants according to the organs of speech (i. e. throat, palate, tongue, teeth and lips), employed in uttering them, will be more intelligible and useful. The common division is as follows:

a) Gutturals ח, ה, ע, א,   (אֶהֱחַע);
b) Palatals, ק, כ, ג, י,   (גִּיכַק);

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[1] Sound ת as *t,* ת as *th* in *thick;* ד as *d,* ד *dh* as *th* in *that,* Anglo-Sax. ð; פ as *p,* פ as *ph* or *f;* ב as *b,* ב *bh* as *v;* ג and ג as *g* in *go,* or in the German *gegen;* כ and כ as *k.* To give the aspirated sound of ג and כ, pronounce *g* and *k,* rolling the palate at the same breath.—*Tr.*

c) Linguals, ט, ת, ד, with נ, ל,   (דְּטַלְנֶת);
d) Dentals or sibilants, צ, שׁ (שׂ and שׁ), ס, ז,   (זְסְצַשׁ);
e) Labials, פ, ב, מ, ו,   (בוּמֵף).

The letter ר appertains partly to the first and to the third class, as being both a throat-sound and a tongue-sound.[1]

Also the liquids (ר, נ, מ, ל), which have in many respects a common character, are grouped together as a distinct class.

The following classification may be useful:

	Mutes			Liquids			Sibilants			Aspirates			
	s.	m.	e.	vibr.	nasal	semiv.	s.	m.	e.	s.	m.	h.	e.
Gutturals				[ר]						[ע] ח ה ע א			
Palatals	ג	כ	ק			י							
Linguals } Dentals }	ד	ת	ט	ל ר	נ		צ שׂ שׁ ס ז						
Labials	ב	פ			מ	ו							

Rem. 1. The signification of the letters in the superscription is as follows: s=soft; m=medium; h=hard; e=emphatic. Consonants pronounced by the same organ are called *homorganic* (e. g. ג and כ as palatals). Consonants, whose sound is of the same nature, are called *homogeneous* (e. g. מ and נ as liquids). The possibility of an exchange of consonants within the language, as well as between kindred dialects depends upon their homorganic character and upon their homogeneousness. Generally the soft sound changes with the soft, the hard with the hard etc. (e. g. ד=ז, ר=שׂ, ט=צ). Yet other transpositions are not excluded. It is important to observe, whether the change takes place at the beginning, middle or end of the word, since a change in the middle consonant does not always indicate the possibility of a change in the same letter, when standing at the beginning.

Rem. 2. In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which generally characterised the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

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[1] Compare, in regard to the double pronunciation of the ר, *Delitzsch*, Physiol. u. Musik p. 10 ff.

This appears partly in the preference for the softer letters; e. g. צֶדֶק‎, זְעַק‎ (see § 2, 5, Rem.), Syr. ‎ܐܟܠ‎; partly in the pronunciation of particular letters; thus the stronger ע ʿg, known even in the LXX (see above in No. 2, Rem. 1), is lost in later times; the Samaritans and Galileans utter it, as well as ה, only like א; in Ethiopic too ה sounds as h, ע as א, ש as s.

§ 7.
OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a, e, i, o, u,* proceeds from the three primary vowel sounds *A, I, U,* is even more distinctly seen in the Hebrew and the rest of the Semitic tongues, than in other languages. *E* and *O* are derived from a blending together or obscuring of the purer vowels, viz., short *ĕ* from *ĭ* or even *ă,* short *ŏ* from *ŭ;* and also the long *ê* from the union of *I* with a preceding short *A,* i. e. from the diphthong *AI,* and the long *ô* partly from the obscuring of *â,* partly from the combination *AU,* according to the following scheme:[1] —

$$
\begin{array}{c}
A \\
\text{ĕ, ė} \quad \hat{o} \text{ from } \hat{a} \\
\hat{e} = ai \qquad \hat{o} = au \\
\text{ĕ, ē from ĭ} \qquad \text{ŏ, ō from ŭ} \\
I \qquad\qquad\qquad U
\end{array}
$$
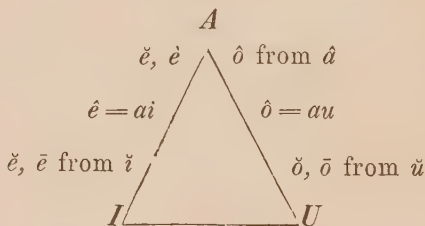
The more ancient Arabic still keeps the diphthongs *ai* and *au,* specially with stronger consonants; e. g. שׁוֹט (*shôt*), Arab. *saut;* עֵינַיִם (*ênaim*), Arab. ʿ*ainain.* It is only in the later Arabic they become *ê* and *ô,* at least with feebler consonants, as בֵּין, Arab. *bain, bên;* רוֹם, Arab. *yaum, yôm.* This contraction of the diphthongs is also sufficiently familiar in Greek and Latin (e. g. Καῖσαρ, Cæsar; θαῦμα, Ion. θῶμα; *plaustrum=plostrum*), in the French pronunciation of *ai* and *au* (comp. in Eng. *ai* in *said,* and *au* in *naught*), in the Germanic languages (Goth. *auso,* auris, Old High-Ger. *ôra,* ear; Goth. *snaivs,* Old High-Ger. *snêo* = Schnee = snow), and even in the modern German vulgar dialect (*Oge* for Auge, Goth. *augô,* eye; *Steen* for Stein, stone, Goth. *stains*).

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[1] For the sound of these vowels, see note on § 8.—*Tr.*

Obscuring of the vowel-sounds often occurs also in other tongues, e. g. *å* in Swedish, in modern Persian, in Eng. *fall* etc. The modern Jews constantly obscure the sound of the Heb. long A (—), like the Swedish *å*. But the Arabic of the Bedawîn, in its pronunciation of the vowels, does not even now depart so much from the three primary sounds, *a*, *i*, and *u*, as the Arabic spoken in Syria and Egypt (see *Wallin* and *Wetzstein* as referred to above, p. 7, Note[1]).

2. With this is connected the earlier and very sparing way of indicating the vowels in writing. Only the three principal vowels were thus distinguished; and even these were indicated not by peculiar signs, but by certain consonants employed for this purpose, whose feeble consonant sounds have naturally a close affinity with the vowel-sounds to be expressed.

Thus ו (like the Lat. *V*) represented *U* and also *O*.

 י (like the Lat. *J*) represented *I* and also *E*.

A, the purest of all the vowels, and the most frequent, was as a rule[1] not indicated at all, except at the end of a word, where the final *a* was represented by ה in Hebrew, sometimes by א.[2] These two letters stood also for *e* and *o* final.[3]

Even those *two vowel-letters* (ו and י) were used but sparingly, being at first, and as a rule, employed only when the sounds which they represent were *long,* and not always then (§ 8, 4).[4] Everything else relating to the quantity of the

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[1] So in Sanscrit, the ancient Persian cuneiform writing and in Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the bare consonant is pronounced with short *a*.

[2] The close connection between the aspirates ה, א and the A sound, ו (= *w*) and the U sound, י (= *y*) and the I sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth, without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו. The I is formed at the fore part of the palate; so also י. E is sounded at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

[3] The four letters א, ה, ו, י (forming the *mnemonic* sign אֱהֶוִי *'ĕhĕwî*) are commonly called *quiescent* or *feeble letters.*—*Tr.*

[4] The Samaritan writing also has remained at the same stage.—The Phœnicians did not indicate even the long vowels, except in very rare cases,

vowel-sounds, and also the entire absence of a vowel, and even whether the vowel-letter in the particular case was a vowel or a consonant, the reader had to decide for himself.

Thus, for example, קטל might be read *qāṭăl, qāṭēl, qāṭōl, qᵉṭōl, qôṭēl, qŭṭṭēl, qăṭṭel, qŭṭṭăl;* דבר, *dābhār* (word), *dä'bhĕr* (pestilence), *dĭbbēr* (he has spoken), *dăbbēr* (to speak), *dôbhēr* (speaking), *dābhûr* (spoken), *dŭbbăr* (it has been spoken); מות might be *mā'wĕth* (death), or *mûth, môth* (to die); בין might be read *bîn, bên, băyĭn.*

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a living language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and the reader's knowledge of the living mother-tongue had to supply much.

3. But when the Hebrew had died out, and the ambiguity arising from such an indefinite mode of writing, and the fear of losing the right pronunciation, must have been increasingly felt; then the *vowel-signs* or *vowel points* were invented, which minutely settled what had till then been left uncertain. Of the date of this punctuation (*vocalisation*) of the Old Testament text we have no historical account; but a comparison of historical facts warrants the conclusion, that the present vowel-system was not completed till the seventh century after Christ; and that it was done by Jewish scholars, well versed in the language, who, it is highly probable, copied the example of the Syriac, and perhaps also of the Arabic, grammarians.

See *Gesenius*, Gesch. d. hebr. Spr. S. 182 ff. and *Hupfeld* in den theolog. Studien und Kritiken, 1830, No. 3, where it is shown that the Talmûd and Jerome make no mention of vowel-signs; *Abr. Geiger*, Zur Nakdanim-Literatur (Jüd. Ztschr. für Wissensch. u. Leben, Jahrg. X, Breslau, 1872, S. 10 ff.); *Geiger*, Massorah bei den Syrern (Ztschr. der D. M. G. Bd. XXVII. Leipz., 1878, S. 148 ff.); *H. Strack*. Prolegomena critica in Vet. Test. Hebr. Leipz., 1873; *Strack*, Beitrag zur Gesch. des hebr. Bibel-Textes (Theol. Stud. u. Krit. 1875. IV, S. 736 ff.)

4. This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency,

and their old monuments have scarcely any vowel signs (see *Gesenii* Mon. Phœnicia, pp. 57, 58; and above in § 2, 3).—The vowel-letters are quite as sparingly used in the old Heb. inscription of Mĕshaʻ (see § 2, 2), as early as 900 B. C.

as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the formal style, which was sanctioned by tradition in reading the sacred books, in the synagogues and schools, in the 7th century after Christ. Its authors laboured with great care to represent by signs the minute gradations of the vowel-sounds, marking even half-vowels and helping-sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours on the Hebr. Text we owe the different marks, by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

> The Arabs have a much more simple vowel-system, for they have only three vowel-signs, according to the three primary sounds. The Syriac vowel-pointing is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel-system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.[1]

1. Of full vowels, besides which there are also certain *half-vowels* (§ 10, 1, 2), grammarians have generally reckoned *ten,* and divided them into *five long* and *five short* or *doubtful.* As this division, though not faultless, is simpler and more convenient for the beginner, it is here presented:[2]—

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[1] The vowels, as represented in this translation, are supposed to be sounded as follows:—$\bar{a}$ or $\hat{a}$ like *a* in *father;* $\breve{a}$ like *a* in *fat;* $\ddot{a}$ like *œ,* or as *a* in *fate*; $\bar{e}$ or $\hat{e}$ like *e* in *there;* $\breve{e}$ like *e* in *her;* $\bar{\imath}$ or $\hat{\imath}$ like *i* in *pique;* $\breve{\imath}$ like *i* in *pick;* $\bar{o}$ or $\hat{o}$ like *o* in *no;* $\breve{o}$ like *o* in *not;* $\hat{u}$ or $\bar{u}$ like *u* in *rule* (sounded as *rool*); $\breve{u}$ like *u* in *full;* *ai* and *au* as proper diphthongs, each vowel being distinctly heard, as in German.—NB. The same vowel, whether long or short, has properly but *one* sound, differing only in *quantity,* i. e. in the longer or shorter time we may take in pronouncing it, as in *sō* and *sŏt.—Tr.*

[2] It is founded on the 12th edition of the original, and Dr. *Rödiger* is not responsible for its insertion here.—*Tr.*

Long Vowels.	Short Vowels.
— *Qā′mĕṣ*, *â*, *ā*, קָם *qâm*,[1] רָם *yām*.	— *Pǎ′thǎch*, *ǎ*, בַּת *bǎth*.
— *Ṣē′rĕ*, *ē*, שֵׁם *shēm*.	— *Sᵉghô′l*, *ĕ*, *è* or *ä*, מֶלֶךְ *mä′-lĕkh*.
־י (or —) *Chî′rĕq long*, *î*, בִּין *bîn*, גּוֹיִם *gô-yi′m*.	— *Chî′rĕq short*, *ĭ*, מִן *mĭn*.
וֹ (or —) *Chō′lĕm*, *ô*, *ō*, קוֹל *qôl*, סֹב *sōbh*.	— *Qā′mĕṣ-chāṭû′ph*, *ŏ*, חָק־ *chŏq*.
וּ (or —) *Shû′rĕq*, *û*, מוּת *mûth*, מְתִי *mû-thi′*.	— *Qĭbbû′ṣ*, *ŭ*, שֻׁלְחָן *shŭl-chā′n*.

A more philosophic and complete view of the vowels, according to the three primary vowel-sounds (§ 7, 1, 2), is the following:—

First Class. For the A sound.

1. — *Qā′mĕṣ*, *ā*, *â*, יָד *yādh* (hand), קָם *qâm* (he arose).
2. — *Pǎ′thǎch*, *ǎ*, בַּת *bǎth* (daughter).
3. — *Sᵉghô′l*, *ĕ*, *è (ä)*, a modification of *a*,[2] as in the first syllable of יֶדְכֶם *yĕdhᵉ-khě′m* (your hand) from *yādhᵉ-khém*, פֶּסַח[3] *pèsǎch* (πάσχα); also in union with י as יָדֶיךָ *yā-dhè-khā* (thy hands), גֶּלֶינָה *gᵉlè-nā*, like the French *è* in *mère* or the first *e* in Eng. *there*. Comp. in Eng. *man* changed into *men;* Ger. *mann* into *männer;* W. *carreg* (stone) into pl. *cerrig*.

Second Class. For the I and E sound.

I {
1. ־י — and — *long Chî′rĕq*, *î*, צַדִּקִים *ṣǎd-dî-qî′m* (just ones).
2. — *short Chî′rĕq*, *ĭ*, אִם *ʾĭm* (if).
}

E {
3. ־י — *Ṣē′rê* with *Yôdh*, *ê*, and — *Ṣē′rê* without *Yôdh*, *ē*, as in בַּיִת *bêth* (house), שֵׁם *shēm* (name). Very rarely the — (defective, see No. 4 on p. 37) stands also for *ê*.
4. — *Sᵉghô′l*, *ě*, an abbreviation from *ē* as in שֵׁן *shěn* (tooth), from שֵׁן (gdf. *shĭn*) or an obscuring from *ĭ* e. g. חֶפְצִי (Grdf. *chĭphṣ*).
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[1] The equivalents for the Hebrew vowels are marked here variously, viz., *â*, *ê*, *ô* for the essentially long-vowels, *ā*, *ē*, *ō* for the merely tone-long, *ǎ*, *ě*, *ŏ* for the short (see § 9.). For the others, the distinction of *î* and *ĭ*, *û* and *ŭ* is sufficient.

[2] So mostly; hence Jewish grammarians call *Sᵉghôl* also *small Pǎ′thǎch* (פַּתָח קָטֹן).

[3] The sign — marks in this Grammar the *accented* syllable of Heb. words, when that syllable is not the last, as in פֶּסַח. Comp. § 15, Rem. 3.

Third Class. For the U and O sound.

U
1. וּ *Shû'rĕq*, *û*, מוּת *mûth* (to die), rarely also for *ŭ*.
2. ֻ *Qibbû'ṣ*, *ŭ*, סֻלָּם *sŭl-lā'm* (ladder), but also *û*, written defectively (see No. 4 on p. 37) instead of *Shû'rĕq*, מִתַי *mû-thî'* (my dying).

O
3. וֹ and ֹ *Chō'lĕm*, *ô*, *ō*, קוֹל *qôl* (voice), רֹב *rōbh* (multitude). Often defective — for *ô*, seldomer וֹ for *ō*.
4. ֳ *Qā'mĕṣ-chāṭû'ph*, *ô*, חֹק *chŏq* (statute).

5. also ֳ, obtuse *ĕ*, so far as it is changed from *u* or *o*, as in אַתֶּם *'attĕ'm* (ye) from *'ăttŭ'm* (see § 27, Rem. 4, *b*), אֶת־ *'ĕth* (from אוֹת).

The *names* of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פֶּתַח signifies *opening*, צֵרִי (also שֶׁבֶר) *bursting* (of the mouth), חִירֶק *gnashing*, חוֹלֶם *fulness*, from its full tone (also מְלֹא פֶם *full mouth*), שׁוּרֶק properly συρισμός, קבוּץ *closing* (of the mouth). This last meaning belongs also to קָמֵץ; and the reason why long *a* and short *o* (קָמֵץ חָטוּף *Qā'mĕṣ correptum*) have the same sign and name, seems to be that the inventors of the vowel-signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a full *o* with the present German and Polish Jews; comp. the Syriac *â* with the Maronites=*ô*, the Swedish *å*, and the early change of *â* into *ô* even in the Hebrew (§ 9, 10, 2).[1] The distinction between them is shown in § 9. But *S*ᵉ*ghô'l* (סְגוֹל *bunch of grapes*) appears to be named after its *form;* so too some call *Qibbûṣ* שָׁלֹשׁ נְקֻדּוֹת (*three points*).

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in accordance with this, some write *Sägôh'l, Qŏ'mĕṣ-chāṭû'ph, Qŭbbû'ṣ.*

2. As appears from the examples given above, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, as רָ *rā*, רַ *ră*, רֵ *rē*, רֻ *rŭ*, etc. There is an exception to this rule in *Pă'thăch*, when it stands under a guttural at the end of a word (*Pă'thăch furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant, as רוּחַ *rû*ᵃ*ch* (wind,

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[1] It has been conjectured that the signs for these vowels originally differed (as ֳ *â*, ֻ *ŏ*), and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (ֳ) being only the original, and the second (ֻ) the modified form.

spirit). We must also except *Chŏ'lĕm* (without *Wāw*), which is put to the left *over* the letter, as in רֹ *rō*.[1]

NB. When *Chŏ'lĕm* (without *Wāw*) and the diacritic point over שׁ (שׂ, שׁ) come together, one dot serves for both, as שֹׂנֵא *sô-nē'* (not שֹׁנֵא) hating, מֹשֶׁה *mô-shè* not מִֹשֶׁה. שׁ (with two points), when no vowel stands under it, is *sho*, as in שֹׁמֵר *shô-mē'r* (keeper); when no vowel goes before it, *os*, as in יִרְפֹּשׂ *yĭr-pō's* (he treads down), like רְקֹטֵל, הַנֹּשְׂאִים Is. **45**, 20 *han-nô-sᵉî'm* (the bearers), like הַקֹּטְלִים.

The figure וֹ is sometimes sounded *ow*, the ו being a consonant with *Chŏ'lĕm* before it, as לֹוֶה *lô-wè* (lending); and sometimes *wŏ*, the *Chŏ'lĕm* being read after the *Wāw*, as עָוֹן *'ā-wô'n* (sin) for עָוֹן. In very exact impressions a distinction is made thus: וֹ *ōw*, וֹ *wō*, and וֹ *ō*.

3. The vowels of the first class (the *A* sound) are, with the exception of יַ in the middle, and of הַ, אַ, הַ

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[1] Only very recently have we been made acquainted with a vowel system in many respects different from the common one. It is found in some MSS formerly kept at Odessa, but now in St. Petersburg. All the vowels except ו are placed above the consonants, and deviate almost throughout in figure, and partly even in respect to the department of sound. Thus, for instance, Pathach and Sᵉghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a syllable sharpened by Daghesh forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. In respect to this, the so-called "Babylonian punctuation" (נִקּוּד בַּבְלִי) see *A. Harkavy* and *H. L. Strack's* "Catalog der hebr. Bibelhandschr. der Kaiserl. öffentl. Bibliothek zu St. Petersb." Vol. I & II., Petersb. & Leipz. 1875 p. 223 ff. A more thorough study of the system was made possible by *H. Strack's* facsimile edition of *Prophetarum posteriorum codex Babylonicus Petropolitanus* (Petersb. 1876 fol.); a codex of the year 916 which was discovered by *Firkowitsch* in 1839 in the synagogue of Tschufutkale in the peninsula of the Crimea. *Strack* has given a fragment of the same codex in *Hosea et Joel prophetæ ad fidem cod. Babylon. Petrop.* St. Petersb. 1875. The result shows that the two systems (the Eastern or Babylonian and the western or Tiberian) were developed simultaneously, but that the western shows a higher degree of originality and approaches nearer the ancient fundamental laws of punctuation. A long specimen of this peculiar Text (the Book of Habakkuk) is given in *Pinner's* Prospectus der Odessaer Gesellschaft für Gesch. und Alterth. gehörenden ältesten hebr. und rabb. Manuscripte, Odessa, 1845, 4. A sketch of this vowel-system, which had probably its origin among Babylonish Jews, has been given by *Rödiger* in the Halle Allgem. Lit. Zeit. 1848, Aug., No. 169, and by *Ewald* in the Jahrb. d. bibl. Wissenschaft, I., Göttingen, 1849, p. 160 and foll.; but more thoroughly still by *Pinsker* in his Einleitung in das Babylon.-hebr. Punctationssystem, Wien, 1863; and *Olshausen* in the Monatsbericht d. Berlin. Akad. d. Wissensch. July, 1865.

(§ 9, 1, 3) at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but those of the two other classes (the *I* and *E* sound and the *U* and *O* sound) when long, are mostly expressed by vowel-letters, the sound of which is determined by the sign standing before or within or above them. Thus, —

י may be determined by *Chi'rĕq* (‍ִי), *Ṣē'rê* (‍ֵי), *Sᵉghô'l* (‍ֶי).

ו by *Shû'rĕq* (וּ) and *Chō'lĕm* (וֹ).[1]

> In Arabic the *long â* is regularly indicated by the vowel-letter *'A'lĕph* (ﺍَ), so that in it three vowel-letters answer to the three vowel-classes. In Hebrew this use of א is very rare (§ 9, 1, and § 23, 3, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed *without* a vowel-letter, it is called *scriptio defec-tiva*, when *with* a vowel-letter, *scriptio plena*. Thus קוֹל and קוּם are written *fully*, קֹל and קֻם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is written for *û, î, ê* as well as for *è* in חֹזֶה etc. (§ 9, 8), and is necessary at the end of a word, e. g. מַלְכֵי, יָדִי, קָטַלְתִּי, קְטָלוּ; but in Is. **40**, 31 the Massora requires וְקֹוֵי for וְקֹוֵי, but the defective is usual when the vowel is preceded by the ana-logous vowel-letter as consonant, e. g. גּוֹיִם for גּוֹיִים *nations*, עֲשׂוּרִים for עֲשׂוּרִים, מִצְוֹת for מִצְוֹת *commands*,[2]

> But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הֲקִימֹתִי Ezek. **16**, 60, הֲקִמֹתִי Jer. **23**, 4, where other editions have הֲקִימֹתִי (comp. § 25, 1). It may be observed, however,

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[1] The vowel-sign, which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, 'The vowel-letter rests (*quiesces*) in the vowel sign.' Hence the letters י and ו (with א und ה, see § 23) are called *litteræ quiescibiles;* when they serve as vowels, *quiescentes,* when they are consonants, *mobiles.* But the expression is not suitable; we should rather say, 'The vowel-letter is sounded as this or that vowel, or stands in place of the vowel.' The vowel-letters are also called by grammarians, *matres lectionis,* since they partly guide in reading the unpointed text.

[2] So also עֵדוֹת *testimonies* is for עֵדְווֹת (plural of עֵדוּת in Aram. style), but used only in pl. with suf. as in עֵדְוֹתָיו 1 K. 2, 3 *his testimonies.*—*Tr.*

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward (see § 29, 2), as קְלֹת, קוֹל; צִדְקִים, צַדִּיק;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual[1].

5. In the kindred dialects, when a vowel-letter has before it a vowel, that is not kindred or homogeneous, if it be *a,* then a diphthong is formed, e. g. ־וַ *au,* ־יַ, ־יַ *ai.* But in Hebrew, according to the pronunciation handed down, ו and י retain here their consonant-sound, so that we get *āw, ay,*[2] e. g. וָו *wāw* (hook), חַי *chăy* (living), and so also גּוֹי *gôy* (nation), עָשׂוּי *ʿāsûy* (made), גֵּו *gēw* (back). The sound of ־יו— is the same as ־יַ, namely, *âw,* as in דְּבָרָיו *dᵉbhā-râ'w* (his words); therefore often ־יַ— defectively for ־יו—.

The LXX give generally, in these cases, an actual diphthong as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αὐ, εὐ sound like *av, ev.* In the manuscripts *Yodh* and *Waw* are, in this case, even marked with *Mappîq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài, gèu,* and so also *bait* (בַּיִת).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as the Heb. vowel-signs appear, they are yet insufficient for completely representing the various modifications of the vowel-sounds in respect to length and shortness, sharpness and expansion. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels,

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[1] The same historical relation may be shown in the Phœnician, and in the Arabic when א is used as a vowel-letter. Probably the vowel letters have been added to the older text of the Bible, in part at least, by later copyists.

[2] The *w* and *y* in these cases, as expressing the consonant-sound, are as much as possible like *w* in *wo* and *y* in *yet,* not as in *now* and *nay.—Tr.*

especially in respect to *length* and *shortness;* but at the same time noticing also their *changeableness* (see §§ 25, 27).

I. *First Class:* A *sound.*

1. *Qā'mĕṣ* (—) is every where long *a,* but yet is in its nature of two kinds:

a) The essentially long *â* which is not easily shortened and never entirely dropped (§ 25, 2), for which the Arabic regularly has א—, as כְּתָב *kᵉthâ'bh*[1] (writing), גַּנָּב *găn-nâ'bh* (thief), קָם *qâm* (he arose), very seldom written קָאם.[2]

b) The prosodically lengthened or tone-long *ā* (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *ă,*[3] and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. קָטַל, רְקִים, אָסִיר (in Arabic *lăkă, qătălă, yăqûm, 'ăsîr*), and also in a closed syllable (i. e. one ending with a consonant), as כּוֹכָב, יָד (Arabic *yăd, kaukăb*). In the closed syllable, however, it can stand only when this has the tone,[4] עוֹלָם, דָּבָר, but in the open, it is especially frequent *before* the tone-syllable, as לָכֶם, קְטָלַנִי, גְּדוֹל, זָקֵן, דָּבָר. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (Pă'thăch), and in the latter, vocal *Shᵉwâ* (§ 27, 3), דְּבַר, דְּבָר (*dᵉbhă'r*); חָכָם, חֲכַם (*chᵃkhă'm*); קְטָלָם, קָטַל.

Under the final letter of a word, *Qā'mĕṣ* may stand alone (לְה, קְטָלְתִּ), but in this position it is also indicated by ה (אִשָּׁה, אַתָּה, קְטָלְתָּה). Comp. § 7, 2.

2. *Pă'thăch,* or the short *ă,* stands properly only in a closed syllable with and without the tone (קְטַלְתֶּם, קָטַל). Most of the cases where it now stands in an open syllable, had the syllable originally closed, as in נַחַל (original form *nachl*) and

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[1] This long *â* is rare in Hebr., since it has generally changed into *ô*, see No. 10, 2 on p. 42.

[2] Of another sort are the cases in which א has lost its original consonant-sound by softening (see § 23, 1, 2).

[3] In the Arabic, the short *a* is still maintained.

[4] When the tone is marked in this book, the sign —́ is usually put over the first letter of the syllable, see § 15, 2, Rem. 3.—*Tr.*

בַּיִת (Arab. *bait*), see § 28, 4. Such an *ă* in an open syllable is else generally changed into *ā* (—⃯); comp. above in No. 1, *b*.

On the rare union of Pă'thăch with א (א—⃯), see § 23, 2; on *ă* as a helping-sound (*Pă'thăch furtive*), see § 22, 2, *b* and § 28, 4.

3. *S⁰ghô'l* (*ĕ, ė* —⃯) belongs, according to its origin, chiefly to the first class of vowels, but now and then to the second or the third. It belongs to the first, when it is a modification of *a* (as in the Ger. *Bad,* pl. *Bäder*) either in an unaccented syllable, e. g. יֶדְכֶם (for יַדְכֶם), or in the tone-syllable, e. g. אֶרֶץ from אֶרֶץ ,קֶרֶן (Arabic *qărn*), קֶמַח (Arab. *qămch*) ; even in an accented final syllable e. g. בַּרְזֶל, or with a final ה as in מַרְאֶה (Arab. *mar³à*), or even in the gravest tone-syllable at the end of a clause or sentence (in *pause,* § 29, 4), as in צֶדֶק ,מֶלֶךְ, though it then becomes *ā* in other words of this form, as in קֶרֶן, קֶמַח. *S⁰ghô'l*, which seems to be lengthened from *sh⁰wâ* but which in fact comes likewise from an original *ă,* stands in pausal forms, as פֶּרִי (groundform *pări*), יְהִי (*yăhî*) etc.

II. *Second Class:* I *and* E *sound.*

4. The *long Chî'rĕq, î,* is most commonly expressed by the letter י (a *fully* written *Chî'rĕq* י—⃯); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צַדִּיק *just,* plur. צַדִּיקִים (*săd-dî-qî'm*); יִירָא *he fears,* plur. יִירְאוּ *they fear*. Whether a *defectively* written *Chî'rĕq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or at the same time from the position of *Mèthĕgh* (§ 16, 2) at its side, as in יְראוּ (*yî-r⁰û'*).

5. The *short Chî'rĕq* (never written with י) is especially frequent in sharpened syllables (אִמִּי ,קִטֵּל),[1] and in closed un- accented syllables (לִקְטֹל). It often comes from a shortening of *a,* as in בִּתִּי (*my daughter*) from דְּבָרַי ,בַּת *from* רֶקְטֹל ,דָּבָר out of יִקְטֹל; or it is an original *ĭ,* lengthened by the tone to

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[1] For this sharp *i* the LXX mostly use ε, עִמָּנוּאֵל Ἐμμανουήλ.

ē, as in אֹיִבְךָ (*thy foe*) from אֹיֵב (orig. *'âyĭbh*). Sometimes also it is a mere helping-vowel, as in בֵּרִת for בְּרִת (§ 28, 4).

> The older grammarians call every *fully* written Chîrĕq, *Chîrĕq magnum*, and every *defectively* written one, *Chîrĕq parvum;* but as to the sound, this gives a wrong distinction.

6. The longest *ê, Şē'rê* with Yôdh (ֵי—), is a blended sound of the diphthong *ai* ֵי— (§ 7, 1), which, in the Arabic and Syriac, stands for it, as הֵיכָל (*palace*), in Arab. and Syr. *haikal.* It is therefore a very long and firm vowel, longer even than ֵי— , since it approaches the quantity of a diphthong. This ֵי— is but very seldom written defectively (עֵנִי for עֵינִי Is. **3**, 8), and then it retains the same value.

> At the end of a word, ֵי— and ֶי— *must* be written fully. In the form קְטָלְתִּי (§ 44, Rem. 4), the vowels belong to the marginal reading קְטַלְתִּי, called the *Q⁰rî* (§ 17).

7. The *Şē'rê* without Yôdh is the long *ē* of the second rank, always lengthened from a short *ĭ*, and it stands only *in* and *close by* the tone-syllable, like the *ā* above (p. 39) in No. 1, *b*. It stands in an open syllable *with* or *before* the tone, e. g. סֵפֶר (Arab. *sĭphr*) *book,* שֵׁנָה (Arab. *sĭnăt*) *sleep;* in a closed syllable only *with* the tone, as in בֵּן *son,* אִלֵּם *dumb*.

8. The *S⁰ghô'l,* so far as it belongs to the second class, is most generally a short obtuse *ĕ,* a shortening of the tone-long ֵ—, (this shortening having been occasioned by the weakening of the tone through the addition of a suffix or a word joined by *Măqqē'ph*), as תֶּן־ from תֵּן (*give*), צָרָה from יֹצֵר (*maker*), but also in the tone-syllable, as גֶּרְזֶן *gărzĕ'n* (Arab. *kărzĭn*) *an axe,* אַחֶרֶת (fem. of אַחֵר), and at the end of a word as in הֹזֶה *chô-zè* (*a seer*); it appears besides as a helping-sound, as in סֵפֶר for סְפַר, יֶגֶל for יִגֶל (§ 28, 4).

> On the rise of S⁰ghô'l out of other vowels see more in § 27, Rems. 1, 2, 4.

III. *Third Class:* U *and* O *sound.*

9. In the *third class* is found much the same relation as in the second. In the *U* sound we have:

1) the *long û,* whether *a*) fully written as *Shû'rĕq* וּ (answering to the ֵי— of the second class), e. g. גְּבוּל (*border*), or *b*) defectively written (analogous to the long ֵ— of

the second class) without the Wāw, as *Qibbû'ṣ* (—); viz.,
that which stands for Shû'rĕq, and should more properly
be called *defective Shû'rĕq* (רִמְתוּן, גְּבֻלוֹ), being in fact a
long vowel like *Shû'rĕq,* and only an orthographic shorten-
ing for the same.

2) The *short ŭ,* the proper *Qibbû'ṣ* (analogous to the
short *Chî'rĕq*), in an unaccented closed syllable, and espe-
cially in a sharpened one, as שֻׁלְחָן (*table*), סֻכָּה (*booth*).

For the latter the LXX put *o,* e. g. עֲדֻלָּם, ᾿Οδολλάμ; but this only
indicates on their part a defective pronunciation, since they also express
Chî'rĕq by ε, as ᾿Εμμανουήλ for עִמָּנוּאֵל. Equally incorrect was the
former custom of giving to both sorts of *Qibbûṣ* the Germ. *ü,* though
it finds an apparent justification in Palestine, (comp. the Turkish *bülbül*
for the Persian *bulbul,* and the Syrian pronunciation *dünjā* of the
Arabic *dunja.*)

Sometimes also the short *ŭ* in a sharpened syllable is expressed by
וֹ, e. g. רֻכַּל=רוּכַּל (see § 27, Rem. 1 and *Delitzsch* Com. Ps. 31. 3).

10. The *O* sound stands in the same relation to *U,* as *E*
to *I* in the second class. It has four gradations:

1) the longest *ô,* sprung from the diphthong *au* (§ 7, 1),
and mostly written in full וֹ (*Chō'lĕm plenum*), שׁוֹט (*a whip,*
Arabic *saut*), עוֹלָה (*evil*) from עַוְלָה; more rarely it is
written defectively, as שֹׁרְךָ (*thy bullock*), from שׁוֹר;

2) The long *ô,* which has sprung from an original *â*
(comp. Germ. *alt* = Eng. *old*), usually written *fully* in a
tone-syllable and *defectively* in a toneless one, as קֹטֵל
(Arab. *qâṭil* and Aram. *qâṭēl*); אֱלוֹהַּ (*god*), Arab. *'ilâh,* and
Aram. *'ĕlâh,* pl. אֱלֹהִים; שׁוֹק (*leg*), Arab. *sâq;* גִּבּוֹר (*hero*),
Arab. *gĭbbâ'r;* חוֹתָם (*seal*), Arab. *khâtăm;* רִמּוֹן (*pome-
granate*), Arab. *rŭmmâ'n;* שִׁלְטוֹן (*dominion*), Aram. שָׁלְטָן,
Arab. *sŭlṭâ'n;* שָׁלוֹם (*peace*), Aram. שְׁלָם, Arab. *sălâ'm.* Some-
times both forms co-exist, as שִׁרְיָן and שִׁרְיוֹן (*coat of mail*);
comp. § 68.

3) The tone-long *ō,* which is lengthened by the tone
from an original short *o* or *u,* and which becomes short
again on its removal, as כֹּל (*all*), כָּל־ (*kŏl*), כֻּלָּם (*kŭl-lām*),
יִקְטֹל, יִקְטְלָה, יִקְטְלוּ (in this last instance it is shortened
to vocal Shᵉwâ, *yiq-ṭᵉlû',* Arab. *yâq-tŭlù*). In this case the
Chō'lĕm is *fully* written only exceptionally.

4) The *Qā'mĕṣ-chāṭû'ph* (⊤), always short and in the same relation to *Chŏ'lĕm* as the *Sᵉghô'l* of the second class to the *Ṣē'rê*, כֹּל *kŏl*, וַיָּקָם *wăy-yā'-qŏm*. On the distinction between this and *Qā'mĕṣ,* see below in this section.

11. The *Sᵉghô'l* also belongs here, so far as it arises out of *u* or *o* (No. 3), e. g. in אַתֶּם, קְטַלְתֶּם. See § 27, Rem. 4, *b*. On the *half-vowels*, see § 10.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions, which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class: A.	*Second Class: I and E.*	*Third Class: U and O.*
⊤ longest *â* (Arabic א⊤).	◌ֵי *ê* diphthongal (from *ai*).	וֹ *ô* diphthongal (from *aw*).
	◌ֶ *è* (from *ai*).	וֹ or ◌ֹ *ô* changed from *â*.
	◌ִי or ◌ִ long *î*.	וּ or ◌ֻ long *û*.
⊤ tone-long *ā* (from short *ă* or ⊤) in and by the tone-syllable.	◌ֵ tone-long *ē* (from ◌ִ *ĭ* or ◌ֶ *ĕ*) in and immediately before the tone-syllable.	◌ֹ tone-long *ō* (from ◌ֻ *ŏ* or ◌ֹ) in the tone-syllable.
◌ַ short *ă*.		◌ֻ short *ŭ*, specially in a sharpened syllable.
◌ֶ partly tone-long *ĕ*, partly short *ĕ*, ◌ִ *ĭ* attenuated from *ă*.	◌ִ short *ĭ*. ◌ֶ *ĕ*, accented *è*.	◌ָ short *ŏ*. ◌ֶ *ĕ*, accented *è*.
Greatest shortening to ◌ֲ*a* ◌ֱ*ĕ* or ◌ְ*e*, also to	Greatest shortening to ◌ֱ*ĕ* or ◌ְ*e*.	Greatest shortening to ◌ֳ*o* or ◌ְ*e*.

ON THE DISTINCTION OF QĀ'MĔṢ AND QĀ'MĔṢ-CHĀTÛPH.[1]

As an instance of incongruity in the vowel-signs, we may notice the fact, that the long *ā* (*Qā'-mĕṣ*) and the short *ŏ* (*Qā'-mĕṣ-chāṭû'ph*) are both represented by the same sign (⊤), e. g. קָם *qâm*, כָּל *kŏl*.[2] The beginner who has as yet no

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[1] This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on Mèthĕgh in § 16, 2.

[2] For the cause of this, see Note 1 on p. 35; but cf. *Bær-Del.* Job 17, 9.

knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, follow these two chief rules: viz. —

1. *The sign* (◌ָ) *is ŏ in a closed syllable which has not the tone* (or *accent*); for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When *simple Shᵉwâ'*, as syllable-divider (§ 10, 3), follows, as in חׇכְמׇה *chŏkh-mā'* (*wisdom*), אׇכְלׇה *'ŏkh-lā'* (*food*); with a *Mèthĕgh* on the contrary, the (◌ָ) is *ā* and closes the syllable, and then the following Shᵉwâ is a half-vowel (*vocal* Shᵉwâ), as in אׇכְלׇה *'ā-khᵉlá* (*she ate*), according to § 16, 2.

b) When *Dāghē'sh forte* follows, as in חׇנֵּנִי *chŏn-nê-ni* (*pity me*); also בׇּתִּים *bŏttî'm* (*houses*), בׇּתֵּיכֶם *bŏt-tê-khêm*, though the *Mèthĕgh* (§ 16, 2) makes others pronounce these words better with *â*, as *bât-tî'm*.

c) When *Măqqē'ph* follows (§ 16, 1), as כׇּל־הׇאׇדׇם *kŏl-hā-'ādhā'm* (all men).

d) When the closed unaccented syllable is final, as וַיׇּקׇם *wăy-yā'qŏm* (*and he stood up*).—There are some cases where *â* in the final syllable loses its tone by *Măqqē'ph* (§ 16, 1) and yet remains unchanged, e. g. כׇּתׇב־הַדׇּת Est. **4**, 8, שׇׁת־לִי Gen. **4**, 25, 16, מׇנׇת־חֶלְקִי Ps. **16**, 5. In such cases the *Mèthĕgh* or a secondary accent generally stands by the (◌ָ).

In cases like הֵלְאׇה, לׇמׇּה *lā'mma*, where the (◌ָ) of the closed syllable has the tone, it is *ā*, according to § 26, 6.

2. The sign (◌ָ) as short *ŏ* in an *open syllable* is less frequent. It occurs:—*a)* when *Chāṭēph-Qā'mĕṣ* follows, as פׇּעֳלוֹ *pŏ-ʿŏlô'* (his deed); or simple vocal *Shᵉwâ* as הׇרְבֵּן *sling*;— *b)* when another *Qā'mĕṣ-chăṭûph* follows, as פׇּעֳלׇה *pŏ-ʿŏlᵉkhā'* (thy deed);—*c)* in two anomalous words, where it is also written with (◌ָ), which is found in manuscripts, viz., קׇדׇשִׁים *qŏ-dhā-shî'm* (sanctuaries) and שׇׁרׇשִׁים *shŏ-rā-shî'm* (roots).

In these cases (◌ָ) is followed by *Mèthĕgh*, which indicates that the *Massora* (comp. *Bœr-Del.* Job VI.) read *ā* thus: *pā-ʿlō̄, dā-rᵉbān, pā-ʿlᵉkhā, qā-dāšîm*. This tradition though sustained by the Babylon. Punct. (§ 8, 2, Note) and by the orig. Jewish Grammarians, is not to be accepted without question. The *Mèthĕgh* may orig. have had another meaning, or have been founded upon an error. It is better to divide and read: *pŏ̆ʿ-lō* (f. *pŏ̆ʿ-lō*), *pŏ̆ʿ-lᵉkhā, qŏdā-šim* (clearly orthogr. for *qᵒdāšîm*). Quite as difficult would be *Mèthĕgh* as a sign of *ā* in בׇּהׇרִי־אׇף Ex. **11**, 8, however possibly in בׇּאֳנִי *bā-ʿnî, in the fleet* 1 K. **9**, 27 where the *ā* of the article is found under the בּ.

§ 10.

THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHᴱWÂ).

1. Besides the full vowels, which § 9 chiefly treats of, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.[1] They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel-sounds in an earlier period of the language.

To them belongs, first, the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure half *ĕ* (ᵉ). It is called *Shᵉwâ*,[2] and also *simple Shᵉwâ,* to distinguish it from the *composite* (see below in No. 2), and *vocal Shᵉwâ* (*Shᵉwâ mobilĕ*), to distinguish it from the *silent* (*Shᵉwâ quiescens*), which is merely a divider of syllables (see No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Shᵉwâ. Of the vocal *Shᵉwâ* we have again to distinguish two kinds,

1) the real *Shᵉwâ mobile,* beneath such consonants as are closely united (as a kind of *appoggiatura*), with the following syllable, whether — *a*) at the beginning of the word, as קְטֹל *qᵉṭōl,* מְמַלֵּא *mᵉmāllĕ'*; or — *b*) in the middle of the word, as קוֹטְלָה *qô-ṭᵉlā',* וְקְטְלוֹ *yĭq-ṭᵉlû',* קְטְלוּ *qĭṭṭᵉlû',*

2) the so-called *Shᵉwâ medium,*[3] or Shᵉwâ wavering [*schwebende*] placed under such consonants as stand at the end of a syllable with a short vowel, and thus effect at least a slight close of the same, while at the same time they serve as appoggiatura to the following syllable. The *Shᵉwâ medium* therefore stands between the *Shᵉwâ quiescens* and the real *Shᵉwâ mobile.* With reference to pronunciation however, it must be

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[1] In the table § 9, 12 on p. 43, the half-vowels have already been exhibited for the sake of a more complete view. We express them by very small letters.

[2] The name שְׁוָא is written also שְׁבָא, and its derivation and proper meaning are disputed.

[3] Dr. *Davies* preferred to regard the cases here classified (under the name of *medium*) as exceptionally faint *vocal Shᵉwâs*, to be indicated in English by an apostrophe ('), thus מַלְכֵּי *măl'-khê'.—Ed.*

counted among the latter; e. g. הִנְנִי *hin^enî* (which stands for הִנְנְנִי *hin-n^enî*); לַמְנַצֵּחַ *la-m^enaṣṣē'^ach* (for מַלְכֵי *'לְמַ*), מַלְכֵי *mal^ekhê'*.

The sound ĕ may be regarded as representing *vocal Sh^ewâ*, although it is certain that it often accorded in sound with other vowels. The Sept. express it by ε, even η, כְּרוּבִים Χερουβίμ, הַלְלוּ יָהּ ἀλληλούϊα, oftener by α, שְׁמוּאֵל Σαμουήλ, but very often they give it a sound to accord with the following vowel, as סְדֹם Σόδομα, שְׁלֹמֹה Σολομών (besides Σαλωμών), צְבָאוֹת Σαβαώθ, נְתַנְאֵל Ναθαναήλ.[1] A similar account of the pronunciation of Sh^ewâ is given also by the Jewish grammarians of the middle ages[2].

How the Sh^ewâ sound springs from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בָּרֲכָה occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sh^ewâ* an ordinary short vowel.

2. With the simple *vocal Sh^ewâ* is connected the so-called *composite Sh^ewâ* or *Chāṭē'ph (rapid)*, i. e. a *Sh^ewâ* attended by a short vowel to indicate that we should sound it as a half *ă, ĕ,* or *ŏ.* We have, answering to the three principal vowel sounds (§ 7, 1), the following *three Chāṭē'phs :*

(⁻) *Chāṭē'ph-Páthăch,* as in חֲמוֹר *ch^amôr* (ass).

(⁻) *Chāṭē'ph-S^eghô'l,* as in אֱמֹר *^emôr* (to say).

(⁻) *Chāṭē'ph-Qă'mĕṣ,* as in חֳלִי *ch^olî* (sickness).

These *Chāṭe'phs,* at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be rather more distinctly sounded. At the beginning of the syllable a guttural can never have a *simple Sh^ewâ.*

Rem. Only (⁻) and (⁻) occur under letters which are not gutturals.

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[1] This is not unusual in the Greek and Latin transcriptions of Phœnician words, e. g. מְלָכָא Malaca, גְּבוּלִים *gubulim* (see *Gesen.* Mon. Phœnicia p. 436, *Schröder,* die phonic. Spr., S. 139 ff., *Movers'* article *Phönizien* in the Encyclop., p. 436). Comp. the Latin augment in *momordi, pupugi,* with the Greek in τέτυφα, τετυμμένος, and the old form *memordi.*

[2] See especially *Juda Chayyuǵ,* p. 4 and p. 130 of the edition by Nutt, (Berlin, 1870) = p. 200 in ed. by Dukes (Stuttg. 1844), also in *Ibn Ezra's* Sachoth, p. 3, *Gesenius's* Lehrgebäude der hebr. Sprache, S. 68. The "Manuel du lecteur" mentioned above § 6, 1 contains also express rules for the different utterances of the *vocal Sh^ewâ.*

The *Chăṭēph-Pă'thăch* is thus found instead of *simple vocal Shᵉwâ*, especially *a)* under a doubled letter, since the doubling causes a more distinct utterance of the vocal Shᵉwâ, as שְׁבַּלֵי *branches* Zech. **4**, 12, especially also where the sign of doubling has fallen away (*Del.* and *Guer.* Ztschr. Bd. 24, p. 499), יִתְאַלְצָהוּ Judg. **16**, 16; no less universally where after a consonant with (—) the same consonant follows (for sharper distinction) e. g. סֹרְרִים Ps. **68**, 7; קֶלְלָתְךָ Gen. **27**, 13 (except some special cases like הִנְנִי *see me!*) and finally under ר after the long vowel and before the tone e. g. בָּרֲכִי Ps. **103**, 1; *b)* under the initial sibilants after וֹ copulative e. g. וְזָהָב Gen. **2**, 12; וְשֶׁקָה Gen. **27**, 26, to give the *Shᵉwâ* more prominence; for the same reason under emphatic ק in וְקָרְב־ Ps. **55**, 2 and under ר in וְרֶגֶם Ps. **28**, 9; *c)* under liquids, sibilants, or ק after *ĭ*, e. g. אֲרֲרוֹת Ps. **12**, 7, בְּסַבְךָ־ Ps. **74**, 5 for the same reason, as cases under *b*.

The *Chăṭēph-Qă'mĕṣ* is less restricted to the gutturals than the first two, and stands frequently for *simple vocal Shᵉwâ* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רֳאִי for רָאִי *vision* (§ 93, VI. Rem. 6), יְרְהֲפֶךָ for the usual יְרְדְּפֶךָ Ez. **35**, 6, from קָרְהֳקֻו; קָדְקֳדוֹ *his pate* from קָדְקֹד. It is used, also, like (—) when *Dăghē'sh forte* has fallen away, לְקֳחָה for לְקֳחָה Gen. **2**, 23. Here, as in וּסֲדָרָה 1 K. **13**, 7, and וּצֲקֵר Jer. **22**, 20, the choice of this *composite Shᵉwâ* is dependent on the following guttural and the preceding *U* sound; in יְטֳהָר־ (*u-ṭᵒhŏr*) additionally on the fol. *O* sound.

3. The sign of the *simple Shᵉwâ* (—) serves also as a mere *syllable-divider,* without expressing any sound, and therefore called in this case *silent Shᵉwâ* (Arab. *sukûn* rest). It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ךְ, e. g. מֶלֶךְ (*king*), and in the less frequent case where a word ends with a mute after another vowelless consonant, as in נֵרְדְּ (*nard*), אַתְּ (*thou, fem.*), קָטַלְתְּ (*thou hast killed*), יַיְשְׁקְ (*and he watered*), וַיִּשְׁבְּ (*and he took captive*), אַל־תֵּשְׁתְּ (*drink thou not*).

Yet in the last examples *Shᵉwâ* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *'attᵉ* from אַהֵר *'attî*, קָטַלְתְּ from קָטַלְתִּי, יֵשֶׁב *yishbᵉ* from יֵשְׁבָה,[1] etc. The Arabic actually has a short vowel in the analogous forms. In נֵרְדְּ (Cant. **4.** 14) borrowed from the Indian, קֹשְׁטְ (*truth*) Prov. **22**, 21, *qōshṭ*, אַל־תֹּסְךְ (*ne addas*) Prov. **30**, 6 the final mute draws from itself a very slight vowel sound.

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[1] So thought *Juda Chayyûǵ* among the Jewish grammarians.

§ 11.

OF THE OTHER SIGNS WHICH AFFECT THE READING.

In intimate connection with the vowel-points stand the *reading-signs,* which were probably adopted at the same time. Besides the diacritic point of שׁ and שׂ (p. 27), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold:* — *a*) as *Dāghḗsh fortè* or sign of *doubling* (§ 12); — *b*) as *Dāghḗsh lenè* or sign of the hard (not aspirated) sound (§ 13); — *c*) *Mappíq*, a sign that the vowel-letter (§ 7, 2) especially the ה at the end of a word (§ 14, 1), has the sound of a consonant. The stroke *over* a letter, *Rāphè,* has a contrary effect, and is rarely used in the printed text (§ 14, 2).

§ 12.

OF DĀGHḖSH IN GENERAL, AND DĀGHḖSH FORTÈ IN PARTICULAR.

1. *Dāghḗsh* is a point written in the bosom[1] of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (Dāghḗsh *fortè*), e. g. קִטֵּל *qĭt-ṭḗ'l;* *b*) the *hardening* of the aspirates (§ 6, 3), i. e. the removal of the aspiration (Dāghḗsh *lenè*). Comp. Note p. 49.

The root דגשׁ, from which דָּגֵשׁ is derived, signifies in Syriac to *thrust* or *bore through* (with a sharp iron). Hence the word Dāghḗsh is commonly supposed to mean, with reference to its figure merely, a *prick* or a *point*. But the names of all similar signs are expressive of their grammatical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגשׁ means,— 1) *acuere* (*literam*), *to sharpen* the letter by doubling it;—2) *to harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharpening* and *hardening*, i. e. the sign of sharpening or hardening (like

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[1] The ו with Dāghḗsh is easily distinguished from Shûrĕq, which never admits a vowel or Shᵉwâ under or before the ו. The *Wāw* with Dāghḗsh (וּ) ought to have the point not so high up as the *Wāw* with *Shûrĕq* (וּ). But this difference is mostly neglected in print.

Măppî'q, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus (punctum)*. In a manner somewhat analogous, in textual criticism letters and words are represented as expunged (*ex-puncta*) by a *point* or *pointed instrument (obeliscus)* affixed to them.—The opposite of Dāghē'sh is רָפֶה *soft* (§ 14, 2).—That דָּגֵשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as *Dāghē'sh forte,* i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus,* and in German the stroke over m̅ and n̅). It is wanting in the unpointed text, like the vowel and other signs.

For the cases where it stands, and for further particulars respecting its varieties, see § 20.

§ 13.
OF DĀGHḖSH LENE.

1. Dāghē'sh *lene,* the sign of *hardening,* belongs only to the aspirates (*literae aspiratae*) בְּגַדְכְּפַת (§ 6, 3)[1]. It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literae tenues*) e. g. מֶלֶךְ *mä'-lĕkh,* but מַלְכּוֹ *mal-kô';* תָּפַר *tā-phă'r,* but יִתְפֹּר *yĭth-pō'r;* שָׁתָה *shā-thā',* but יִשְׁתֶּה *yĭsh-tè.*

2. Dāghē'sh *lene,* as shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Dāghē'sh *forte,* since in such cases the doubling of a letter is impossible. Thus the Dāghē'sh is *forte* in אַפִּי *'ăp-pî',* רַבִּים *răb-bĭ'm,* but *lene* in יִגְדַּל *yĭgh-dă'l,* פָּנִים *pánim.*

3. Dāghē'sh *forte* in an aspirate doubles it in its original harder sound, so excluding its aspiration and serving at once for both *forte* and *lene,* as in אַפִּי *'ăp-pî',* רַכֹּת *răk-kô'th.* Compare in German *stechen* and *stecken,* English *stitch* and *stick, wachen* and *wecken,* Engl. *watch* and *wake.*

It is natural that where the letter is to be doubled, it does not admit easily of such a softening of its sound. In confirmation of this rule

[1] Prof. *Kautzsch* notices here an anomalous application of the *Dāghē'sh lene* to other than the aspirates in order to accentuate the beginning of a new syllable. Examples of this are to be found in the corrected text of *Baer-Delitzsch,* e. g. בְּכָל־לְבִּי Ps. 9, 2, מַחְסִר Ps. 62, 8, comp. *Delitzsch,* luth. Ztschr. 1863, S. 413.—*Ed.*

we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כַּפָּא κάππα (not κάφφα), yet סַפִּיר σάπφειρος.

The doubling of a letter does not occur in Syriac, at least not in its Western dialects. Where it would be required, however, according to etymology and analogy, in some cases the hard sound at least remains: thus אַפִּין in Syriac is read 'apîn for 'appîn, דַּכִּי dakî for dakkî.

§ 14.
MAPPÎQ AND RĀPHÈ.

1. *Măppî'q,* like Dāghē'sh, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literae quiescibiles,* see § 7, 2), and shows that they are to be fully sounded as *consonants,* instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has its consonant force, e. g. גָּבַהּ *gă-bhă'h (to be high),* אַרְצָהּ *'ăr-ṣâ'h (her land),* the *h* having its full consonant-sound (shortened from -hâ), in distinction from אַרְצָה *'ă'r-ṣā (land-ward),* which ends with a vowel.

> Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable. The use of *Măppî'q* with א, ו, י, to mark them as consonants, is almost confined to manuscripts, e. g. גּוֹי (gôy), קָו (qāw); and it appears in the printed text only very seldom with the *'Alĕph,* thus א Gen. **43,** 26, Lev. **23,** 17, Ezr. **8,** 18.
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> The name מַפִּיק signifies *proferens* i. e. a sign that requires the sound of the letter to be clearly expressed as a consonant. The same sign was selected for this and for Dāghē'sh, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Rāphè* is the opposite of both.

2. *Rāphè* (רָפֶה i. e. *soft*), a horizontal stroke *over* the letter, is the opposite of both Dāghē'sh and Mappî'q, especially of Dāghē'sh *lene.* In exact manuscripts especially an aspirate has either Dāghē'sh lene or Rāphè, e. g. מֶלֶךְ *mä'lekh,* שָׁתָה, תֵּפֶּר; but in printed editions of the Bible (except of Baer-Delitzsch, v. Note, p. 49) it is used only when the absence of Dāghē'sh or Mappî'q is to be expressly noted, e. g. *Dagh. f.* wanting in יִתְאַלְצוּהוּ for וְתִאַלְצוּהוּ Judg. **16, 16,** and *Dāghē'sh lenè* in מְשֻׁתִי v. 28, and *Mappî'q* in Job **31,** 22.

§ 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text, especially in the poetical books. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz.—*a*) to show the logical relation of each word to the whole sentence;—*b*) to mark the tone-syllable in each word. In respect to the former, they serve as signs of *interpunction;* in respect to the latter, as signs of the *tone* or *accent*.

> In their *original* idea accents are *chiefly* signs of *declamation*, intimating the elevation and depression of the tone, and are used as such in the recitation, or rather the *cantillation*, of the Old Test. in the synagogues. This use of them is also connected with the general rhythmical design.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value besides may be, stands regularly (comp. Rem. 2, p. 54) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the last but one (*penultima*). In the first case, the word is called by the grammarians *mĭl-rá* (מִלְרַע Aram. *from below*), e. g. קָטַל *qā-ṭā'l;* in the second, *mĭl-é'l* (מִלְעֵיל Aram. *from above*), e. g. מֶלֶךְ *mä'-lĕkh*. On the third syllable from the end (*antepenultima*) the chief tone never stands; but we often find there a secondary one, or by-tone, which is indicated by the *Mèthĕgh* (§ 16, 2). The Jewish grammarians accept also a proparoxytone in such cases as נַעֲמְדָה יָחַד Is. **50**, 8.

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, semicolon and comma, but also as marks of *connection*. Hence they form two general classes, *Distinctives* (Domini) and *Conjunctives* (Servi). Again there is to be distinguished a double system of accentuation *a*) the *Prosaic*, found in 21 O. T. books (the so-called כ"א i. e. 21) and *b*) the *Poetical* in the three first

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books of the *Hagiographa,* Psalms, Proverbs and Job. Comp. Note [5] p. 22. The latter system is not only richer and more complicated in itself, but also musically more significant than the Prosaic.

The following list of the accents presents them in the order[1] of their value as *signs of interpunction.*

I. PROSAIC ACCENTS.

A. *Distinctives* (Domini).

I. *Imperatores*
1. ( ) סִלּוּק׃ (*Sĭllû'q,*[2] "end") with (׃) סוֹף פָּסוּק;
2. ( ) אַתְנָח (*'Athnā'ch,* "rest");[3]
3. ( ) סְגֹלְתָּא (*Sᵉghŏltā,* "bunch of grapes"); ††
4. ( ) שַׁלְשֶׁלֶת׀ (*Shălshèlĕth,* "chain") with פְּסִיק following;

II. *Reges*
5. ( ) זָקֵף קָטֹן (*Zāqēph qātōn,* "slight suspension");
6. ( ) זָקֵף גְּדוֹל (*Zaqēph gādhôl,* "great suspension");
7. ( ) רְבִיעַ (*Rᵉbhîă',* "square" or "reposing");

III. *Duces*
8. ( ) פַּשְׁטָא (*Pāshṭā,* "letting down"); ††
9. ( ) יְתִיב (*Yᵉthîbh,* "sitting still"); †
10. ( ) טִפְחָא (*Tiphchā,* "palm of the hand"); †
11. ( ) תְּבִיר (*Tᵉbhîr,* "interruption");
12. ( ) זַרְקָא (*Zarqā,* "dispersion"); ††

IV. *Comites*
13. ( ) גֵּרֵשׁ (*Gērĕsh,* "expulsion");
14. ( ) גְּרָשִׁים (*Gᵉrâshim,* "double Geresh");
15. ( ) לְגַרְמֵהּ׀ (*Lᵉgarmēh =* מוּנַח (see 21) with (׀) פְּסִיק (*Pᵉsiq,* "cut off");
16. ( ) פָּזֵר (*Pāzēr,* "separator");
17. ( ) קַרְנֵי פָרָה (*Qārnê-phārā,* "heifer's horns");
18. ( ) תְּלִישָׁא גְדוֹלָה (*Tᵉlîshā Gᵉdholā,* "great shield");

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[1] This list has been tabulated and enlarged for the sake of clearness. The order here given is that adopted by *Kautzsch,* with the addition of the Hebrew names and their definitions as given by *Stade* (Lehrb. 1879), *Ewald* and others.—*Ed.*

[2] Only at the end of the verse and always united with (׃) *Sôph-pāssû'q* which separates each verse, e. g. הָאָרֶץ׃.

[3] Usually under the tone-syllable of the last word in the first half of the verse.

[4] For explanation of the signs † and †† see Rem. 2 below.

B. Conjunctives (Servi).

19. ( ) מֵירְכָא (*Mērekhā,* "prolonging");

20. ( ) מֵירְכָא כְפוּלָא (*Mērekhā khephula,* "m. doubled");

21. ( ) מוּנָח (*Mûnāch,* "at rest");

22. ( ) דַּרְגָּא (*Dărgā,* "progress");

23. ( ) קַדְמָא (*Qădhmā,* "beginning");

24. ( ) מַהְפָּךְ (*Măhpāch,* "inverted");

25. ( ) תְּלִישָׁא קְטַנָּה (*Telishā Qetannā,* "little shield");††

26. ( ) יֶרַח בֶּן־יוֹמוֹ (*Yērăch ben Yōmō,* "moon a day old");

27. ( ) מְאַיְלָא (*Meʾailā,* "from afar").[1]

II. POETICAL ACCENTS.

A. Distinctives.

1. (:) סִלּוּק *Silluq* (see above).

2. ( ) מֵירְכָא מְהֻפָּךְ *Merekhā mehuppākh* or *ʿŌlèvejōrēd,* a stronger separator than

3. ( ) אֶתְנָח *Athnắch* (v. s.). In smaller verses *Athnāch* suffices as chief separator; in larger ones the *Mērekhā mehuppākh* serves as such, and is then always followed by *ʾathnach* as greatest distinctive of the second half of the word,

4. (´) רְבִיעַ גָּדוֹל Great *Rebîă,*

5. (´´) רְבִיעַ מֻגְרָשׁ *Rebhiă Mugrāsh,* i.e. *Rebhiă* with *Gêʾrĕsh* over the same word,

6. (´) שַׁלְשֶׁלֶת *Shălshĕlĕth* (v. s.),

7. (¨) צִנּוֹר *Şinnôr (Zărqā)* ††;

8. (´) רְבִיעַ קָטוֹן Little *Rebhiă,* immediately before *Mēreखā mehuppakh,*

9. ( ) דְּחִי *Dechî* or *tiphchā prepositive* †,

10. (˘) פָּזֵר *Pāzēr* (v. sup.),

11*a*. ( ) מְהֻפָּךְ לְגַרְמֵהּ *Mehuppākh legarmēh,* i.e. *mahpakh* with *Pesîq,*

11*b*. ( ) אַזְלָא לְגַרְמֵהּ *Azlā legarmēh,* i.e. *Azlā* with *Pesîq.*

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[1] To indicate the secondary tone in words which have *Sillûq* or *Athnắch.*

B. Conjunctives.

12. (֗) מֵירְכָא *Mēreᵉkhā* (v. s.),

13. (֥) מוּנַח *Mùnach* (v. s.),

14. (֗) עִלּוּי *Illui* or *Munach Superior,*

15. (֖) טַרְחָא *Tărchā* placed under the tone-syllable and thus easily distinguished from No. 9.

16. (֞) גַּלְגַּל *Galgal* (or *Yērăch* v. no. 26 supra.),

17. (֤) מַהְפַּךְ *Măhpākh* (v. s.),

18. (֨) אַזְלָא *Azlā* (v. s.),

19. (֓) שַׁלְשֶׁלֶת קְטַנָּה *Shalsheleth qᵉtannāh* (little Sh.). The last three are distinguished from the distinctives of the same name by the absence of the *Pᵉsiq* stroke.

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek and English (comp. εἰμί and εἶμι, *entránce* and *éntrance*), so also in Hebrew, words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *bā-nû'* (*they built*), בָּ֫נוּ *bā'nû* (*in us*); קָמָה *qă'mā* (*she stood up*), קָמָ֫ה *qāmā'* (*standing up*; fem.).

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by†, the latter by††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way.

3. The place of the accent, specially when it is on the penultima, is indicated in this book by the sign (⏜), e. g. קְטַ֫לְתֶּם *qā-ṭắ'l-tā.*

II. *As Signs of Interpunction.*

4. In respect to this use of the accent, every verse is regarded as a period, which closes with Sĭllû'q[1], or, in the figurative language of the grammarians, as a realm (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

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[1] This has the same form with *Mèthĕgh* (§ 16, 2); but they are readily distinguished, as *Sillûq* always stands at the last tone-syllable of a verse, while *Mèthĕgh* never stands at a tone-syllable.

5. Conjunctives *(Servi)* unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive. For the closest connection of two or several words *Măqqē'ph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power *(servit domino majori)*. In very long verses, on the contrary, conjunctives are used for the smaller distinctives *(fiunt legati dominorum)*.

7. Without attempting here to explain[1] the laws of consecution, we may remark, to avoid misunderstanding, that in poetic accentuation, the *Rebhîaʻ Mugrāsh* before *Sillûq* and the *Dechî* before *'Athnā'ch* must be changed into a *conjunctive*, unless at least two unaccented syllables precede the chief distinctives. Here *Shewâ mobile* after *Qā'mĕṣ, Ṣē'rê* or *Chō'lĕm* (with *Mèthĕgh*) is considered as forming a syllable.

§ 16.
OF MĂQQĔPH AND MÈTHĔGH.

These are both closely connected with the accents.

1. *Măqqē'ph* (מַקֵּף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man,* אֶת־כָּל־עֵשֶׂב *every herb* Gen. 1, 29, אֶת־כָּל־אֲשֶׁר־לוֹ *all which to him* (was) Gen. 25, 5.

Certain monosyllabic words, like אֶל־ *to,* עַל־ *on,* אֶת־ sign of the *Acc.,* כָּל־ *all,* are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הִתְהַלֶּךְ־נֹחַ Gen. 6, 9, וַיְהִי־רֶךְ Gen. 1, 7. 9; or two polysyllables, e. g. שִׁבְעָה־עָשָׂר Gen. 7, 11. —Compare the Greek proclitics ἐν, εἰς, ἐκ, εἰ, ὡς, οὐ, which as ἄτονα lean on the next word.

2. *Mèthĕgh* (מֶתֶג *a bridle*), a small perpendicular line on the left of a vowel, indicates a kind of check upon the influence of the accents as marking the tone-syllable, and shows

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[1] The curious student is referred, for a full treatment of the Accents, to *Ewald's* Lehrbuch d. hebr. Sprache, §§ 97—100. See also Prof. *A. C. Davidson's* Outlines of Heb. Accentuation. Edinb. 1861, the appendix to *Delitzsch's* commentary on Psalms, and *Delitzsch's* review, in Curtiss' English translation of Bickell's elements (Leipz. 1877). It is to be noted that a thorough study of the accents can only be made with the aid of correct editions of the text, like those of *Baer Delitzsch,* our ordinary texts being corrupt.

that the vowel, though not accented, should not be hastily passed over in pronunciation; (hence the other names of *Mèthĕgh: Ma⁽ᵃ⁾rikh* (מֲאֲרִיךְ), i. e. *lengthener,* or găʿyā (גֵּעְיָא) i. e. *raising* of the voice).[1]

There has to be distinguished: 1) The *light Mèthĕgh.* This is divided again into: *a*) the ordinary *Mèthĕgh* of the secondary tone, as a rule on the second syllable before the tone, e. g. הָאָדָם; but also in the third when the second is closed, e. g. הָאַרְבָּעִים and, when the third cannot take it, even the fourth (open) syllable before the tone. This *Mèthĕgh* may be repeated in the fourth syllable before the tone when it already stands in the second. Finally it is always added to the vowel of an open *ultima* which is joined by *măqqē′ph* to a word beginning with *Shᵉwâ* pretonic, e. g. מִי־לְךָ, שְׁלֹמֹה־בְנִי to prevent the *Shᵉwâ* from being regarded as *silent.*

> This *Mèthĕgh* never stands with the ו *copulative;* therefore *not.* וּבְנִים *etc.* (likewise not וּבְנֵי *etc.*—contrary to *b,* α, below; although וְזָהֵב *etc.* according to *b,* δ, comp. § 10, 2. Rem.)

b) the firm or indispensable *Mèthĕgh.* α) with all long vowels which are followed by vocal *Shᵉwâ* pretonic, e. g. קָטְלָה *etc.* β) to emphasize a long vowel immediately before *Măqqē′ph,* e. g. שָׁת־לִי Gen. **4,** 25 (ā, not ŏ). γ) with *Ṣērê* which has lost its accent by the removal of the tone, to prevent its pronunciation as *Sᵉghôl,* e. g. אֹהֵב (not ʾōhĕbh). δ) with all vowels before composite *Shᵉwâ* e. g. צְעָקִים, יַעֲמֹד etc. except when the following consonant is doubled, e. g. יְקַבְּנוּ. Is. **62,** 2, because the sharpening by *dāghē′sh* excludes the lengthening of the vowel by *Mèthĕgh.* ε) In the initial syllable of all forms of הָיָה *to be,* and חָיָה *to live,* where the ה and ח stand with *silent Shᵉwâ* (for greater distinctness of utterance) e. g. יִהְיֶה, תִּהְיֶה *etc.* ζ) with the *Qā′mĕṣ* of the plural forms בַּיִת, *house* (thus בָּתִּים *băttîm etc.*) and with אָנָּא *prithee!* to avoid the sounds *bŏttim, ŏnnā.*

> Every kind of light *Mèthĕgh* may in certain circumstance be changed into a conjunctive accent.

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[1] Comp. as the source of the article on Mèthĕgh, the thorough discussion of *S. Baer* upon the "Metheg-Setzung nach ihren überlieferten Gesetzen" in *A. Merx,* Archiv für die wissenschaftl. Erforschung des A. Test. Heft I (Halle 1867), S. 56, and Heft II (1868), S. 194.

2) The *grave Mèthĕgh* (Gaʹyā in a more limited sense) is not employed to lengthen, but only to give more importance to a short vowel or an initial *Shᵉwâ*, especially to the *Păthăch* of the article or the prefixes לְ, כְּ, בְּ, when followed by *Shᵉwâ*, e. g. לְמִסְלָה, הַמְסִלָּה *etc.*, but not before יְ (except וַיְהִי and וַיְחִי when they stand before *Mèthĕgh* or with the accent *Pashtā*) nor before or after the ordinary *Mèthĕgh*. It is also put with interrogative הֲ when it has *Păthăch* and at the *right side* of it e. g. הַאֹכַל (except before יְ, *dāghĕʹsh forte*, or the tone). The so-called *Shᵉwâ Gaʹyā* is especially important in poetical accentuation, for purposes of musical recitation. It stands chiefly upon words whose principal tone is marked by a *Distinctive* without a preceding *Conjunctive*.

3) The *Euphonic Găʹyā*, for the distinct enunciation of such consonants as, in consequence of the loss of the tone, might easily be neglected, e. g. וַיִּשָׁבַע לֹו Gen. 24, 9; פַּדֶּנָה אֲרָם 28, 2 *etc*.

Rem. 1. The *Mèthĕgh* is of special service to the beginner, as indicating (according to letter *a*, above) the quantity of *Qāmĕṣ* and *Chîrĕq* before a *Shᵉwâ*. Thus in אָכְלָה *ʾā-khᵉlāʹ* the *Mèthĕgh* shows that the *Shᵉwâ* is here *vocal*; but the (◌ָ) in an open syllable before (◌ְ) must be *long* (§ 26, 3), consequently *Qāmĕṣ*, not *Qāmĕṣ-chāṭûʹph*. On the contrary, in אָכְלָה *ʾŏkhlāʹ* without Mèthĕgh the (◌ָ) stands in a closed syllable and is consequently *short* (*Qāmĕṣ-chāṭûʹph*). Thus also יִרְאוּ (they fear) with *Mèthĕgh* with a long *î*, *yî-rᵉ-ʾûʹ*, but יִרְאוּ (they see) without *Mèthĕgh* with short *ĭ*, *yĭrʾûʹ*; see also the rule about *Qāmĕṣ* and *Qāmĕṣ-chāṭûʹph* above in § 9.

Rem. 2. It should be said however that the Jewish Grammarians do not consider syllables lengthened by *Mèthĕgh* as open. With them the *Shᵉwâ* is silent, in cases like אָכְלָה (above), the כ belonging to the preceding syllable. Comp. *Baer.* Torath ʾEmeth p. 9. and in *Merx's* Archiv I. p. 60. Rem. 1.

§ 17.

OF THE QERÎ AND KETHÎBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2), called קְרִי (*read*), because in the view of the Jewish critics they are to be preferred

to what stands in the text, and to be read instead of what is
there written, hence called כְּתִיב (*written*). Those critics have
therefore attached the vowel-signs, appropriate to the mar-
ginal reading, to the corresponding word in the text; e. g.
in Jer. 42, 6, we find in the text אֲנַ֫, in the margin אנחנו קרי.
Here the vowel-points in the text belong to the word in the
margin, which is to be pronounced אֲנַ֫חְנוּ *we;* but in reading
the *K^ethîbh* אנו, the proper vowels must be supplied, namely
אֲנוּ *we.* A small circle or asterisk over the word in the text
always directs to the marginal reading. — With some words
of frequent occurrence, that are *always* read otherwise than
they are written, it has not been thought needful to put in
the margin the word as read, but only to attach its vowels
to the word in the text; and the word so pointed is called a
Q^erî perpetuum. So we find הוּא (*Q.* הִיא) in the Pentateuch
wherever it stands as *feminine* (§ 32, Rem. 6); יִשָּׂשכָר (*Q^erî*
רִשְּׂכָר) Gen. **30**, 18 *etc.* comp. *Gesen.* Lex. and *Baer-Delitzsch,*
Liber Genesis p. 84, יְרוּשָׁלַ֫ם (*Q^erî* יְרוּשָׁלָיִם), properly יְרוּשְׁלֵם;
יְהֹוָה (*Q^erî* אֲדֹנָי *the Lord*), or יֱהֹוִה (*Q.* אֱלֹהִים *God*) whenever
אֲדֹנָי stands next before it in the text, but properly it is always
יַהְוֶה *Yăh-wè* (comp. § 102, 2, Rem.).

<small>As to the critical value of the marginal readings see *Gesenius's*
Gesch. der Hebr. Sprache, S. 50, 75.</small>

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS:
THE SYLLABLES AND THE TONE.

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§ 18.

In order fully and rightly to comprehend the changes
which the forms of the various parts of speech undergo, it
is necessary first to get acquainted with certain general
laws which govern those changes. These laws are founded

partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to the syllables and the tone.

§ 19.
CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the progress of the language, are *commutation, assimilation, rejection* and *addition, transposition.*

1. *Commutation* takes place most naturally among letters which are *homorganic* or homogeneous (comp. § 6, Rem. 1 on page 29), e. g. עָלֵץ, עָלֵס, עָלֵד *to exult;* לְהָה, לָאָה, Aram. לְעָא *to tire;* —רים and —רין (as plural ending); לָחַץ and נָחַץ *to press;* סָגַר and סָכַר *to close;* מָלַט and פָּלַט *to slip* or *escape.* In process of time, and as the language approximated to the Aramæan, hard and rough sounds specially were exchanged for softer ones, e. g. גָּאַל for גָּעַל *to reject,* שָׂחַק for צָחַק *to laugh;* and for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for שׁ; which latter cases may be regarded as a return to an earlier pronunciation.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs rather to the lexicon. Examples occur, however, in the grammatical inflection of words; viz., the interchange — *a*) of ת and ט in Hithpaë'l, (§ 54); — *b*) of ו and י in verbs *Pē Yôdh* (§ 69), as יָלַד for וָלַד *(he begat).*

2. *Assimilation* usually takes place when a consonant, at the close of a syllable, passes over into the one beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris, affero* for *adfero,* συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs—

a) most frequently with the slightly nasal נ, especially before harder consonants, e. g. מִשָּׁם (for מִנְשָׁם) *from there,*

מֵזֶּה (for מִנְזֶה) *from this,* יִתֵּן (for יִנְתֵּן) *he will give,* נָתַתָּ (for נָתַנְתָּ) *thou hast given.* Before gutturals נ is commonly retained (except sometimes with ה); also after the prefix לְ, as לִנְגֹּף *etc.* and when the נ is the third letter of the stem, as שָׁכַנְתָּ *thou hast dwelt* (comp. however נָתַתָּ for נָתַנְתָּ); finally in isolated cases as תִּנְדֹּה Ps. **68**, 3 (here and else-where probably as intentional emphasis in long pause, comp. Is. **29**, 1; **58**, 3. Deut. **33**, 9).

b) less frequently, and only in special cases, with ד, ת, ה, ר, ל, e. g. יִקַּח for יִלְקַח *he will take;* הִכּוֹנֵן for הִתְכּוֹנֵן *to be esta-blished,* שֶׁלִּי for אֲשֶׁר לִי *who to me* (§ 36); אַחַת for אַחְדְתְּ.

c) in isolated cases with אהוי e. g. בְּסָאסְאָה Is. **27**, 8; אָנָּא from אָנָּה נָא; finally ר and י mostly before sibilants in forms like יִצֹּר for יִרְצֹר comp. § 71.

In all these cases, the assimilated letter is expressed by *Dāghē'sh fortè* in the next following. In a consonant at the end of the word, however, as it cannot be doubled (§ 20, 3, a), the Dāghē'sh is omitted, e. g. אַף *nose* for אַנְף or תֵּת, אֶלֶף for תֵּנְת (prop. תִּנְתְּ) *to give,* לַת for לֶרְת *to bear;* comp. τύψας for τύψανς.

In these last cases the assimilated letter has not Sh°wâ, but the helping-vowel S°ghôl (§ 28, 4), which, however, is only recognized as an euphonic substitute for *Sh°wâ.*

By way of assimilation backwards, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קְטַלַּתּוּ from קְטַלְתְהוּ (§ 59, Rem. 3), מִמֶּנּוּ for מִמֶּנְהוּ *from him* (§ 103, 2). With this may be reckoned יִסֹּב for יִסְבֹּב *he will surround* (§ 67, 5), also אֶסַּק for אֶסְלַק (§ 66, 2).

3. The complete *rejection* or *falling away* of a consonant easily happens, especially in the case of the weaker ones, viz. the breathings (א, ה), or vowel-letters (ו, י), or liquids (נ, ל). It happens—

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נַחְנוּ and אֲנַחְנוּ (*we*), שֶׁ· for אֲשֶׁר (comp. No. 2, *b*, above), שֵׁב (*sit thou*) for יְשֵׁב; דַּע for orig. יִרְדַּע; קַח for לְקַח; תַּתָּה 2 Sam. **22**, 41 is anomalous.

b) in the midst of a word (*contraction*), when such a feeble
consonant is preceded only by a Sh⁰wâ, e. g. מוּם for מְאוּם
(but comp. רֵאשׁוֹן for רְאשׁוֹן), לְהַמֶּלֶךְ for לְהַמֶּלֶךְ (§ 23, 4, and § 35,
Rem. 2), יְהִקְטִיל for יִקְטִיל (§ 53, 1). The contraction (or *syn-cope*) of א in the beginning of the syllable as בַּארֹֽנֵי, and לִקְרַאת
for לְקְרַאת—the א being orthographically retained. Finally
to the department of syncopè belongs the elision of the
half vowel at the close of a syllable after a heterogeneous
vowel, as e. g. יְרֵד for יִוְרֵד as well as that of the ו and י
in verbs ל״ה (§ 75, 3).

c) at the end of words (*apocopè*), e. g. יִקְטְלוּ for יִקְטְלוּן, רִקְטְלוּן, בָּנִים,
sons, before the genitive בְּנֵי (§ 89). Upon the apocopè
of half vowels in verbs ל״ה see § 75.

> Bolder changes were made in the infancy of the language, par-
> ticularly in casting away consonants at the end of a word; thus, from
> אָבֶךָ was formed אַךְ *only;* perh. from בַּיִת, בְּ; from הֵל, הֵ (see § 99, and
> § 100, 4). Here belongs also the change of the feminine ending ־ֽת
> *ăth* to ־ָה *ā* (see § 44, 1, and § 80, 2).

4. To avoid harshness in pronunciation the *addition* of א
(*Ā'lĕph prostheticum*), with its vowel, takes place sometimes
at the beginning of a word, e. g. זְרֹעַ and אֶזְרֹעַ *arm* (comp.
χθές, ἐχθές, Lat. *spiritus* = French *esprit*, Welsh *ysprid*).

5. *Transposition* seldom occurs in the grammar, as in
הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 54, 2) because *sht* is easier to sound than
thsh; but oftener in the province of the lexicon, as כֶּבֶשׂ and
כֶּשֶׂב *lamb,* שַׂלְמָה and שִׂמְלָה *garment,* מַלְתְּעָה and מִתְלָּעָה *tooth;*
they are, however, chiefly confined to the sibilants and liquids.

> Even consonants, especially the weaker ones, may at the end of a
> syllable be softened to vowels, like εἰς from ἔνς, F. *chevaux* from *cheval*
> (comp. § 30, 3, *e*), e. g. כּוֹכָב *star* from כַּבְכָב for כָּיְכָב. Comp. Davies'
> Heb. Lex. art. כָּבַב.

§ 20.

OF THE DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Dāghē'sh fortè* (§ 13) takes
place, and is *essential,* i. e. necessary to the form of the word
(*Dāghē'sh essential*)—

a) when the same letter is to be written twice in succession, without an intermediate vowel—or *vocal Shᵉwâ;* thus for נָתַ֫נּוּ we have נָתַ֫נּוּ *we have given;* for שַׂ֫תִּי, שַׂ֫תִּי *I have set;* for הִכְרַ֫תִּי, הִכְרַ֫תִּי *I have cut off.*

b) in cases of assimilation (§ 19, 2), as יִתֵּן for יִנְתֵּן. In both these instances (*a* and *b*) it is called *Dāghḗsh compensative.*

c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned,* but לִמֵּד *he has taught (Dāghḗsh characteristic).*

The double consonant is actually and necessarily written twice (without admitting the compensation), whenever a vowel sound, even the shortest (a vocal Shᵉwâ), comes between. In the latter case according to the correct Massora, there should be a composite *Shᵉwâ* preceded by *Mèthĕgh* e. g. הֹלְלִים, קֵלֲלַת etc. (comp. § 16). The *cómpos. Shᵉwâ* does not stand before the ה, e. g. תְּבָרֶכְךָ Gen. **27**, 4, but also here the first כ has *Vocal Shᵉwâ* (otherwise the 2d כ would have naturally a *Dāghḗsh lene*). Also in cases where the first of the two consonants has already been doubled by *Dāghḗsh forte*, it can have no other than the *Vocal Shᵉwâ* and therefore a further contraction is impossible. This holds true also there when the *Dāghḗsh forte* (v. below 3 *b*) has been omitted, e. g. in הַלְלוּ really הַלֲלוּ=*hal-lᵉlû.* The form חָנְנֵ֫נִי Ps. **9**, 14 (not חָנֲנֵ֫נִי) may be explained as *Imper. Piʿel*=חַנְּנֵ֫נִי; in the *Imper. Qâl* the insertion of a *Vocal Shᵉwâ* under the first נ would be just as strange as in שָׁדְדוּ Jer. **49**, 28 and in the *Imperf.* יִשְׁדְּדֵם Jer. **5**, 6.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dāghḗsh in such cases (*Dāghḗsh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

a) when two words are more closely united in pronunciation by doubling the initial consonant of the second (*Dāghḗsh fortè conjunctive*), 1) in the first letter of a monosyllable or of a word accented on the first syllable and closely united by *Maqqᵉph* to a preceding word which ends in accented הָ— or הֶ— (except when the הָ— is the ending of the 3. masc. sing. perf. of a verb הʺל, or of a substantival infinitive) the so-called דָּחִיק *pulsum* of the Jewish grammarians. Some limit the use of the *dāchîq* to the closest union of a monosyllable with a following

Bᵉgadkᵉphath. However here belong also cases like וְזֹה־
שְׁמוֹ Jer. 23, 6 (for שְׁמוֹ is considered *one* accented syllable):
לִקְהַת־זֹּאת Gen. 2, 23; יָצַהֲ־לֶךְ Ps. 91, 11, and even with
Rêsh מַעֲוַח־דֻּרֶךְ Prov. 15, 1 (here each 1st word was orig. *mŭl'ră*).

Analogous to this usage is the Neapolitan *le llagrime* for *le lagrime,*
and (including the union of the two words in one) the Italian *alla* for
a la, della for *de la.*

Rem. 1. It is very doubtful whether the close attachment of the
interrogative מָה מַה (מֶה) to the following word by *Dāghēsh forte* must
also be counted here. According to *Olshausen* this *Dāghēsh* comes from
assimilation of the really consonantal *Hê.* In favor of this hypothesis
are *a)* the form מַה־זֶּה *etc.* in which the ה has been kept only ortho-
graphically (therefore also מַזֶּה Exod. 4, 2 בַּכֶּם Is. 3, 15); *b)* the fact
that the close union exists when no monosyllable or word accented on
the first syllable follows, e.g. מַה־פָּרַצְתָּ Gen. 38, 29.

Rem. 2. By no means do such examples as the following belong
here: גֵּאֶה גָּאָה Ex. 15, 1, 21 (Comp. verse 11, כָּמֹכָה, v. 13 גָּאַלְתָּ, v. 16,
בָּאֶרֶן). In all these cases the *Dāghēsh* can be nothing but *lene* v.
§ 21, 1. Rem.

2) in the first letter of a monosyllable or word accented
on the first syllable, after a closely connected *Mil᾽ēl* ter-
minating in *Qā'mĕs,* ◌ָה— or ◌ָה—. Such a *Mil᾽ēl* is called
by the Jewish grammarians אָתֵי מֵרָחִיק *veniens e longinquo*
(i. e. as to accent). The attraction of the following tone
syllable through *Daghesh forte conjunctive* has here its
reason in a rhythmical pressure, e.g. שְׁבִיתָ שֶּׁבִי Ps. 68, 19;
הִרְחִיבָה שְּׁאוֹל Is. 5, 14 (only the prefixes בְּ, כְּ, לְ, וְ, in such
cases receive no *Daghesh*). Forms like מָלְאָה שְּׁחַד Ps. 26, 10;
רָחֲקָה מֶּנִּי Job 21, 16 as well as נָעֲמָדָה יָּחַד Is. 50, 8, with
an accented antepenultima (?), are likewise considered
Mil᾽ēl. The *Daghesh* is used even then when the attracted
word does not begin with the principal accent but with a
syllable having *Mèthĕgh,* e.g. הֵמָה יִּרְשׁוּ Ps. 37, 9; אֵלֶּה
יַעֲקֹב, Is. 44, 21; עָשִׂיתָ קְּעָרֹתָיו Ex. 25, 29.

Rem. Cases like קוּמוּ צְּאוּ Gen. 19, 14 (Com. Ex. 12, 15, 31, Deut.
2, 24.) have been wrongly counted here. In such cases the *Dāghēsh*
is not *conjunctive* but *orthophonic,* that the sibilants may be duly arti-
culated; v. *Delitzsch* (commentary) upon the *Dāghēsh orthophonic* in יָּה
Ps. 24, 12.

b) when a consonant with *Shᵉwâ,* preceded by a short vowel,
is doubled in order to sharpen the syllable still more, and

to make the *Shᵉwâ* more audible (*Dāghē'sh dirimens*), e. g.
עִנְּבֵי for עִנְבֵי *grapes* Deut. **32**, 32; comp. Gen. **49**, 10,
Ex. **2**, 3, Is. **57**, 6, **58**, 3, Job **17**, 2, 1 Sam. **28**, 10, Ps. **45**, 10;
Hos. **3**, 2; Is. **9**, 3. Several cases of this sort may be re-
ferred to the influence of a following consonant.[1]

c) when the final tone-syllable of a clause or sentence (§ 29, 4),
is to receive more strength and emphasis by the doubl-
ing, the *daghesh forte affectuosum,* e. g. נָתַנּוּ for נָתְנוּ *they
gave* Ez. **27**, 19, יִחֵלּוּ for יִחֲלוּ *they waited* Job **29**, 21,
Is. **33**, 12.

d) the doubling of liquids by the so-called *Daghesh forte
firmativum* in the pronoun אֵלֶּה, הֵנָּה, הֵמָּה and in לָמָּה
wherefore, to give greater firmness to the preceding vowel.

3. The Hebrew omitted, however, the doubling of a letter
by Dāghē'sh fortè, in many cases where the analogy of the
forms required it; viz.—

a) *almost always* at the end of a word, because there the
pronunciation, at least as handed down to us, does not
easily admit of such a sharpening. Thus the syllable *all*
would be pronounced, not as in German with a sharpened
tone, but like the English *all, call, small.* Instead, there-
fore, of doubling[2] the consonant, they often lengthened
the preceding vowel (§ 27, 2, *b*), as רֹב (*multitude*) from
רְבַב; עָם (*people*) with a distinctive accent (§ 15, 3), for
עַם from עֲמַם. The exceptions are very rare, as אַתְּ *thou f.,*
נָתַתְּ *thou hast given* Ez. **16**, 33 (see § 10, 3, Rem.).

b) *often* in certain consonants with *vocal Shᵉwâ* in the body
of a word (where the doubling of a letter is less audible,
as in Greek ἆλτο, Homeric for ἄλλετο), under this rule
come first ו and י, as well as the liquids מ, נ and ל, and
then the sibilants (except צ), especially when a guttural

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[1] *Kautzsch* refers such cases chiefly to the nature of the consonant affected
viz: *liquids, sibilants,* or the emphatic *Qôph.* Comp. however 3, *b.*—*Ed.*

[2] The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*),
gen. *fellis; mel,* gen. *mellis; ōs,* gen. *ossis.* In the Middle-High German, the
doubling of consonants never took place at the end of a word, but always in
the middle (as in the Old-High Germ.), as *val* (Fall), gen. *valles; svam* (Schwamm),
etc.: *Grimm's* Deutsche Gramm. 2nd ed. I. 383.

follows, and finally the emphatic ק. Of the *B⁽e⁾gadk⁽e⁾phat*
ת is found only once (Is. 22, 10) without *Dâghê'sh*. Examples:
עֲרִירִים, וְיֵהִי (so always the prefix יְ in the *Impf.* of the verb),
יִקְחוּ, יִשְׂאוּ, הֲלֲלוּ, הִזְנִי, לְמִנְצֵּחַ etc. In correct MSS. the
omission of the *Dâghê'sh* is indicated by the *Rāphê* stroke
(§ 14) over the consonant. Moreover the preceding short
vowel, which would be lengthened in open syllables, indi-
cates that at least a *virtual* doubling takes place by means
of the *Dag. forte implic.* v. § 22, 1. Rem.

c) In the gutturals (see § 22, 1).

Rem. We sometimes find *Dāghê'sh* omitted, especially in the later
books in an abnormal way by lengthening the preceding vowel which
is usually *chîrĕq* (comp. *mîle* for *mille*), as יְחִיתֵן *he terrifies them* for
יְחִתֵּן (Hab. 2, 17), זִרְקוֹת Is. 50, 11 *fiery darts* for זִקּוֹת.

§ 21.

ASPIRATION: WHERE IT OCCURS AND WHERE NOT.

The *hard* but *thin* (*tenuis*) sound of (ת, פ, כ, ד, ג, ב) the six
aspirates with *Dâghê'sh lenè* inserted, is to be regarded,
agreeably to the analogy which languages generally exhibit
in this respect, as their original pronunciation, from which
gradually arose the softer and weaker aspirated sound (§ 6, 3
and § 13). The original hard pronunciation maintained itself
in greatest purity when it was the initial sound, and after a
consonant; but when it immediately followed a vowel or vocal
Sh⁽e⁾wâ, it was softened and aspirated by the influence of the
vowel, so פָּרַץ *parä's* becomes יִפְרֹץ *yiphrō's*; כֹּל *kōl*, לְכֹל *l⁽e⁾khōl*.
Hence the *aspirates* take Dāghê'sh lenè:

1. At the beginning of words, *a*) without exception when
the preceding word ends with a vowelless consonant, as עַל־כֵּן
ʿäl-kê'n (*therefore*), עֵץ פְּרִי *ʿe's p⁽e⁾rî* (*fruit-tree*, lit. *tree of fruit*),
b) at the beginning of a chapter (בְּרֵאשִׁית *in the beginning*
Gen. 1, 1), a verse, or even of a minor division of a verse
(consequently after a distinctive accent, § 15, 3), even when
the preceding word ends with a vowel. The distinctive accent
in such a case prevents the influence of the vowel on the

following *tenuis,* e. g. וַיְהִי כַאֲשֶׁר *it happened when* Jud. 11, 5 (on the contrary, וַיְהִי־כֵן *it was so* Gen. 1, 7); יְהִגֵּה חָרְבוּ פְּנֵי הָאֲדָמָה *and lo! the face of the ground was dried up* Gen. 8, 13; וַיִּפְּלוּ פָנָיו (with dist. accent) 4, 5, but in ver. 6 נָפְלוּ פָנֶיךָ (with conj. accent); שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל Gen. 35, 5; אַחֲרֵי בְּנֵי יַעֲקֹב Ex. 5, 14.

Rem. 1. The vowel letters א, ו, י, ה, as such, naturally effect no close of syllable and are therefore followed in close connection by aspirates without *Dāghēsh,* e. g. וּמָצָא בָהּ *etc.* On the contrary syllables are closed by consonantal ו and י as well as by ה with *Mappiq,* e. g. פָּצוּ עָלַי פִּירֶחֶם Ps. 22, 14. (*Dāghēsh lenè* is therefore regularly found after יְהֹוָה, because אֲדֹנָי was read instead of it; § 17.)

2. In a number of cases the *Dāghēsh lenè* remains, although a vowel closely precedes. It is almost always so when the word begins with combinations of consonants like the following: פְּכ, פְּב, פְּכ, בְּכ, בְּב (i. e. the aspirates with *Shᵉwâ* before another aspirate); כְּג is uncertain; according to *David Kimchî* כְּד, בְּד and בְּכ must remain aspirate. Sometimes the first letter in the above cases has a *Dāghēsh,* even when it is followed by a firm vowel instead of *Shᵉwâ.* In all these cases an endeavor is shown to prevent too great an accumulation of aspiration. Doubly anomalous are the forms כַּרְכֹּד Is. 54, 12 and כַּלְכֹל Jer. 20, 9.

2. In the middle of words after *silent Shᵉwâ,* i. e. at the beginning of a syllable, immediately preceded by a vowelless consonant, e. g. יִרְפָּא *yir-pā'* (*he heals*), יִזְכֹּר *he remembers,* קְטַלְתֶּם *ye have killed.* On the contrary, after *vocal Shᵉwâ* the soft pronunciation obtains, e. g. רְפָא *rᵉphā* (*heal thou*), כָּבְדָה *she was heavy.*

On קְטַלְתְּ, וַיּוּשַׁב and like forms see in § 10, 3.

Whether *Shᵉwâ* be vocal and consequently cause the aspiration of the *tenuis,* depends upon the formation of the respective words. It is always vocal

a) when it has arisen from the weakening of a strong vowel, e. g. רְדְפוּ *pursue ye* (not רְדְפוּ) from רָדֹף; מַלְכֵי (not מַלְכֵי) formed immediately from מְלָכִים *kings* (on the contrary, מַלְכֵּי *mǎl-kî',* because it is formed directly from מַלְכְּ *mǎlk*); בֵּיתָה *house-ward* (not בֵּיתָה) from בַּיִת.
b) With the כ in the *suffixes* of the 2d person (ךָ—, כֶּם—, כֶן—), in which *vocal Shᵉwâ* is characteristic, see § 58, 3, *b.*

Rem. 1. The form שָׁלַחַתְּ *thou* (fem.) *hast sent,* where we might expect the feeble pronunciation of ת on account of the preceding vowel, was originally שָׁלַחְתְּ; and the sound of the ת, notwithstanding the slight vowel sound thrown in before it, was not changed. Comp. § 28, 4.

2. The hard or soft pronunciation of these letters does not affect the *signification* of the words (comp. in Greek θρίξ, τριχός); but this affords no ground to deny that such a distinction was made in the sound.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, ה, ח, ע, א, have the following properties in common, which result from the pronunciation peculiar to them; yet א and ע, both having a weaker sound than ח and ה, differ from these in several respects.

1. The gutturals cannot really be doubled in pronunciation, although they may be strengthened and so they do not admit *Dāghē'sh forte*. But we must here carefully distinguish between *a)* the complete omission of the doubling and *b)* the so-called *half,* or better *virtual* doubling. In the first case the syllable preceding the letter which omits Dāghē'sh becomes longer in consequence of the omission;[1] hence its vowel is commonly lengthened, especially before א (*always* after the article § 35); as a rule also before ע, less often before ה, and still less before ח. The second case admitted a sharpening of the syllable, though orthography excluded the *Dāghē'sh f.* (as the *ch* in the German *sicher, machen,* has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, or in some cases, when it is a *Păthăch* followed by a guttural with *Qâmeṣ,* it is merely augmented into *Sᵉghôl.* This virtual doubling takes place most frequently with ח, usually with ה, more rarely with ע and very seldom with א.

Examples of *a)* מֵאֵן (f. מֵאֵן); הָאָדָם f. הָאָדָם; הָעָם; הָהָר; הָהָר; יֵחָבֵא (f. בֵּעֵר; הֶהָרִים; הַהוּא (f. מִנְחוּם); מֵחוּט (f. הֶחָג, אֶחָד, הַחֹדֶשׁ (וַיֵּחָבֵא). Of *b)* הֶעָנִי (on the contrary before ע as initial letter of the tone-syllable always *Qā'mĕṣ* of the article, e. g. הָעֶרֶב and so mostly before ה,

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[1] Comp. *terra* and the French *terre;* the Germ. *Rolle* and the French *rôle;* Germ. *drollig,* and Fr. *drôle.* In this omission we see an enervating of the language. The fresher and more original sounds of the Arabic (§ 1, 6), still admit always the doubling of the gutturals.

e. g. הָדָר, whilst הָדַר Gen. 6, 19 is an exception); נִצֵץ, הַאַף etc.—
In all these cases of virtual doubling the *Dāghē'sh fortè* is to be
regarded at least as *implied* (therefore it is called *Dāghē'sh fortè
implicitum, occultum, delitescens*).

2. The gutturals are apt to take a short *A* sound before
them, because this vowel is organically closely akin to them.
Hence—

a) Before a guttural, *Pắ'thắch* is used instead of any other
short vowel, such as *ĭ, ĕ (Chìrĕq parvum, Sᵉghôl)*, and even
for the rhythmically long *ē* and *ō (Şèrê* and *Chōlĕm*); e. g.
זֶבַח *sacrifice* for זֶבֶח, שֶׁמַע *report* for שֶׁמֶע. This is still
more decidedly preferred when the form with Păthắch is
the original one, or is otherwise admissible. Thus in the
Imper. and *Impf. Qắl* of verbs, שְׁלַח *send thou,* יִשְׁלַח *he
will send* (not יִשְׁלֹח); *Perf. Pĭ'él* שִׁלַּח (not שִׁלֵּח); נַעַר *a
youth,* יַחְמֹד (not יֶחְמֹד) *he will desire.* In the last 3 cases, *ă*
is the original vowel.

Rem. But before the weak א *final* the — remains, e. g. פֶּרֶא,
דֶּשֶׁא, etc.

b) After a heterogeneous long vowel i. e. after all except
Qắ'mĕş, the hard gutturals (consequently not א) demand,
when standing at the end of the word, the insertion of a
hasty *ă (Pắ'thắch furtive)* between them and the vowel.
This *Pắ'thắch* is placed under the guttural but sounded
before it. It is merely an orthographical indication not
to neglect the guttural sound in pronunciation, e. g. רוּחַ
rûᵃch (spirit), שָׁלוּחַ *shā-lûᵃch (sent),* רֵיחַ *rêᵃch (odour),*
רֵעַ *rêᵃ' (companion),* גָּבֹהַּ *gā-bhôᵃh (high)* when consonantal
ה is final, it necessarily takes *Măppîq,* הִשְׁלִיחַ *hĭsh-lîᵃch,*[1] etc.
But הַמְצִיא without *Pắ'thắch furt.* and so with hard gut-
turals at the beginning of a syllable e. g. רוּחִי etc.

For the same reason the Swiss pronounces *ich* as *iᵃch, Buch* as
Buᵃch, and the Arabian משיח as *mesîᵃch,* though neither *writes* the
supplied vowel. The LXX write ε instead of Păthắch furtive, as נֹחַ
Νῶε, at times α, as רַהוּעַ Ἰεδδουά (also Ἰαδδού).

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[1] Compare with the above our use of a furtive *e* before *r* after long *ē, ī,
ū* and the diphthong *ou,* e. g. *here* (sounded *hēᵉr*), *fire (fᵢᵉr), pure (pūᵉr),* and
our (ouᵉr).—Tr.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples (esp. with ח) are few, and are to be regarded rather as exceptions than as establishing a general rule, e. g. נַעַר *a youth* (not נֶעֶר), פֹּעַל *deed* (not פֹּעֶל); but also רֶחֶם etc.

2. Sᵉghôl is used instead of Chîˊrĕq attenuated from Păthăch both *before* and *under* the guttural, but only in an initial syllable, as יֶחְבַּשׁ (also יַחֲבשׁ), חֶבְלִי, רֶחְמֹו, נֶאְדָּר, חֶמְדָּה etc.

When, however, the syllable is sharpened by Dāghēˊsh, the more slender and sharp Chîrĕq is retained even under gutturals, as הִנֵּה, הִלֵּל, חִנֵּה; but when the sharpening of the syllable ceases by the falling away of Dāghēsh, the Sᵉghôl, which is required by the guttural, returns, e. g. הֶגְרִין, const. state הֶגְיֹון *meditation;* חֶזְיֹון, constr. state חֶזְיֹון *vision.*

3. Instead of *simple Shᵉwâ vocal* (§ 10, 1), the gutturals take a *composite Shᵉwâ* (§ 10, 2), e. g. אֲהָלִים, אֲמֹר, אֶקְטֹל, שָׁחֲטוּ *they have slain,* יִשְׁחֲטוּ *they will slay.* This is the most common use of the composite Shᵉwâs.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, it may retain its silent *Shᵉwâ,* especially with ח or ע at the end of the tone-syllable, e. g. שָׁלַחְתָּ *thou hast sent,* but also before the tone (v. examples under No. 2, Rem. 2) and this also with ה and א. But when the syllable stands *before* the tone, the closed syllable is artificially opened by giving to the guttural a slight vowel (one of the *composite Shᵉwâs*), which has the same sound as the full vowel preceding, as יַחֲשֹׁב *he thinks* (also יַחְשֹׁב), פָּעֳלֹו *pŏˊolô* (f. פֶּעֳלֹו), יֶחֱזַק (also יֶחְזַק); this composite Shᵉwâ is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יַעֲבְדוּ, יֶחֱזְקוּ *yŏ-ˊŏbhᵉ-dhû´* (from יַעֲבֹד), יַהֲפְכוּ *yă-hăphᵉ-khû´* (from יַהֲפֹךְ).

Rem. 1. The grammarians call *simple Shᵉwâ* under the gutturals *hard* (דָּגֵשׁ), and the *composite Shᵉwâs* in the same situation *soft* (רָפֶה). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Shᵉwâs it may be remarked, that—

a) ח, ה, ע, at the beginning of syll. prefer ⸗, but א prefers ⸗, e. g. חֲמֹור *ass,* הֲרֹג *to kill,* אֱמֹר *to say.* But when a word receives an

increase at the end, or loses the tone, א also takes —— (considered as lighter), as אֱלֵי *to,* but אֲלֵיכֶם *to you;* אֱכֹל *to eat,* but אָכַל־ Gen. 3, 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Shᵉwâ is regulated by the vowel (and its class), which another word of the same form, but without a guttural, would take before the Shᵉwâ; as *Perf. Hĭphʿîl* הֶצְמִיד (after the form הִקְטִיל), *Inf.* הַצְמִיד (after הַקְטִיל), *Perf. Hŏphʿâʿl* הָצְמַד (after הָקְטַל).

For some further vowel changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which in sound belongs also to the gutturals (§ 6, 4), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Dāghĕ'sh fortè; in which case the vowel before it is always lengthened, as בֵּרֵךְ *he has blessed* for בֶּרֵךְ; בָּרֵךְ *to bless* for בָּרֵךְ.

b) The use of *Păthăch*[1] before it, in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיַּרְא *and he saw,* while the full form יִרְאֶה is in use; וַיָּסַר for וַיֶּסַר *and he turned back,* and for וַיָּסֶר *and he caused to turn back.*

Rare exceptions to the principle given under letter *a* are מָרַת *mŏr-rā'th* (trouble) Prov. **14**, 10; לֹא־כָרַת שָׁרֵךְ *lô khŏrrā'th shŏr-rē'kh* (thy navel was not cut) Ez. **16**, 4, (cf. Pr. **3**, 8); שֻׁרֹאשׁ Cant. **5**, 2 הַרְאִיתֶם 1 Sam. **10**, 24 (the Arab. and Samar. retains this doubling, and the LXX write שָׂרָה Σάῤῥα). A case of virtual doubling (after מִ for מִן) is found in Is. **14**, 3 מֵרָגְזֶה and in 1 Sam. **23**, 28 מֵרָדֹף (for מִהְרֹף), comp. 2 Sam. **18**, 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (i. e.

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[1] The preference of *r* for the vowel *a* is seen also in common Greek, e. g. in the feminine of adjectives ending in ρος, as φανερά for φανερή from φανερός.—*Tr.*

quiesces), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *roh, geh, nahte*), as in מָצָא *he has found*, מָלֵא *he was filled*, מְצֹא *to find*, כָּלוּא, מָצָאתָ (from תְּמִצָּאנָה, (מְצָאתָ. In cases like חֵטְא, שָׂרְא, וַיֵּרָא etc. the א has only an orthographical significancy.

2. On the contrary א retains, generally, its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, or in a closed syllable with silent *Shᵉwâ* e. g. נֶאְדָּר *nĕᵈdār*, or where it is protected by *Chātēph* in a slightly closed syllable e. g. לֶאֱכֹל *for to eat.* Yet even in this case it sometimes loses its consonant sound, *a*) when it follows with a long vowel, a half-vowel (*vocal Shᵉwâ*) in the middle of a word; for then the vowel *under* א is shifted back, to the place of the *Shᵉwâ*, as in רָאשִׁים (*heads*) for רְאָשִׁים, בְּדָאם for בִּדְאָם Neh. **6**, 8, מָאתַיִם (*two hundred*) for מְאָתַיִם; א is *orthogr.* in רֹאשׁוֹן for רָאשׁוֹן, חֹטְאִים (*chôṭᵉ'm*) for חֹטְאִים 1 Sam. **14**, 33. Sometimes this causes a still greater change in the syllables, as מְלָאכָה for מְלַאֲכָה, לִקְרַאת for לִקְרָאת or with silent *Shᵉwâ* יִשְׁמָעֵאל for יִשְׁמַעֲאֵל; *b*) when it stands with (—) or (—) preceded by their corresponding firm vowel, the latter is sometimes lengthened and retains א only as a vowel letter (or merely orthographically), e. g. וַיֵּאָצֶל Num. **11**, 25 for וַיֶּאֱצַל; יֹאכֵל modified from יֹאכַל for יָאכֵל; לֵאמֹר for לֶאֱמֹר etc. An elision of the *Chātēph* and retention of the short vowel occurs in וַאדֹנָי *and my lord* for לַאדֹנָי, וַאֲדֹנָי for לֶאֲדֹנָי (§ 102, 2) וַיַּאת Is. **41**, 25, etc.

<small>Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *ê* and *î*; e. g. בּוֹר for בְּאֵר (*cistern*), רֵים (*buffalo*) for רְאֵם (*first*) for רִאשׁוֹן in Job **8**, 8; comp. לֹו for לֹא (*not*) 1 Sam. **2**, 16 in *Kᵉthîbh;* at the end of a word ה also is written for א, as יְמַלֵּה (*he fills*) for יְמַלֵּא Job **8**, 21.</small>

3. When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצָתִי (*I went forth*) for יָצָאתִי, מָלֵּתִי (*I am full*) for מָלֵּאתִי Job **32**, 18, אֹמַר (*I say*) constantly for אֹאמַר, מְלוּ for מָלְאוּ Ezek. **28**, 16, לַהְשׁוֹת (*to lay waste*) 2 K. **19**, 25 for לְהַשְׁאוֹת (*Kᵉth.*) comp. Is. **37**, 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â;* but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as in קָאם Hos. **10**, 14 for the usual קָם *he stood up,* רָאשׁ *poor* Prov. **10**, 4, **13**, 23 for רָשׁ (comp. § 7, 2). Hebrew orthography generally omits, in this case, the vowel-letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half vowel (*vocal Sheʷwâ*), but always receives then a full vowel, usually *E,* as Aram. אֲכַל, in Syr. ܐܶܟ݂ܰܠ. Accordingly in Hebrew, also, instead of a *composite Sheʷwâ* it receives, in many words, the corresponding long vowel, as אֵזוֹר *girdle* for אֲזוֹר, אֹהָלִים *tents* for אֲהָלִים, אֻרְיוֹת *stalls* for אֲרָיוֹת, אֵפוּ *bake ye* Ex. **16**, 23 for אֲפוּ.

3. We may call it a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a final *û, î* and *ô,* as הָלְכוּא for הָלְכוּ (*they go*) Josh. **10**, 24; אָבוּא (*they are willing*) Is. **28**, 12; also נָקִיא for נָקִי *pure,* לוּא for לוּ *if,* אֵפוֹא for אֵפוֹ *then,* רְבוֹא for רְבּוֹ *myriad* Neh. **7**, 66, 72. As to the א in הוּא and הִיא, see also § 32, Rem. 6.

4. The ה is stronger and firmer than the א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;[1] at the end also it may remain a consonant, and then it takes *Măppîq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without Măppîʼq, or with Rāphè הֿ) then remains only as a representative of the final vowel, e. g. לָה (*to her*) Num. **32**, 42 for לָהּ, Job 31, 22, Ex. 9, 18. The ה is often elided *a*) by transferring its vowel to the place of the preceding *vocal Sheʷwâ* (v. § 23, 2, *a*, with א) e. g. (the ה of the article) לַבֹּקֶר (*at the morning*) for לְהַבֹּקֶר, בָּאָרֶץ (*in the land*) for בְּהָאָרֶץ; יַפְקִיד (*Impf. Hiph.*) for יְהַפְקִיד; וְהֹנִיחָן יְהוֹנָתָן contracted יוֹנָתָן. *b*) by contraction of the vowels preceding and following the ה, e. g. סוּסוֹ (also written סוּסֹה) from סוּסֵהוּ (*a + u = ô*). — In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*) from בְּהֶם.

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[1] A very few examples are found in *proper names,* as פְּדָהצוּר, עֲשָׂהאֵל, which are compounded of two words, and in many MSS are also written in two separate words. One other case, יְפֵה־פִיָה Jer. **46**, 20, is also in the printed text divided by *Maqqēph,* in order to bring the *quiescent* ה at the end.

According to this, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *è* (S⁰ghô'l), e. g. גְּלֵה, גָּלָה, גְּלֹה, אִשָּׁה, גָּלָה, רְגָלֶה. See § 7, 2, and § 8, 3.

Rem. In connection with *ō* and *ē*, ה is occasionally changed for ו and יֹ (חַפֵּי=חַפֵּה, רָאֹה=רָאִי Hos. 6, 9), and in all cases for א according to later and Aramæan orthography, particularly with *ā*, e. g. שֵׁנָא (*sleep*) Ps. 127, 2 for שֵׁנָה, נָשֹׁא (*to forget*) Jer. 23, 39 for נָשֹׁה, etc., which shows that the so-called vowel letter, ה final, has chiefly an orthographical importance.

§ 24.

CHANGES OF THE FEEBLE LETTERS וֹ AND יֹ.

The וֹ *w* and the יֹ *y* are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily turn into these vowels in certain positions. On this depend, according to the relation of the sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflection of words. This is especially important for the form and inflection of the feeble stems, in which a וֹ or יֹ occurs as a stem consonant (§ 69 etc., § 85, III.—VI, and § 93).

1. The cases where וֹ and יֹ lose their power as consonants and turn into vowel-sounds, are principally only in the middle and end of words, their consonant sound being nearly always heard at the beginning. (Respecting the use of וֹ for יֹ *and*, see § 26, 1, and § 104, 2, *c*.) These cases are chiefly the following :—

a) When וֹ or יֹ stands at the end of a syllable with a *silent Sh⁰wâ* immediately after a *homoḡeneous* vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound but blends with its homogeneous vowel. Thus הוּשַׁב *it has been inhabited* for הָוְשַׁב, הָוְשַׁב or הוּשַׁב, יִיקַץ *he awakes* for יִוְקַץ, בִּיהוּדָה for בִּיְהוּדָה; so also at the end of the word, e. g. עִבְרִי *ibh-rî*

(properly -*riy,* hence fem. עִבְרִיָּה '*ibh-rĭy-yā') a Hebrew;* עָשׂוּ (*made*) Job 41, 25 for עָשׂוּי (comp. עָשׂוּרֹת 1 Sam. 25, 18 in *Kᵉthibh*). Thus the vowel substance of ו and י is blended with the preceding vowel into *one* (necessarily long) vowel, but they are mostly retained orthographically as quiescent letters. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as in שָׁלֵו *quiet,* זִו *May* (*month*), גּוֹי *nation,* גָּלוּי *disclosed.* Yet with a preceding short *ă* the ו and י mostly form a diphthongal *ô* and *ê*; see below, No. 2, *b.*

b) When ו or י is preceded by *vocal Shᵉwâ,* and such syllables are formed as *qᵉwom, bᵉwo.* Hence בּוֹא *to come* for בְּוֹא, קוּם *to arise* for קְוֹם. When ו and י preceded by Shᵉwâ come to stand at the end of a word, they are either entirely dropped and orthographically replaced by ה (e. g. בְּכֵה from בְּכִי, though we have also the regularly formed בְּכִי *fletus;* comp. § 93) or they are likewise softened into their vowel sound. In the latter case the י, with its homogeneous *Chireq,* also attracts the tone and the preceding vowel becomes *Shᵉwâ,* as e. g. פְּרִי from פֶּרִי, really פַּרְיְ; ו changed into וּ is often without the accent (e. g. תֹּהוּ from תְּהוּ).

c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קְוֹם, קוּם for קְווּם. Comp. in latin *mihi=mî, quum=cum.*

In Syriac, where these letters flow still more readily into vowelsounds, י is sounded, even at the beginning of words, merely as *i,* not as יְ or יִ (like *e* for אֱ § 23, 3, Rem. 2); and so in the LXX יְהוּדָה is written Ἰουδά, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which shifts the vowel *i,* belonging to the feeble letter, forward to the preceding consonant, which should properly have simple Shᵉwâ, e. g. כִּיתְרוֹן *as the superiority* for כִּתְרוֹן Ec. 2, 13, וְיִרְחַלּוּ (in some editions) for וְיִרְחַלּוּ Job 29, 21 (acc. to *Kimchi* יִקְטֹל='*iktol* and the 1. pers. is punct. אֶקְטֹל to avoid confusion; in fact the Babylonian punct. has always *i* instand of *e*).

2. After such a contraction has taken place, the vowelletter quiesces (see No. 1, *a* above) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

a) When the vowel is short and homogeneous with the vowel-letter (ו or י) they are contracted into their corresponding long vowel, as יִיטַב *he is good* for יִיטַב (analogous to הְיֵשֵׁב for הוּשַׁב, יֻכְבַּד).

b) When a short *ă* stands before י and ו, then we get diphthongal *ê* and *ô* (according to § 7, 1); thus מַיְטִיב becomes¹ עוֹלָה, עַוְלָה; הוֹשִׁיב, הֵישִׁיב, הַוְשִׁיב *doing good;* מַיְטִיב

c) But when the vowel is heterogeneous (*ă*), while the character of the form prevents contraction to a diphthong, especially at the end of words, the above mentioned dropping of ו and י (No. 1, *b*), or the substitution of ה occurs. So especially in the so-called ל"ה verbs, e. g. orig. גָּלַי=גָּלַ(ו)=גָּלָה, whilst *ă* after the rejection of י comes to stand in an open syllable, and must be lengthened to *ā*. ה stands orthographically for the long vowel; in the same way שָׁלָה for שָׁלֵו.² On the origin of יִגְלֶה from יִגְלַי v. § 75, 1; upon קָם as perf. of קוּם § 72, 2; upon יֵלֵד etc. from ולד § 69, 1.

§ 25.

IMMOVABLE OR FIRM VOWELS.

What vowels in Hebrew are firm and not removable, can be known, certainly and completely, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel-system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels,

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¹ Instances in which no contraction takes place after a short *a* are מַיְמִינִים *using the right hand* 1 Chron. 12, 2; אֲיַסְּרֵם *I chastise them* Hos. 7, 12; שָׁלַוְתִּי *I am at ease* Job 3, 26. At times both forms are found, as עַוְלָה and עוֹלָה *evil;* חַי *living,* construct state חֵי. Analogous is the contraction of מָוֶת (ground-form מַיְתְ) *death,* constr. מוֹת; עַיִן (ground-form עַיְן) *eye,* constr. עֵין.

² The Arab. often writes in this case (etymologically) בַּל, but speaks *ǧălǎ,* So the LXX write סִינַי as Σινᾶ. But in Arabic שלא is written for שָׁלֵו and sounded *shălā.*

readily become short again or become *Shᵉwâ* by a change in
the position of the tone and in the division of the syllables.
The beginner may be guided by the following specifications: —

1. The essentially long and hence hardly changeable
vowels of the *second* and *third* class, viz., *î, û, ê, ô,* are mostly
expressed in the text by their vowel-letters, *î* and *ê* by י, *û*
and *ô* by ו, with their appropriate vowel signs; thus ◌ִי—, ◌ֵי—,
◌ֹ, וֹ, as in יֵיטִיב *he does well,* הֵיכָל *palace,* גְּבוּל *boundary,* קוֹל
voice. The *defective* mode of writing these vowels (§ 8, 4) is
frequent enough; e. g. יֵיטִב for יֵיטִיב, גְּבֻל for גְּבוּל, קֹל for קוֹל;
but this is merely a difference of orthography, by which
nothing is essentially changed in the nature and quantity of
such a vowel, and the *û* in גְּבֻל is as essentially long as in
גְּבוּל; comp. § 8, 4.

> It is an exception, when now and then a merely tone-long vowel
> of these two classes is written *fully,* e. g. the *ō* in יִקְטוֹל for יִקְטֹל.

2. The essentially long and immovable *â* (so far as it is
not become *ô;* see § 9, No. 10, 2) has in Hebrew, as a rule,
no representative among the consonants, though in Arabic
it has, viz., the א, which occurs in Hebrew but very seldom
(§ 9, 1, § 23, 3, Rem. 1). For ascertaining, therefore, whether
a is long by nature (â) or only tone-long (ā), there is no guide
but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

> Cases like מָצָא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened
syllable (§ 26, 6), followed by *Dāghĕ'sh fortè,* e. g. גַּנָּב *thief;*
likewise in every closed syllable (§ 26, 2, *c*) which is followed
by another closed syllable, e. g. מַלְבּוּשׁ *garment,* אֶבְיוֹן *poor,*
מִדְבָּר *wilderness.*

4. Such are also the vowels lengthened because a *Dāghēsh
fortè* has been omitted on account of a guttural, according to
§ 22, 1 (or ר see § 22, 5), e. g. מֵאֵן for מֵאֵן *he has refused,*
בֹּרַךְ for בֹּרַךְ *he has been blessed.*

§ 26.

OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of the syllable* on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant;* and there are no syllables in the language which begin with a vowel. The single exception is וְ (*and*), in certain cases for וְ, e. g. in וּמֶלֶךְ (§ 104, 2, *c*),[1] The word אָמַר is no exception, because the א has here its consonant force as a light breathing.

2. With regard to the *close* of a syllable, it may end —
   a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטְלָתָ *qā-ṭắl-tä* the first and last are open. See No. 3.
   b) With one consonant, and called a *closed* or *mixed* syllable, as the second in קָטַל *qā-ṭắl,* לְבָב *lĕ-bhắbh.* See No. 5.
      Here belongs also the *sharpened* syllable, as the first in קַטֵּל *qăṭ-ṭḗl.* See No. 6.
   c) With two consonants, as in קֹשְׁטְ *qōsht,* קָטַלְתְּ *qā-ṭắlt;* comp. § 10, 3.
      We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long vowel,*[2] whether they have the tone, as in בְּךָ *in thee,* סֵפֶר *book,*

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[1] It may be questioned whether וְ in the above position be a real exception; for וּמֶלֶךְ ought probably to be pronounced *wŭmä'lĕkh* (not *ŭmälĕkh*), the וְ retaining its feeble *w* sound before the *Shûrĕq.—Tr.*

[2] In opposition to the fundamental law in Hebrew (long vowel in open syllable) the Arabic, and partly also the other Semitic languages retain every-

קֹדֶשׁ *sanctuary,* or not, as in קְטֹל, עֵנָב *grape,* יִרְאוּ *they will fear.* Usually there is a long vowel (*Qā'mĕṣ,* less frequently *Ṣē'rė*) in an open syllable before the tone (pretonic vowel), e. g. לֵבָב, קָטֹל, יָקוּם, לָחֶם.[1]

Short vowels in *open* syllables occur more or less apparently:—

a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Sĕgholates*), as נַחַל *brook,* בַּיִת *house,* יֶרֶב *let him increase,* from the crude forms רְכַּל, בֵּיתְ, רְרֹב. But the helping vowel cannot be taken strictly as a full vowel, i. e. it does not effect a complete close of the syllable. Forms like נַחַל (arab. *nachl* etc.) are therefore to be taken as *one* closed syllable.

b) The so-called union-vowel (§ 58, 3) in certain forms of the *suffixes,* as קְטָלַנִי (Arab. *qătălănî*).[2]

c) Sometimes before the so-called *He local* (ה—), which has not the tone (§ 90, 2), e. g. מִדְבָּרָה *towards the wilderness;* however only in the construct state (1 K. **19.** 15), because the character of the form is unchanged, elsewhere it is מִדְבָּרָה.

In all these cases the short vowel is supported by the chief tone of the word.[3] Elsewhere it has at least the support of *Mĕthĕgh,* viz.—

d) In these combinations, ־ֲ־, ־ֱ־, ־ֳ־, as טַעֲמוֹ *his taste,* יֶאְסֹר *he will bind,* פָּעֳלוֹ *his deed.* In all these cases there really at first existed a closed syllable, but the guttural had caused the *Chateph,* and with it the opening of the syllable (comp. however יֶאְסֹר 1 K. **20,** 14). For cases like יֶהְדַּר comp. § 104, 2.

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where the orig. short vowels in open syllables. The above Heb. words in their Arabic forms sound as *bĭkă, sĭfr, qŭds, qătălă, 'ĭnăb.* Undoubtedly therefore the Hebrew had also short vowels in open syllables. Still it would be very hazardous to suppose that the present pronunciation is derived from the solemn, slow and chanting way of reading the Old Testament in the synagogues for with this hypothesis, facts like the very ancient lengthening of *ĭ* and *ŭ* in the open syllable to *ē* and *ō* would remain unexplained.

[1] The Arabic has for this pretonic vowel constantly a short vowel (*lăhŭm, yăqŭm,* etc.); the Aramaic only a *vocal Shewa,* לְהוֹן, קְטַל, רְקוּם, לְבַב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, *a*). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of Shᵉwâ, on account of the tone on the following syllable; but it originally was a short vowel, and the circumstance of its standing before the tone-syllable only lengthens it, whilst it is reduced to a vocal Shᵉwâ upon the shifting forward of the tone.

[2] But as כ is often Dagheshed, we may presume that the accented *Păthăch* causes a sharpening of the following liquid which is equivalent to the closing of the syllable.

[3] Compare the effect of the *Arsis* on the short vowel in classical prosody.

e) In some other forms, as רֲחֵזְקוּ *yĕ-chĕ-zᵉqû'* (*they are strong*), פֶּעֳלְךָ *pŏʿŏlᵉkhā'* (*thy deed*). These cases had originally a closed syllable (therefore also רֲחֵזְקוּ; the other case originally sounded *pŏʿlᵉkhā*).

The first syllable in הֶחֳרָשִׁים הֶחֳרָשׁ, and similar forms, does not belong here (cf. No. 6); neither does accented — (fr. *ă*) in suffix as וּדְבָרְךָ, on שָׁרְשִׁים and קָדְשִׁים (*ŏ* for —) comp. p. 44, No. 2.

4. The above described independent syllables with the firm vowel are often preceded by a consonant with *vocal Shᵉwâ* (simple or composite). Such consonants with *vocal Shᵉwâ* have never the value of an independent syllable, and they constantly lean on to the stronger syllable that follows, e. g. לְחִי (*cheek*) *lᵉchi*, יִלְמְדוּ *yil-mᵉdhû'*, חֳלִי (*sickness*) *chŏli*, פֹּעֳלוֹ *pō-ʿᵃlô'* (*his work*). The so-called prefixes ו, בַ, כ, לֹ, especially belong here. See § 102. It is true, these *vocal Shᵉwâ's* have sprung from an originally firm vowel (e. g. יִקְטְלוּ, Arab. *yăqtŭlû*, בַּה, Arab. *bĭkă* etc.); from this however it cannot be concluded that the Masorites should have considered them as a kind of open syllable, for this would be in contradiction of their fundamental law requiring a long vowel in an open syllable, much more so than the exceptions cited in No. 3 above. Nor does the placing of the Mèthĕgh by the *Shᵉwâ* in certain cases (v. § 16, 2) prove that the Masorites considered these as open syllalbes.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,[1] as מַלְכָּה *queen*, חֶשְׁבּוֹן *understanding*, חָכְמָה *wisdom*, וַיָּסַר *and he turned back*, וַיָּקֶם, וַיָּקֶם.

When *with* the tone, they may have a long-vowel just as well as a short, e. g. חָכָם *wise* and חָכַם *he was wise;* yet of the short vowels only *Pă'thăch* and *Sᵉghôl* have strength enough to stand in such a tone-syllable.[2] The accented closed penult permits only the *tone* long vowels (ā, ē, ō), not the *longest* vowels (î, ê, û, ô). Thus with יִקְטִילוּ (3d pl. impf. masc.

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[1] There are some exceptions, when a word loses the tone through *Maqqĕph*, as כְּתָב־הַדָּת (*kethâbh*) Esth. **4**, 8. In such cases the *Mèthĕgh* prevents a wrong pronunciation.

[2] See § 9, 2. Short *Chîrĕq* (*ĭ*) occurs only in the particles אִם, מִן, כֵּם, which, however, are often toneless, because followed by *Maqqĕph*.

Hiph.) we have the fem. תַּקְטַלְנָה, the î being reduced to ē; with קוּמוּ (2d pl. imperat. *Qăl*) the fem. is קֹמְנָה (û contracted into ō).

6. A peculiar sort of *closed* syllables are the *sharpened,* i. e. those which end with the same consonant with which the following syllable begins, as אִמְּרִ *'im-mi',* כֻּלֹּ *kŭl-lô'.* Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given, when *with* the tone, either a short vowel, as סַבּוּ, הִנְּנוּ, or a long, as הֵמָּה, שָׂמָּה.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתְּ, וַיִּשְׁבְּ, yet sometimes also *Şērê,* as נֵרְדְּ, וַיֵּבְךְּ, and *Chōlĕm,* as קֹשְׁטְ. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone, with respect to its sounds, before arriving at the state represented in the Massoretic text (see § 2, 4), have especially affected its vowel system, so that, for the better comprehension of the vowel changes occuring in the O. T. language, it is of importance to go back to the corresponding states and relations of the language in that earlier period, and, at any rate, to compare that which is preserved in the Arabic. In general it is to be observed especially: —

1) That the language has now in an originally open syllable often preserved only a half-vowel (vocal *Sh^ewâ*), where a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. עֲגָלָה (original form ʿ*ăgălăt*) *waggon,* צְדָקָה (original form *şădăqăt*) *righteousness,* קָטְלוּ (Arab. *qătălû*);

2) That vowels originally short have now, in the tone-syllable, as also in open syllables before the tone, passed

over into tone-long vowels, *ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō* (see § 9, No. 1, 2. No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened even to half-vowels (vocal *Sheʷâs*), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. מָטָר (Arab. *măṭăr*) *rain,* in construction with a following genitive (in the *construct state,* § 89) מְטַר, pl. מְטָרוֹת, *constr.* מִטְרוֹת; עָקֵב (Arab. *ʿăqĭb*) *heel,* dual עֲקֵבַיִם, עִקְּבֵי; יִקְטֹל (Arab. *yăqtŭl*), pl. יִקְטְלוּ (Arab. *yăqtŭlû*).

The vowels, with the changes of which we are chiefly concerned here, have been given in the vowel-table § 9, No. 12. According to that threefold classification, we have the following graduated scale to describe the process of lengthening or shortening:

A-class ă (ĕ) ā. Shortening: *ā (ĕ) ă,* attenuation from *ă* to *ĭ.*

I-class ĭ (ĕ) ē.   „   *î ē ĕ ĭ.*

U-class ŭ ŏ ō.   „   *ô û* (as obsc. from *ô*) *ō ŏ ŭ.*

> Here also occurs in all the three classes the reduction of the original strong vowel (especially also the tone-lengthened or pretonic *ā ē ō*) to simple *Sheʷâ mobile.*

Agreeably to the principles of § 26, the following changes occur:—

1. A tone-long vowel is changed into the original or kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* is יַד, as יַד־יְהֹוָה *hand of God;* בֵּן *son,* בֶּן־הַמֶּלֶךְ *son of the king;* כֹּל *a whole,* כָּל־הָעָם *the whole-of-the-people;* also when the tone is moved backwards, e. g. יָקָם, וַיָּקָם; יֵלֵךְ, וַיֵּלֶךְ. So also, when an open syllable with a tone-long vowel becomes by inflection a closed one, e. g. סֵפֶר *book,* סִפְרִי *my book;* קֹדֶשׁ *sanctuary,* קָדְשִׁי *my sanctuary.* In these cases *Ṣêrê (ē)* passes over into *Chîrĕq (ĭ)* or *Seghôl (ĕ), Chōlĕm (ō)* into *Qāmĕṣ-chāṭŭph (ŏ).* But

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when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Ṣērê* is changed back into *Chĭrĕq*, and *Chōlĕm* into *Qibbûṣ*, as אֵם *mother,* אִמִּי *my mother;* חֹק *statute,* plur. חֻקִּים.

2. On the contrary, a short vowel is changed into a corresponding long one,—

a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession beginning with a vowel, to which the final consonant of the closed syllable is attached, as קְטָלוֹ for קָטַל *he has killed him;* סוּסָתִי *my mare* from סוּסַת = סוּסָה.

b) When a syllable, which should be sharpened by *Dāghē'sh fortè,* has a guttural or ר for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

c) When it meets with a feeble consonant (according to § 23, 1, 2, § 24, 2), as מָצָא for מָצָא *he has found,* for the א, losing its value as a consonant, loses also the power to close a syllable, and the open syllable demands a long vowel.

d) When the syllable is in *pause,* i. e. is the tone-syllable of the last word in a sentence or clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, full vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal *Shᵉwâ*), or may even be entirely *dropped,* so that only the syllable-divider (silent *Shᵉwâ*) supplies their place; e. g. the first is the case in שֵׁם (*name*), pl. שֵׁמוֹת, which become שְׁמִי (*my name*), and שְׁמוֹתָם (*their names*); the second in בְּרָכָה (*blessing*), constr. בִּרְכַּת. Whether the full vowel remains, or is changed into a half-vowel, or is altogether dropped (שְׁמִי, שֵׁם; דְּמִי, דָּם), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflection of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as יָקָר (*dear*), fem. יְקָרָה *yᵉqārā'* ; in the in-

flection of verbs, the second, as יָקַר (*he was dear*), *fem.* יָקְרָה *yāqᵉrā'*. Thus we have a half-vowel in place of—

a) *Qā'mĕṣ* and *Ṣērê* in the first syllable (principally in the inflection of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵבָב *heart,* לְבָבִי *my heart;* תָּשׁוּב *she will return,* תְּשׁוּבֶינָה *they (fem.) will return.*

b) The short or merely tone-long vowels *a, e, o,* in the last syllable, especially in the inflection of verbs, e. g. קָטַל, *fem.* קָטְלָה *qāṭᵉlā';* קֹטֵל, *plur.* קֹטְלִים *qôṭᵉlī'm;* יִקְטֹל, יִקְטְלוּ *yiqṭᵉlû'.* The *Sᵉghôl* as a helping vowel is entirely rejected (becomes silent Shᵉwâ), e. g. מֶלֶךְ (grdf. מַלְךְ), מַלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as כַּרְמֶל, יָשׁוּב; יָשׁוּבוּ, כַּרְמֶלָה.

Where the tone is advanced two places or syllables, *both* the vowels of a dissyllabic word may be shortened, so that the first becomes *ĭ* and the second becomes *Shᵉwâ.* From דָּבָר we have in the *plur.* דְּבָרִים, and with a *grave suffix* (i. e. one that always has a strong accent) this becomes דִּבְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ă* into *ĭ,* see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal וֹ *ô* (from *au*), as also the *ô* derived from the firm *ā* (§ 9, 10, 2), is longer than וּ *û;* and therefore, when the tone is moved forward, the former is often shortened into the latter; e. g. נְקוּמּוֹת, נָקוּם (see Paradigm M. *Niph.*); מָנוֹס *flight, fem.* מְנוּסָה, with *suff.* מְנוּסִי; מָתוֹק *sweet, fem.* מְתוּקָה, The וּ stands sometimes even in a sharpened syllable, as in הוּפַה Ps. 102, 5, כֻּלָּם Jer. 31, 34, הֻקַּר Ez. 20, 18, יֻלַּד Judg. 18, 29. Nearly the same relation exists between diphthongal ־ֵי *ê* and long ־ִי *î;* see examples in § 75, 2.

NB. On the contrary, וּ *û* is shortened into *ŏ,* which in the tone-syllable appears as a tone-long *ō* (*Chōlĕm*), but on the removal of the tone it becomes again *ŏ* (*Qāmĕṣ-chāṭûph*), as יָקוּם (*he will rise*), יָקֹם (jussive, *let him rise*), וַיָּקָם (*and he rose*), see Parad. M. *Qal.* So also ־ִי becomes a tone-long *Ṣērê* (*ē*), as יָקִים (*he will set up*), יָקֵם (*let him set up*), and in the absence of the tone, *Sᵉghôl* (*ĕ*), as in וַיָּקֶם (*and he set up*); see Parad. M. *Hĭph'îl.*

6 *

2. From a *Pắ'thách* (*ắ*) in a closed syllable there arises a *S⁽ᵉ⁾ghôl* (*ĕ*), through an obscuring of the sound [Umlaut]. This happens—

a) in the closed antepenult, e. g. אֶבְיָתָר (*proper noun*) for אַבְיָתָר; also in the closed penult e. g. יֶדְכֶם *your hand* for יַדְכֶם.

b) This is more regularly the case when *Dāghē'sh fortè* is omitted in a guttural, that has a *Qāmĕṣ* under it. Thus always הָ—— for הַ——— (הֶ———)
e. g. אֶחָיו *his brothers* for אַחָיו, from אַחִים; הֶחָזוֹן *the vision;* כֶּחָשׁ *false* for כַּחָשׁ, and so always with ח. With ה and ע the *S⁽ᵉ⁾ghôl* is used only where a greater shortening is required on account of the distance of the tone; hence, הֶהָרִים for הַהָרִים *the mountains,* but הָהָר *the mountain;* הֶעָוֹן *the misdeed,* but הָעָם *the people.* Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qāmĕṣ* is constantly used, as הָאָבוֹת *the fathers,* הָרֹאשׁ *the head,* הָרָקִיעַ *the firmament* (as an exception we find הֶרָה *mountain-ward*). Comp. also the interrogative הֶ (הָ, הַ) in § 100, 4.

c) in the first class of the so-called segholate forms, when a helping vowel is inserted after the 2nd cons. (§ 28, 4); thus from כַּלְבְּ with helping *S⁽ᵉ⁾ghôl,* כֶּלֶב (Arab. *kelb,* and the LXX, Μελχισεδέχ for מַלְכִּיצֶדֶק), יֶרַח with helping *Páthách,* יָרַח. Thus in verbal forms like יֶגֶל (*Jussive* of the *Hiph.* of גָּלָה) with a helping *S⁽ᵉ⁾ghôl* for יִגְל.

3. In a closed syllable, which loses the tone, *ă* is often attenuated into *ĭ*, e. g. *a*) with firm closing: מִדּוֹ *his measure* for מַדּוֹ (sharpened); יָלַדְתִּי *I have begotten,* יְלִדְתִּיךָ *I have begotten thee;*[1] cf. Ez. 38, 23, Lev. 11, 44; *b*) with a loose closing: דִּמְכֶם *your blood* for דַּמְכֶם; so with numerous segholates forms (*grdf.* קַטְל) e. g. צִדְקִי for צַדְקִי; בִּגְדֵי, *constr. st. pl.* of בֶּגֶד (בַּגְד).

4. The *S⁽ᵉ⁾ghôl* arises, not only in the cases given above, in Rem. 1 and 2, but also—

a) From the obscuring in isolated cases of *ā* (*Qāmĕṣ*) final (הֶ—— for הָ———): Ps. 20, 4, Is. 59, 5, 1 Sam. 28, 15.

b) Even from the obscuring of *u,* as אַתֶּם (*you*) from the original *'ắttum* (Arab. *'ắntŭm*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original (also Arab.) *lahum.* Comp. § 8, Third Class of vowels, p. 35.

5. Among the Chatephs (——) counts for shorter and lighter than (——), and the group (—— ——) than (—— ——), e. g. אֱדֹם *Edom,* but אֲדֹמִי *Edomite;* אֱמֶת (*ᵉmĕth*) *truth,* אֲמִתּוֹ *his truth;* נֶעְלָם *hidden, plur.* נֶעֱלָמִים; יִתְיַעֲבָרֹתִי הֶעֱבַרְתִּי.

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[1] Analogous to this attenuating of *ă* into *ĭ,* is the Latin *tango, attingo; laxus, prolixus;* and to that of *ă* into *ĕ* (in Rem. 2), the Latin *carpo, decerpo; spargo, conspergo.*

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a so-called Appoggiatura (§ 26, 4), i. e. with a consonant which has a vocal Shᵉwâ, and there comes another consonant with Shᵉwâ before it, then this latter receives, instead of the Shᵉwâ, an ordinary short vowel. This vowel is almost always *ĭ* (*Chǐ′rĕq*). In most cases this is probably a weakened *ă* (*Pǎthǎch*), and not a mere auxiliary vowel. In other cases analogy may have led to the choice of the *ĭ*. Thus the prefixes בְּ, כְּ, לְ, before a consonant with (—) become בִּ, כִּ, לִ, e. g. בְּפָרִי, כְּפָרִי, לְפָרִי; בִּיהוּדָה (from בְּיה′) according to § 24, 1, *a*); the same with *Waw copulative* וִיהוּדָה for וְיה′. This restoration of the original vowel i. e. of *ă* (or *ĭ* weakened from *ă*) occurs frequently in certain appoggiatura in the formation of verbs which elsewhere (that is to say before consonants with a firm vowel) are pronounced simply with *Shᵉwâ*. At times the first appoggiatura after the restoration of the short vowel combines with the second into a firmly closed syllable, as לִנְפֹּל *lĭn-pōl* Num. **14**, 3, in isolated cases also with כְּ: כִּזְכֹּר Jer. **17**, 2.

2. When the second of the two consonants is a guttural with *composite Shᵉwâ*, then the first takes, instead of the simple Shᵉwâ, the short vowel with which the other is compounded, so that we obtain the groups —ֲ —ֲ, —ֱ —ֱ, —ֳ —ֳ e. g. כַּאֲשֶׁר *as,* לַעֲבֹד *for to serve,* לֶאֱכֹל *for to eat,* לָחֳלִי *for sickness,* for כְּאֲשֶׁר, לְעֲבֹד, לְאֱכֹל, לְחֳלִי. The new vowel has *Mèthĕgh,* according to § 16, 2, *a*. Sometimes also a fully closed syllable is formed. In such a case the consonant of the half-syllable retains the short vowel which belonged to the suppressed *Chǎṭēph,* e. g. לַחְטֹב for לַחֲטֹב; לֶאְסֹר (but also לֶאֱסֹר; and even וַעְצֹר Job 4, 2). In the verbs הָיָה *to be* and חָיָה *to live* a simple *Shᵉwâ* vocal is maintained under the gutturals after a prefix, e. g. לִהְיוֹת *to be,* and וִהְיוּ *and be ye!* (comp. וִהְיֶה *and be thou!* and וִחְיֵה *and live!* with *Sᵉghô′l* of the prefix, for וֶהְיֵה)

3. By the same analogy a *Châṭēph* (especially under a guttural) before a vocal *Shᵉwâ*, in the midst of a word is changed into the short vowel with which it is compounded, e. g. רַעֲמְדוּ *yăămᵉdhû'* for יַעֲמְדוּ *they will stand,* נֶהֶפְכוּ *nĕhĕphᵉkhû'* for נֶהְפְכוּ *they have turned themselves,* פָּעֳלֶךָ *pŏʿŏlᵉkhâ'* (*thy work*). Comp. § 26, 3, *e.* The division should be *yăă-mᵉdhû'*.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz. ב‎, ג‎, ד‎, ך‎, ת,[1] e. g. וְיַשְׁטְ *let him turn aside,* וַיַּשְׁקְ *and he caused to drink,* קָטַלְתְּ *thou* (*fem.*) *hast killed,* וַיֵּבְךְּ *and he wept,* וְיֵרְדְּ *let him rule,* וַיִּשְׁבְּ *and he took captive.* This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel,* which is mostly *Sᵉghô'l,* but *Pă'thăch* under gutturals,[2] and *Chî'rĕq* after ר‎, e. g. וַיִּגֶל *and he revealed* for וַיִּגְל‎, יֶרֶב *let it increase* for יִרְב‎, קֹדֶשׁ *sanctuary* for קֹדְשׁ‎, נַחַל *stream* for נַחְל‎, שָׁלַחַתְּ[3] for שָׁלַחְתְּ *thou f. hast sent,* בַּיִת *house* for בַּיְת‎. These helping-vowels have not the tone, and they are dropped when-

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[1] There is hardly an instance of a similar use of ג and פ, which would in that case likewise require Dāghē'sh. The use of תּוֹסְףְּ in Prov. 30, 6 (shortened from תּוֹסֵף) is the only exception, and in some MSS the פ has not Dāghē'sh here.

[2] With the exception, however, of the א, as פֶּרֶא *wild ass,* דֶּשֶׁא *fresh grass.* Elsewhere the א loses its consonant power and is merely retained orthographically as in חֵטְא *sin,* גַּיְא *valley* (also גֵּי), שָׁוְא (Job 15, 31 Kethîbh שׁוֹ).

[3] In this form (§ 65, 2) *Dāghē'sh lenè* remains in the final *Tāw* just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pă'thăch* is not a full vowel but merely an orthographical indication of a hasty sound. (Accordingly לְקַחַתְּ *thou hast taken* is distinguished also in pronunciation from לָקַחַת *for to take.*) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שָׁלַחַתְּ should be read *shaláacht;* although such words as נַחַל, שָׁחַת were always correctly sounded *shácháth, náchăl* not *naàchl.* Quite analogous is יַחְדְּ *yĭchăd* in Job 3, 6 (from חָדָה *to rejoice,* see § 75, Rem. 3, *d*).

ever the word increases at the end, as בַּיְתָה *house-ward,* קָדְשִׁי *my sanctuary.*

> These helping-vowels have inappropriately been called *furtive,* a term which should be restricted to the *Păthăch* sounded before a final guttural, according to § 22, 2, *b.*

5. Full vowels rise out of *simple Shᵉwâ* also by reason of the *Pause;* see § 29, 4.

§ 29.

OF THE TONE AND ITS CHANGES; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר; דִּבְרוֹ, קְטָלֹה, קְדָרוֹן (and as the last four examples show, even on additions to the stem); less frequently on the penultima, as in לַיְלָה *night,* קָטַלְתָּ, סַבּוּ, קָמוּ.

Connected with the principal tone is *Mèthĕgh,* a kind of secondary accent (§ 16, 2). Words which are united by *Măqqē'ph* with the following one (§ 16, 1), can have at the most a secondary tone.

> It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with —, put over the tone-syllable.

> In Arabic the tone is more on the penultima, and even on the antepenultima. The Aram. also accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא, which they pronounce *brêshis bóro.*

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר *word,* דְּבָרִים *words,* דִּבְרֵיכֶם *your words;* קֹדֶשׁ *sanctuary,* קָדָשִׁים *sanctuaries;* קָטַלְתָּ, קְטַלְתֻּהוּ. On the effect of this in the changes of the vowels, see § 27, 1, 3.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

a) When the syllable וְ (§ 49, 2) is prefixed to certain forms
of the Imperfect, as יֹאמַר *he will say,* וַיֹּאמֶר *and he said;*
יֵלֵךְ *he will go,* וַיֵּלֶךְ *and he went.*

b) For rhythmical reasons, when a monosyllabic word, or one
with the tone on the 1st syllable follows, in order to avoid
the concurrence of two tone-syllables.[1] This rhythmical
shifting back of the tone (נָסֹג אָחוֹר *retrogression* as it is
called by the Jewish grammarians) takes place however
only on condition that the penult which now receives the
accent, be an open syllable,—with long vowel,—while
the last syllable, which loses the accent, must be an open
one with a long vowel, or a closed one with a short vowel.
Only *Ṣē'rĕ* can be kept in a closed unaccented *ultima,* but
it is then, in correct editions, provided with a retarding
Mèthĕgh in order to prevent its pronunciation as *Sᵉghô'l,*
e. g. לְבֵעֵר קֶךְ Num. 24, 22. In other instances the shorte-
ning into *Sᵉghô'l* really takes place, e. g. הוֹלֶם פָּעַם *beating
the anvil* Is. 41, 7, for הוֹלֵם פָּעַם, Gen. 1, 5, 3, 19, 4, 17,
Job. 3, 3, 22, 28, Ps. 5, 11, 21, 2.

c) In *pause.* See No. 4 below.

The meeting of two tone-syllables (*letter b*) is avoided in another
way, viz., by writing the words with *Măqqēph* between them, in which
case the first wholly loses the tone, as וַיִּכְתָּב־שָׁם *and he wrote there*
Josh. 8, 32.

4. Very essential changes of the tone, and consequently
of the vowels, are effected by the *Pause.* By this term is
meant the strong accentuation of the tone-syllable of the
word, which closes a verse or clause of a verse, where a
great *distinctive accent* stands (*Sillûq,ʾAthnāch;* also *Ôlè weyôrēd*
in poetical accentuation); apart from these principal pauses
there also occur often pausal changes with smaller distinctives
(espec. with *Zăqēph-qātōn, Rᵉbîà, Pāzēr,* even with *Tiphchā* etc.)
The changes are as follows:—

a) When the syllable in *pause* has a short vowel, it becomes
long; as קֶשֶׁר (orig. form ;קָטַלְתָּ ,קְטַלְתָּ ;מֵיִם ,מֶיִם ;קָטֵל ,קָטַל

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[1] Even the prose of the Hebrews proceeds, according to the accentuation,
in a kind of Iambic rhythm. That the authors of the system intended to secure
this object is evident, particularly from the application of Mèthĕgh.

(קֶשֶׁר) *conspiracy*, קֶשֶׁר 2 K. 11, 14; אֶרֶץ, אָרֶץ Jer. 22, 29. דְּבַר becomes in pause דָּבָר.

Yet sometimes the sharper *ă* is intentionally retained in Pause, especially if the closing consonant has *Dāghē'sh forte implicitum*, the vowel thus being really sharpened e. g. בַּז Is. 8, 1 etc. but also elsewhere, e. g. עַד.

b) When a full vowel in an accented final syllable has lost its tone and become *Sh*e*wâ* before an afformative, it is restored again in *pause*—if it was a short vowel—lengthened e. g. קָטַל *fem.* קָטְלָה (qāṭ[e]lă) in *pause* קָטָלָה (qāṭắlā); מָלְאָה, מָלֵאָה; שָׁמְעוּ (šim[e]'ū) *pause:* שָׁמֵעוּ (from sing. שָׁמַע); יִקְטְלוּ, יִקְטֹלוּ (sing. יִקְטֹל). In segholate forms like לֶחִי, פֶּרִי (*grdf.* לַחְי, פֶּרְי) the orig. *ă* returns at least as accented *S*e*ghôl*, thus לֶחִי, פֶּרִי; orig. *ĭ* as *ē*, e. g. חֲצִי, in *pause* חֵצִי; orig. *ŏ* (*ŭ*) as *ō*, e. g. חֳלִי (*grdf.* חָלְי), in *pause* חֹלִי. In analogy with forms like לֶחִי etc. the shortened *impf.* יְחִי and יְהִי would become in *pause* יֶחִי and יֶהִי (because in the full forms like יִהְיֶה *he will be*, and יִחְיֶה *he will live* the *Chi'rĕq* is attenuated from orig. *ă*). Here belongs also שְׁכֶם *the neck*, in *pause* שֶׁכֶם (*grdf.* שְׁכֶם) and the pronoun אֲנִי *I*, in *pause* אָנִי, as well as the restoration of orig. *ă* as *ĕ* before the suff. ךָ— *thou, thee* e. g. דְּבָרְךָ *thy word*, in *pause* דְּבָרֶךָ; יִשְׁמָרְךָ, in *pause* יִשְׁמָרֶךָ (on the other hand after the prepositions בְּ, לְ, אֵת (אֹת), בְּךָ, לְךָ, (אֹתְךָ, לָךְ, בָּךְ) אֹתָךְ become in *pause* אֹתָךְ, לָךְ, בָּךְ).

c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words, as אָנֹכִי *I*, אָנֹכִי; אַתָּה *thou*, אָתָּה; עַתָּה *now*, עָתָּה; and in special cases, like כָּלוּ Ps. 37, 20 for כָּלוּ, and also לֵעוּ Job 6, 3 for לָעוּ, from לָעָה.

Of other influences of the pause we have still to mention 1) the transition of an *ē* (lengthened from *ĭ*) into the sharper *ă* (v. supra. Remark to letter *a*) e. g. הֵתַז for הֵתֵז Is. 18, 5; קָמָל Is. 33, 9; הֵפַר Gen. 17, 14 etc. mostly before liquids or sibilants (yet also הָשַׁב Is. 42, 22 and without the pause תֵּרַד Lam. 3, 48). The pausal of וַיֵּלֶךְ (shortened from וַיֵּלֵךְ) is וַיֵּלַךְ; comp. Lam. 3, 1 (וַיֵּלַךְ); Judg. 19, 20 תֵּלַךְ for תֵּלֶךְ. 2) the

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1 Such a pause-syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, *c*.

transition from *ă* into *ĕ* in the ultima; so always in the expression
לְעוֹלָם וָעֶד (for עַד) *for ever and ever*. 3) the *pausal Qâmeṣ* of the *Hithpael*
form (for Ṣērê) e. g. יִתְחַלָּךְ Job. **18**, 8. for יִתְחַלֵּךְ. 4) the restoration of a
vowel which had become *Shᵉwâ* to a pretonic vowel. e. g. Job. **21**, 11
יְרַקֵּדוּן for יְרַקְּדוּן. 5) the restoration of the י dropped from the end of
the stem with its preceding vowel e. g. אָחִיו, בֵּצָיו Is. **21**, 12 (for בְּעוּ,
אָחוּ, the latter word found thus also outside of the pause Is. **56**, 9. 12);
Comp. Job. 12, 6 and the same occurrence even in a word before the
pause Deut. **32**, 37; Is. **21**, 12.

Several other changes occasioned by the *pause* will be noticed
farther on, when treating upon the inflections of verbs and nouns.

NB. The supposition of Olshausen and others that the phenomena
of the pause springs merely from liturgical considerations, i. e. "to
develope conveniently the *musical value* of the final accents by the aid
of fuller forms" at Divine service, is at variance with the fact that
similar phenomena may be observed even at the present day in the
vulgar Arabic, where they can be based only upon rhythmical reasons
of a general character.

PART SECOND.

OF FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

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§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRI-LITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. עָמֵק *he was deep*, עָמֹק *deep*, עֹמֶק *depth*, עֵמֶק *valley*. Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as זָרַע *he has sown*, זֶרַע *seed;* חָכַם *wise*, חָכַם *he was wise*. Yet it is customary and of practical utility for the beginner to consider the *third pers. sing. mas. of the Perf.* in *Qăl* (i. e. one of the most simple forms of the verb), as the stem-word, and the other forms of both the verb and the noun (both substantive and adjective), together with most of the particles, as derived from it, e. g. צָדַק *he was righteous*, צֶדֶק *righteousness*, צַדִּיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem, without so simple a form for the cognate noun, as סָקַל *to stone,* נָהַק *to bray;* and occasionally the noun is found without the corresponding verb-stem, e. g. נֶגֶב *south*, אֶבֶן *stone*. Yet it must be supposed that the language, as spoken,

often had the forms now wanting, since they still exist in several of the other Semitic dialects, e. g. for אֶבֶן the Arabic has the verb-stem *'ăbĭnă* to become hard (for נְגַב Aram. *nᵉgabh*).

Rem. 1. The Jewish grammarians call the stem-word, i. e. the 3. pers. sing. masc. of the Perf. in *Qăl* the *root* (שֹׁרֶשׁ), for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile* (or *formative*) *letters* (viz. א, ב, ה, ו, י, כ, ל, מ, נ, שׁ, ת, forming the mnemonic expression אֵיתָן מֹשֶׁה יְכָלֵב *Ethan, Moses and Caleb*), which are added in the derivation and inflection of words.[1] We, however, employ the term *root* in a different sense, as explained here, in No. 3.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (*ruling in general*).

Verb-stem: מָלַךְ *he has reigned.*   Noun-stem: מֶלֶךְ *king.*

This supposition of an unpronounceable root is, however, an abstraction, and the term root instead of stem is liable to mislead and it is better, at least for the historical mode of treatments, to consider the concrete verb (3. pers. sing. masc. Perf. *Qăl*) as the stem-word.

3. These triliteral stems now generally form two syllables, as קָטַל But among them are reckoned also such as have for their middle letter a ו, and by contraction (§ 24, 2, *c*) become one syllable, e. g. קָם for קָוַם; also, as a rule, stems whose second and third consonant are identical, e. g. צַר with צָרַר. But the original forms were doubtless trisyllabic, and became dissyllabic by dropping the final vowel, as קָטַל from *qătălă* (still so in Arab.); קָם (קָוַם) from *qăwămă* (already dissyllabic in Arab. *qâmă*).

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that sometimes there is a semblance of artificial effort to preserve the triliteral form (e. g. g. יְדֹם for וְדֹם in verbs ע״ע). Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father,* אֵם *mother,* אָח *brother,* show by inflection that they also are mutilations of a triliteral stem. However the verbal stem has not been found for all such cases.

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[1] See more in § 81, Rem. 1, Note 3.

3. Yet, on the other hand, stems with three consonants may be traced back to two consonants, which, in themselves unutterable are pronounced with a vowel between them and form a sort of *root*-syllable, to designate which grammarians use the sign $\sqrt{}$, e. g. $\sqrt{}$ כר. Such root-syllables are called *primary* or *biliteral* roots. They are very easily distinguished when the stem has a feeble consonant, or the same consonant in the second and third place. Thus the stems דָּכָא, דּוּךְ, דָּכַךְ, דָּכָה have all the meaning of *to beat* and *to break in pieces,* and the two stronger letters דך *dakh* (comp. Eng. *thwack,* Sans. *tag* = θιγεῖν, L. *tago (tango)* = E. *touch*) constitute the monosyllabic root. The augmentation into a stem may also take place however by the addition of a strong consonant, which may be either a sibilant, liquid or guttural. To such a monosyllabic root there often belongs a whole series of tri-literal stems, which have two radical letters and the funda-mental idea in common.

Only a few examples of this sort:—

From the root קץ, which imitates the sound of *cutting,* are derived immediately קָצָה, קָצַ to *cut off,* and metaph. *to decide, to judge* (hence קָצִין Arab. *qâdhî, a judge*); then קָצַב, קָצַע, קָצַר, with the kindred signi-fications *to shear, to mow.* Related to this is the syllable קשׁ, קס, from which is derived קָסַס *to cut into,* קָשַׁט and קָשָׂה *to pare.* With a lingual instead of the sibilant קט, קד; hence קָטַב *to cut down, destroy,* קָטַל *to hew down, to kill,* קָטַע *to tear off, to pluck off,* קָדַר *to hew asunder, to split.* A softer form of this radical syllable is כס; hence כָּסַח and כָּסַס *to cut off, to shear off,* נכס Syr. *to sacrifice* or *to slay a victim.* Still softer are גז and גד; hence גָּזַז *to mow, to shear,* גָּזָה *to hew stones,* גָּזַם, גָּדַע, גָּזַל, גָּזַר *to hew off, to cut off, to eat off, to graze;* and so גָּדַר *to cut,* גָּדַע *to cut off;* compare also גָּדַד, גָּדָה. With the change of the palatal for the guttural sound, חָטַב, חָצַב *to hew stones* or *wood,* חָצָה, חָצָה *to split, divide,* חֵץ *arrow* (σχίζα), חָדַד *to sharpen,* חָזִיז *arrow, lightning,* also חָזָה *to see* (comp. חדל, חדק, חדר, חדשׁ,—חיס, חיץ,—חסל, חסם, חסס,—חטט, חטף in Ges. Lex.).

The syllable הם expresses the *humming* sound made with the mouth closed (μύω); hence הָמָה, נָהַם (יָאַם), Arab. המהם *to hum, to buzz.* To these add בהם *to be dumb;* דהם *to become mute, to be astonished.*

The root-syllable רע, of which both letters have a trilling sound, means *to tremble,* in the stemwords רָעַד, רָעַל, רָעַם, רָעַשׁ; then it is ex-pressive of what causes thrilling motion or agitation, as *thunder* (רעם), the act of *shattering* or *breaking in pieces* (רעע, רעץ). Comp. פר, פל.

See also what is said in the Heb. Lexicon about the root-syllables גב with the idea of *elevation, curving upward* (*gibbous*) פר *to break;* לע, לח *to lick, to sip up,* under the articles לוע, פָּרַר ,גָּבַב.

From further consideration of this subject, the following observations occur:—

a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as תַּם *to be finished,* קַל *light.* The determination of the root and its signification is of the highest importance to the lexicographer. Another much contested question is whether there has ever been a period in the development of the Semitic languages when merely bi-literal roots, either rigidly isolated or already augmented by inflection, have served for the communication of ideas. If so, it must have been at a stage in its progress, when the ideas conveyed were extremely few and elementary and the gradual enlargement of words was required by the influx of stronger shades of thought. No historical evidence of such a transition has been clearly established.

b) Many of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with like-meaning roots of the Indo-Germanic stock (§ 1, 4); e. g. תָּפַף (comp. E. *tap, thump, dump*), τύπτω (τύπω), רָפָא ῥάπτω (ῥάφω) (comp. Welsh *rhâff* = G. *Reif* = E. *rope=ribbon*), כָּלָה κολάπτω (comp. E. *club, clap*). Of other roots it is evident that the Semitic linguistic instinct regarded them as onomatopoetic, whilst the spirit of the Indo-Germanic languages refuses to accept them as imitations.

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest,* while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations; e. g. קָרַח and גָּלֹה *to be smooth, to be shorn, to be bald;* and even גָּלָה *to be bare.* Comp. פזר and בזר, צחק and שחק, צעק and זעק, עלץ and עלז (עלס), רקק and רכך, and also the almost universal softening of initial ו and י. In other instances however harder stems have been adopted at a later period from the Aramaic, (e. g. טעה, Hebr. תעה). Sometimes the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר more for a rough sound, as made in the act of *scraping=ξαίρω, ξύρω, verro;* so in חָצַב *to cut stones* or *wood,* we find a stronger sound than in גָּזַז *to cut grass, to mow.*

d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קץ ,כס ,גז ,גד (never כץ ,גץ ,גס ,קז); פץ ,בז (seldom פז); קט ,גר (not גט). Rarely if ever are the first two radicals the same

in the (triliteral) stem. The seeming exceptions come from the reduplication of the root, e. g. דדה Arab. דאדא or from other reasons. Comp. בבה in the Lexicon. The first and third consonants may be identical only in the so-called hollow stems (with middle ו or י), e. g. צוץ, נון. On the contrary, the last two are very often the same (§ 67).[1]

e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great, that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as אוּץ, אָלַץ, לַץ (comp. אנס) *to press*, עוּף, עָלַף, and many others. Comp. *salvare*, French *sauver; calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud; falsus*, It. *falso*, in Calabria *fauzu*, French *faux;* and the pronunciation of the English words *talk, walk.* Comp. § 19, 5, Rem.

f) The cases where the triliteral stems cannot safely be traced back to a biliteral root, may have arisen in part from a combination of two roots, by which were created corresponding expressions for compli-cated ideas.

A fuller development of this active change in the primitive ele-ments of the language belongs to the Lexicon.

4. To a secondary development (or later stage) of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however, com-paratively far less frequent in Hebrew than in its sister dia-lects, especially Ethiopic. They spring from the extension of the triliteral stem. This extension of the form is effected in two ways:—*a*) by adding a fourth stem-letter;—*b*) in some cases probably by combining into one word two triliteral stems, by which process even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of one or two of the three stem-letters, as קְטַלְטַל from קָטַל, סְכֶסַך from סָכַך, are not regarded as quadriliteral, but as variations in the so-called conjugation forms (§ 55). So likewise the few

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[1] Letters which are not found associated as radicals are called *incompa-tible.* They are chiefly such as too strongly resemble each other, as גק, קג, פב, בפ. Some letters, however, have been falsely considered *incompatible*, as ל, ר, which are found associated, e. g. in גְּרַל and חָרַל, softened from the harsher forms גָּרַר, חָרַר. Comp. γραπτός along with γράβδην, ὀχτώ along with ὄγδοος, and much that is analogous in Sanskrit.

words which are formed by prefixing שׁ, as שַׁלְהֶבֶת *flame* (from
לָהַב), Aram. conj. *Shăphēl* שַׁלְהֵב.

> Rem. on *a*). Some forms are made by the *insertion* particularly
> of *l* and *r* between the first and second radicals; as פִּרְסֵם כַּרְסֵם *to shear
> off, to eat off;* שַׁרְבִיט=שֵׁבֶט *sceptre* (the form with ר very frequent in
> Syr.); by the insertion of *l* we have from זָרַח *to glow,* זַלְעָפָה *hot wind,*
> שַׁלְאֲנָן *tranquil* (from שַׁאֲנָן) Job 21, 23, possibly also גַּלְמוּד from גָּמַד but
> comp. *Delitzsch* in Is. 49, 21. Comp. the Aramaic עַרְגֵּל *to roll,* as an
> expansion of the *Paʿēl* conjugation (corresponding to the Hebrew *Piʿēl*)
> עַגֵּל. In Latin there is a corresponding strengthening of the stem; as
> *findo, scindo, tundo, jungo* (in Sanskr., Class. VII.) from *fid, scid,* σκεδάω
> (=Eng. *scatter*), *tud* (=Eng. *thud*), *jug* (=Eng. *yoke*=Welsh *iau*). Ad-
> ditions are also made at the end, principally of *l* and *n*; as גַּרְזֶן *axe,*
> from גָּרַז *to cut* (comp. *graze*); כַּרְמֶל *orchard,* from כֶּרֶם; גִּבְעֹל *flower-
> cup,* from גָּבִיעַ *cup;* הִרְגֵּל *to hobble* which *Ges.* derived from חָרַג is by
> *Dietrich* referred to חֲגַל with the insertion of ר, v. Lex.

> Rem. on *b*). So probably are compounded צְפַרְדֵּעַ *frog* Ex. **8**, 1 ff.,
> and חֲבַצֶּלֶת *meadow-saffron* (or *crocus,* comp. *Delitzsch* on Is. **35**, 1)
> Cant. 2, 1, although this explanation is not altogether certain. [Comp.
> Ges. Lex. 8th Ed. where צפרדע is not regarded as a compound but,
> according to *Dietrich*, a derivation from the Arabic form of the word
> (ضُفْدَع) as the older, and this from the usual stem expansion]. Many
> words of this class may prove to have been taken from other languages
> (§ 1. 4) and therefore not appropriately considered here.

5. To a special class as derived from an earlier stage of
the language, in which other laws prevailed, or from mutil-
ations of already developed word-stems belong the *pronouns.*
At all events their very irregular mode of formation requires
a special treatment (§ 32). In like manner the *interjections*
(§ 105), as an immediate imitation of natural sounds stand
outside of existing formative laws.[1] On the other hand all
the so-called particles (adverbs, prepositions, conjunctions)
have in Hebrew, arisen from the fully developed nominal-
stem, although in some instances, on account of their very
great abbreviations, the original form is no longer distinguish-
able, see § 99.

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[1] Comp. *Hupfeld's* System der semitischen Demonstrativbildung und der
damit zusammenhängenden Pronominal- und Partikelnbildung, in the Zeitschrift
für die Kunde des Morgenlandes, Bd. II, S. 124 ff. 427 ff.

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the stems, and their inflection, are effected in two ways:— *a*) internally by changes in the stem itself, particularly in its vowels;— *b*) externally by the addition of formative syllables before or after. On the other hand the expression of grammatical relations through separate words by periphrasis (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

> The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, and particularly the Semitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution.—This is exemplified in the Greek (including the modern), and in the Latin with its branches (called the *Romance dialects*).

2. Both methods of formation and inflection are found together in Hebrew. That which is effected by vowel changes exhibits considerable variety (קְטֹל, קָטַל, קְטַל; קְטֵל, קָטַל, etc.). To this is joined in numerous cases the external formation (נִקְטַל, הִקְטִיל, הִתְקַטֵּל etc.), and even the formative additions undergo, also often, the inner transformation, e. g. הָקְטַל, הָתְקַטַל. The addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect traces (§ 90).

CHAPTER I.

OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) belongs to the oldest and simplest component parts of the language (§ 30, 5); and therefore it here claims our first attention, because it lies at the foundation of the inflection of the verb (§§ 44, 47).

2. The separate and primary forms of the personal pronoun, which, as in Greek and Latin, serve to express more emphatically the subject-nominative, are the following:—

Singular.		*Plural.*	
1. *com.* אָנֹכִי, in *pause* אָנֹכִי; אֲנִי, in *pause* אָנִי	} *I*	1. *com.* אֲנַחְנוּ, in *pause* אֲנָחְנוּ (אֲנוּ), (נַחְנוּ), p.(נָחְנוּ)	} *we*
2. { *m.* (אַתְּ) אַתָּה) in *p.* אָתָּה or אַתָּה *f.* אַתְּ (אַתִּי, pr. אַתִּי) *p.* אָתְּ	} *thou*	2. { *m.* אַתֶּם *f.* (אַתֵּן, אַתֵּן; אַתֵּנָה) אַתֵּנָה	} *ye*
3. { *m.* הוּא *he*, also *it* *f.* הִיא *she*, also *it*		3. { *m.* הֵם (הֵמָּה), (הֵמ־) *f.* הֵנָּה (הֵן, הֵן)	} *they*

The forms included in parentheses seldom occur. A complete view of these pronouns, with their shortened forms (*suffixes*), is given in Paradigm A at the beginning of this Grammar. Comp. also § 121.

REMARKS.

I. *First Person.*

1. The form אָנֹכִי is less frequent than אֲנִי which is probably shortened from it. The *former* is found in the Phœnician, Moabitic and Assyrian, but in no other kindred dialect;[1] from the *latter* are

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[1] In Phœnician and Moabite (§ 2, 2) it is אנך, without the ending ־ִי, and in Punic *anec* (*Plaut.* Pœn. 5, 1, 8) or *'anekh* (*Plauti* Pœnulus, 5. 2, 35, comp. *Schröder*, Phön. Sprache, S. 143); in Assyrian, *anaku.* In ancient Egyptian, ANEK, Coptic *anok, nok.*

formed the *suffixes* (§ 33). אָנֹכִי prevails chiefly in the Pentateuch. In the Talmûd אָנֹכִי has almost entirely disappeared and in some later books wholly. The ō is probably an obscuring of orig. *a* (comp. Aram. אֲנָא, Arab. *'âna*).

2. The formation of the plural in this and the following persons, though analogous with that of nouns, exhibits (as also in the pronoun of other languages) much that is peculiar and irregular. The short form אֲנוּ, which resembles the suffix (§ 33), occurs only in Jer. **42**, 6 (*Kethîbh*). The form נַחְנוּ is found only six times; e. g. Num. **32**, 32. (Gen. **42**, 11 in pause נָֽחְנוּ). In the Mischna the form אָנוּ alone appears; in Arab. *nachnu* is the standard form.

3. The first person only is always of the *common gender*, because one that is present speaking needs not the distinction of gender, as does the second person addressed (in Greek, Latin, English etc., the distinction is omitted here also), and as the third person spoken of which needs it still more (but see Rem. 6).

II. *Second Person.*

4. The forms אֲנָה, אַתָּ, אַתֶּם, אַתֶּנָה, אַתָּה, are contracted from אַנְתָּה, etc., and the kindred dialects have still the *n* before the ת, Arab. *ánta*, f. *ánti* thou, plur. *ántum*, f. *antúnna* ye. In Syriac אַנ̱ת, *fem.* אַנ̱תִּי is written, but both are pronounced *at;* in the Western Aramaic אַנְתְּ stands for both genders.

אַתְּ without ה occurs only five times, e. g. Ps. **6**, 4, and each time as *Kethîbh* with אַתָּה as *Qerî*. As the vowels of the text belong to the *Qerî* (§ 17), the reading of the *Kethîbh* may have been אַתְּ, as an abbreviation from אַתָּה (acc. to Aram., see above), for אַתְּ actually serves twice for masc., as in Num. **11**, 15, Deut. **5**, 24, Ezek. **28**, 14.

The feminine form was originally pronounced אַתִּי, as in Syriac, Arabic, and Ethiopic. This form is still found in seven instances as *Kethîbh* (e. g. Judg. **17**, 2, 1 K. **14**, 2), and shows itself also in the corresponding personal ending of the verb (see § 44, Rem. 4), specially before suffixes (קְטַלְתִּי־: § 59, 1, c). The final *î* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the י therefore dropped, so that the Jewish critics, even in those seven passages, place in the *Qerî* אַתְּ, the Shᵉwâ of which stands in the punctuation of the text (אַתִּי, § 17). The same final ־ִי appears, moreover, in the rare forms of the suffix, ־ְכִ, ־ֵכִי (§§ 58, 91).

5. The plurals אַתֶּם, אַתֶּן (אַתֵּן), are blunted forms (comp. 27, Rem. 4, *b*) of אַתּוּם (Arab. *ántŭm*, Aram. אַתּוּן), (אַנְתּוּן), and אַתּוּן or אַתֵּן (Arab. *intŭnnă*, Aram. אַתֵּין, אַנְתֵּין). Hence doubtless the fact that the *suff.* of the 2d *pers. pl. perf.* is added to the ending תוּ (instead of תֶּם or תֶּן). אַתֵּן is ἅπαξ λεγόμενον, being found only in Ez. **34**, 31 (so *Kimchi*,

others אַתֶּן), and אַתֵּנָה (for which MSS have also אַתֵּנָה) occurs only four times, viz., in Gen. 31, 6, Ez. 13, 11, 20, 34, 17 (13, 20 together with אַתֶּם for *fem.*).

III. *Third Person.*

6. At the end of הוּא *hû* and הִיא *hî*, the א seems to be only an orthographic finish for the long open syllable, as in לוּא, קְרָא, (§ 23, 3, Rem. 3), yet the writing with א is constant in the separate pronoun, and הוּא becomes הוּ (but הִיא becomes הָ) only as a toneless suffix (§ 33, 1).[1] (In Arab., as in Syr., they write הו and הי but speak *húwa*, *húa*, *hû*, and *híya*, *híě*). However this Arab. pronunciation alone would decide nothing, as the vowel complement may be derived from the more consonantal pronunciation of the ו and י; but the Æthiopic *we'tû* for הוּא, *yétî* for הִיא, shows that originally the א indicated a vowel termination (comp. *Nöldeke*, Ztschr. der DMG Bd. XX, S. 459).

The form הוּא stands in Kᵉthîbh in the Pentateuch (except in 11 cases) also for the *fem.* הִיא as if similar to the epicene use of נַעַר for boy and girl (see § 2, 5, Rem.). But the punctators, whenever it stands for הִיא, give it the pointing הִוא, and require it to be read הִיא (comp. § 17).[2]

7. The plural forms הֵם (הֵמָּה) and הֵנָּה (after *pref.* הֵן. הֵן) are derived from הוּא and הִיא in the same manner as אַתֶּם from אַתָּה. In Arab., where they are sounded *hŭm*, *hŭnna*, the obscure vowel-sound is retained, for which in Hebrew Sᵉghôl stands also in the suffixes הֶם and הֶן (comp. § 27, Rem. 4, *b*). The ה—— in both forms (הֵמָּה, הֵנָּה) is of *demonstrative* nature, but without observable effect of the sense. In West Aram. (הִמּוֹ, הִמּוֹ), Syr. henûn, Arab. *hŭmû*, (archaist. for *hum*) and Ethiop. (*tômû*) there is an *ô* or *û* appended, which appears in Hebrew in the poetical forms מוֹ, מוֹ——, מוֹ—— (§ 58, 3, Rem. 1). In some passages הֵמָּה stands as feminine (Zech. 5, 11; Cant. 6, 8; Ruth 1, 22). The quite anomalous עַד־הֶם 2 K. 9, 18 should probably be read עֲדֵיהֶם.

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, refer to *things* as well as persons. On their *demonstrative* meaning, see § 122, 1.

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[1] In the inscription of Mêshaʿ (see § 2, 2), הא stands for הוּא in line 6.

[2] *Kautzsch* does not accept the common opinion (v. Lex. 8th ed.) that this use of הוּא for הִיא is an archaism,—since the epicene use *a*) lacks analogy in Sem. dialects, *b*) is not in oldest texts outside the Pent., *c*) is wanting in the kindred text of Joshua, and since *d*) הִיא occurs 11 times (Gen. 38, 25 together with הוּא),—but regards it as an orthographic peculiarity arising from some revision of the text of the Pentateuch. He cites as deserving of consideration, the supposition of Levy that originally הא was written for both forms (as it is found on the Moabite stone, see note above) and was then enlarged into הוּא without regard to gender.--*Ed.*

§ 33.

THE SUFFIX PRONOUN.

1. The full forms of the personal pronoun (the *separate pronouns*), as given in the foregoing section, express only the nominative (but comp. § 121, 3): the accusative and genitive, on the contrary, are expressed mostly by shorter forms (or fragments) of them which are joined to the end of verbs, nouns, and particles (*suffix pronouns,* or usually *suffixes*); e. g. הוּ (without accent) and הֹ *him* and *his* (from הוּא *he*), thus קְטַלְתִּיהוּ *I have killed him,* קְטַלְתֹּהוּ or (with *āhû* contracted to *ô*) קְטַלְתֹּו *thou hast killed him,* סוּסֵהוּ and סוּסֹו *his horse.*

The same method occurs in all other Semitic tongues, as also in the Egyptian, Persian, Finn, Tartar and others; but in Greek, Latin and German, we find only slight traces of it, as πατήρ μου for πατὴρ ἐμοῦ, Lat. *eccum* in Plautus for *ecce eum,* Germ. *er gab's* for *er gab es.*

2. As to the *cases* which these suffixes indicate, let it be remarked that—

a) When joined to verbs, they denote the accusative (but comp. § 121, 4), as in קְטַלְתִּיהוּ *I have killed him.*

b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns,* as אָבִי (*'ābh-î'*) *my father,* סוּסֹו *his horse* (answering to the Latin *equus ejus* or *equus suus,* comp. § 124, 1, *b*).

c) When joined to particles, they denote either the genitive or the accusative, according as the particle involves the meaning of a noun or a verb, e. g. אֶתִּי (prop. *my vicinity*) *with me,* like Lat. *mea causa,* on the contrary הִנְנִי *behold me,* Lat. *ecce me.* בֵּירִי literally *interstitium mei* "between me."

d) The Indo-Germanic dative and ablative of the pronoun are expressed by combining with the suffixes the prepositions, that are signs of these cases (לְ *to* sign of the dative, בְּ *in,* מִן *from,* § 102), as לֹו *to him* (Lat. *ei* and *sibi*), בֹּו *in him,* מִנִּי *from me.*

3. The suffixes of the 2d person (הָ—, etc.) are formed with the *k* (and not *t*) sound, based on an exchange of these two sounds exemplified also elsewhere.[1]

So likewise in all the Semitic tongues; but in Ethiopic also the verbal form is *qatalka* (thou hast killed)=Heb. קָטַלְתָּ.

4. The *suffix of the verb* (the accusative), and the *suffix of the noun* (the genitive), are mostly the same in form, but sometimes they differ, e. g. נִי— *me,* י־— *my.*

Paradigm A at the beginning of this Grammar, gives a view of all the forms of the *pronoun,* both *separate* and *suffix;* fuller explanations about the *suffix to the verb* and the mode of attaching it to the verb will be found in §§ 58—61, about the *suffix to the noun* in § 91, about *prepositions with suffixes* in § 103, about *adverbs with suff.* in § 100, 5.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. זֶה[2]
f. זֹאת (זֹה, זוֹ) } *this.*　　*Plur. com.* אֵלֶּה (rarely אֵל) *these.*

The feminine form זֹאת is (ô obsc. fr. orig. â) for זָאת (comp. זֶה=זָה; for the feminine ending ת, see § 80), and the forms זוֹ, זֹה, which are both of rare occurrence, come from זֹאת by dropping ת. In Ps. 132, 12 זוֹ is used as *relat.,* v. Lex. For זֹאת is found Jer. 26, 6 in *K*[e]*thibh* הַזֹּאתָה (with article and demonstrative הַ—). אֵל and אֵלֶּה are plural by usage, and not by grammatical form. The former (אֵל) occurs only in the Pentateuch and then always with the article as הָאֵל and 1 Chr. 20, 8, (without הַ). Both the singular and the plural is applicable to things as well as to persons.

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[1] That a palatal (*k*) and lingual (*t*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little.* Obvious instances of this exchange are found in many languages, as Gr. δαίω=καίω, Gr. τίς=Aeol. κίς, Lat. *quis,* and in the Hebrew itself שָׁקָה=שָׁתָה *to drink.* There is thus a strong presumption that the pronoun of the second person in the Semitic languages must have had two forms, one with *k* and the other with *t,* as אַכָּה and אַתָּה, אַכֶּם and אַתֶּם.—*Tr.*

[2] In many languages the demonstratives begin with *d,* hence called the *demonstrative sound,* which is, however, interchanged with a *sibilant* (as in Heb. זֶה) or a rough breathing. Thus in Aram. דָּא, דֵּן, דֵּן, דֵּךְ, דֵּךְ *this,* Arab. *dhû, dhî, dhâ;* Sanskr. *sa, sâ, tat;* Gr. ὁ, ἡ, τό; Goth. *sa, sô, thata;* Germ. *da, der, die, das;* Eng. *the, this, that;* Welsh *dyna; hyn, hyna; hwn, hon,* etc.

A secondary form זוּ is used only in poetry. It stands mostly for the relative (like Eng. *that* for *who*), and serves alike for the sing. and plur. and for both genders, like אֲשֶׁר (§ 36). Cf. § 122, 2.

Rem. 1. This pronoun receives the article (הַזֶּה, הַזּאֹת, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 111, 2 and § 122, 1.

2. Rarer secondary forms, with stronger demonstrative force, are הַלָּזֶה Gen. 24, 65, 37, 19; הַלָּזוּ *fem.* Ez. 36, 35, and shortened הַלָּז *masc.* in Judg. 6, 20, 1 Sam. 14, 1, 17, 26; but *fem.* in 2 K. 4, 25. In Arabic there is a corresponding form *ʾăllădhî*, as relative pronoun.

3. Also the personal pronouns of the 3d person often have a demonstrative force, see § 122, 1. Some other pronominal stems occur among the particles, § 99—105.

§ 35.
THE ARTICLE.

By nature the article is a demonstrative pronoun, akin to the pronoun of the 3d person. It nowhere occurs in Hebrew as an independent word, but always in closest connection with the word before which it stands; and it usually takes the form הַ, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Dāghē'sh forte*), e. g. הַשֶּׁמֶשׁ *the sun,* הַיְאֹר *the river* for הַיְאֹר (see § 20, 3, *b*).

When, however, the article (הַ) stands before a word beginning with a guttural, which (according to § 22, 1) cannot be doubled, then the short and sharp *ă* (Pă'thăch) is mostly lengthened into *ā* (Qā'măs) or *ä* (Sᵉghô'l).

But to be more particular:—

1) Before the weakest guttural א and before ר (§ 22, 1 and 5, comp. § 27, Rem. 2, *b*) the vowel of the article is always lengthened into *Qă'măs,* as הָאָב *the father,* הָאַחֵר *the other,* הָאֵם *the mother,* הָאִישׁ *the man,* הָאוֹר *the light,* הָאֱלֹהִים ὁ θεός, הָרֶגֶל *the foot,* אֶרֶץ *earth* becomes הָאָרֶץ, הָראֹשׁ *the head,* הָרָשָׁע *the evil-doer.*

2) For the other gutturals there occurs either a sharpened syllable (virtual doubling § 22, 1),—especially with ח and ה, less often with ע— or the doubling is wholly omitted. In the

first case the article retains ⸗, the syllable remaining virtu-
ally closed; in the second, the *Pă′thăch* is either slightly
lengthened to — or fully to ⸗. The following cases are to
be distinguished:—

A) When the guttural is followed by any other vowel than
  ā (⸗) or *ŏ* (⸗), then—1) before the stronger ח and ה,
  the article regularly remains הַ, as הַהוּא *that,* הַחֹדֶשׁ *the
  month,* הַחַיִל *the force,* but with some rare exception, as
  in הֶחָי Gen. 6, 19, הֶחָכְמִים Is. 17, 8 and always in הֶהֵם,
  הֵהֵנָּה, הָהֵמָּה *those;*—2) before ע Pă′thăch becomes gene-
  rally Qā′mĕṣ, as הָעַיִן *the eye,* הָעִיר *the city,* הָעֶבֶד *the
  servant,* pl. הָעֲבָדִים. (Exceptions in Is. 24, 2; 42, 18,
  Jer. 12, 9, Prov. 2, 17.)

B) But when the guttural is followed by *ā* (⸗), then—
  1) before הָ and עָ the article is always הָ, provided it
  stands immediately before the tone-syllable, else it is הֶ,
  e. g. הָעָם *the people,* הָהָר *the mountain,* הָעָרֶן (in *pause*),
  הָהָרָה *towards the mountain,* on the contrary הֶהָרִים *the
  mountains,* הֶעָוֺן *the guilt;*—2) before ח the article is al-
  ways הֶ, without regard to the place of the tone, as הֶחָכָם
  the wise, הֶחָזָק *the strong,* הֶחָג *the festival,* הֶחָי *the live*
  Lev. 16, 20; so also—3) before הָ, as הֶחֳלִי *the sickness,*
  הֶחֳדָשִׁים *the months.* On the contrary הַחָכְמָה according
  to *A,* 1.)

Gender and number, as in English and Welsh, have no
influence on the form of the article.

  Rem. 1. The form of the Hebrew (also the Phœnician) article הַ
seems to have originated from הַל, the ל of which however has been
constantly assimilated to the next letter (as in יִקַּח from יִלְקַח, § 19, 2).
This assimilation is to be accounted for from the enclitic nature of the
article. In the Arabic it sounds אַל (pronounced *hal* by the modern
Bedâwîn[1]), the ל of which is likewise assimilated, at least before all
letters like *s* and *t*, and before *l*, *n* and *r;* e. g. ʾal-Qorʾân but ʾas-sana
(Bed. *has-sana*)= Heb. הַשָּׁנָה *the year.* The Arabic article itself occurs
also in the Old Testament prob. in the Arabic name אַלְמוֹדָד Gen. 10, 26,
in אַלְגֻּמִּים 1 K. 10, 11, 12 (also אַלְגּוּמִּים 2 Ch. 2, 7, 9, 10, 11) perhaps

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[1] See *Wallin* in the Zeitschr. d. D. Morgenl. Ges. Bd. VI, S. 195, 217.

sandal wood (acc. to Ges. fr. Sansk. *mocha*[1], but comp. Lex. 8th ed.), and perhaps also in אֶלְגָּבְרִישׁ *ice, hail*=גָּבְרִישׁ (Arab. *gibs*) Ez. 13, 11, 13, 38, 22, and perhaps also אַלְקוּם[2] in Prov. 30, 31.

2. When the prepositions בְּ, לְ, and the כְּ of comparison (§ 102, 2, *b*) come before the article, the ה is dropped by contraction, and the preposition[3] takes its points (§ 19, 3, *b*, and § 23, 4), as בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם, לָעָם *to the people* for לְהָעָם, בֶּהָרִים *in the mountains.* Exceptions appear almost exclusively in the later books (Ezr. Eccl. Neh. Chr.; yet comp. 1 Sam. 13, 21, Ps. 36, 6. Elsewhere e. g. 2 K. 7, 12 the Massora, in *Q*ᵉ*rî* requires the Syncope). But in 8 places with כְּ, the ה remains in כְּהַיּוֹם Gen. 39, 11, etc. but oftener without ה, as כַּיּוֹם Gen. 25, 31, 33. But see 1 Sam. 13, 21, Ps. 36, 6.—With וְ (*and*), the ה always remains, as וְהָעָם *and the people.*

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun is the same for all *genders* and *numbers,* viz., אֲשֶׁר *who, which.* In the later books, (esp. Eccl. Lam. and the late Psalms) as well as in Canticles constantly and in Judges occasionally, instead of this full form we have שֶׁ· (with the א elided and the ר assimilated, § 19, 2, 3), more rarely שַׁ· Judg. 5, 7, Cant. 1, 7, once שָׁ before א Judg. 6, 17 (else שֶׁ before gutturals), and before ה even שְׁ[4] Eccl. 3, 18, and according to some (e. g. *Kimchi*) also 2, 22. On the mode of expressing the *cases* of the relative, see § 123, 1. On the signification see *Lex.* 8th ed.

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[1] So also ἐλέφας=*elephant* is most likely derived from the Sanskrit *ibhas* (elephant), with the Semitic article הַל or אַל prefixed.—*Tr.*

[2] Arab. *algaum* with the signification of *militia* (*Heerbann*).

[3] The prep. מִן, if prefixed before the article (as rarely happens, § 102, 1), does not take its place, but becomes מֵ, as in מֵהַשָּׁמַיִם in 2 Ch. 7, 1, for the usual מִן הַשָּׁמָיִם *from the heavens.*—*Tr.*

[4] In Phœnician the full form אשר does not occur, but שׁ, esp. in the later Ph. (*Plaut.* Pœn.) pronounced *sa, su, si,* and אש (pron. *asse*=אֲשֶׁ, *esse* but also *as, es, is, us, ys*), *Schröder's* Phön. Sprache, p. 162—66. Comp. above in § 2, 7. Also in modern Hebrew the שׁ· has become quite predominant.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun (about persons) is מִי *who?*
and (about things) מָה *what?*

According to Olshausen מָה *what?* was originally מַה, which in
close connection (v. below) was assimilated with the following con-
sonant. The forms מַי, מֶ etc. (with *Dāghē'sh fortè conj.*) can however
be sufficiently explained from the close uttering of the words. It
should be further remarked that *a)* in closest connection stands מַה־
mă with *Măqqē'ph* and *Dāghē'sh fortè conjunctive* (§ 20, 2) as מַה־לָּךְ
what to thee? and even in one word, as מַלָּכֶם *what to you?* Is. 3, 15.
מַזֶּה *what is this?* Ex. 4, 2;—*b)* before gutturals in close connection
with *Măqqē'ph* or a conjunctive accent it either likewise receives
Pă'thăch with the *Dāghē'sh* implied in the guttural (§ 22, 1)— so espe-
cially before ה, and (Gen. 31, 36, Job 21, 21) before ח,—or the doubling
is wholly omitted. In the latter case either *ă* is lengthened into *Qā'mĕs*
comp. § 35, 1,— so always before א and ר,— or only slightly lengthened
into *Sᵉghô'l*, especially before ע, ה, הָ (before ה however also מֶה). The
omission of the implied doubling also occurs, as a rule, with the hard
gutturals, when they have no *Qā'mĕs* and then it stands מָה or מֶה the
latter especially before ה, ע when *Măqqē'ph* follows. The longer forms
מָה and מֶה also remain before non-gutturals if the connection does not
take place through *Măqqē'ph*, but by a simple conj. accent. As a rule
then מָה stands, but, by a wider separation from the chief tone we have
also מֶה Is. 1, 5. Ps. 4, 3 (upon מֶה in the combination בַּמֶּה, כַּמֶּה and
even לָמֶה 1 Sam. 1, 8, comp. § 102, 2, *d).* *c)* in great pause מָה stands
without exception, also generally with smaller *distinctivi*, and almost
always before gutturals (מֶה in very rare cases only). On the other
hand מֶה stands also occasionally before letters that are not guttural,
as מֶה קוֹל וגו׳ *what voice, etc.?* 1 Sam. 4, 6, 2 K. 1, 7, but only when
the tone of the clause is far removed from the word; moreover, in the
form בַּמֶּה, כַּמֶּה (see under מָה in the Heb. Lexicon).

2. Both מִי and מָה occur also as indefinite pronouns, in
the sense of *whoever, whatever;* see § 123, 3.

CHAPTER II.

THE VERB.

§ 38.
GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflection, and also the most important, inasmuch as it mostly contains the *word-stem* (§ 30), and its various modifications are, to a great extent, the basis for the forms of the other parts of speech.

2. Verbal stems are either original or derived. They may be divided, in respect to their origin, into three classes,—

a) *Primitives,* representing the simple stem, e. g. מָלַךְ *to reign.*

b) *Verbal derivatives,* those derived from *primitives,* e. g. צִדֵּק *to justify,* הִצְטַדֵּק *to justify one's self,* from צָדַק *to be just;* usually called *conjugations* (§ 39).

c) *Denominatives,* those derived from nouns (both primitive and derivative), e. g. אָהַל and אִהֵל *to pitch a tent,* from אֹהֶל *tent;* הִשְׁרִישׁ *to take root* and שֵׁרֵשׁ *to root out,* from שֹׁרֶשׁ *a root.*

> The noun, from which the denominative verb comes, is in most cases itself derivative; though the meaning shows that the orig. stem is nominal and not verbal, e. g. לָבֵן *to be white,* hence לְבֵנָה *a brick,* and hence again לִבֵּן *to make bricks;* from דָּגָה *to be prolific* comes דָּג *a fish,* and hence again דּוּג *to fish.*

§ 39.

1. The 3d person singular of the *Perfect,* in the simple form of the primitive verbs (i. e. in Qăl, see No. 4) is generally regarded as the stem or ground-form of the verb, as קָטַל *he*

has killed, כָּבֵד *he was heavy,* קָטֹן *he was little.*[1] From this are
derived the other persons of the Perfect, and also the *Parti-
ciple.* Another stem-form, more simple still, is the *Infinitive,*
as קְטֹל, also קְטַל, with which the *Imperative* and the *Imperfect*
(see § 47) connect themselves.

> Both groundforms contain the idea of a noun (§ 44, 1) and both
> have therefore this analogy in noun forms. More closely considered the
> second ground-form, which is generally monosyllabic (Arab. *qătl, qĭtl,
> qŭtl*) may be called the abstract, and the first, consisting of two syl-
> lables (Arab. *qătălă, qătĭlă, qătŭlă*), the concrete. The same analogy
> prevails in the division of nouns into abstract and concrete.
>
> In verbs whose second radical is ו, the full stem appears only in
> the second form which is accordingly adopted to represent the verb;
> e. g. Inf. שׁוּב *to turn,* of which the 3d person Perf. is שָׁב *he turned;*
> also most stems with middle י, e. g. דִּין *to judge..*

2. From the simple form of the primitives, viz., *Qăl,* are
formed, according to *an unvarying analogy* in all verbs, the
verbal derivatives, each distinguished by a specific change in
the form of the stem, with a corresponding definite change in
its signification (intensive, frequentative, privative, causative;
reflexive, reciprocal, partly with corresponding passive forms);
e. g. לָמַד *to learn,* לִמַּד *to cause to learn, to teach;* שָׁכַב *to lie,*
הִשְׁכִּיב *to cause to lie, to lay;* שָׁפַט *to judge,* נִשְׁפַּט *to contend in
judgment, to litigate.* In other languages such words are
regarded as new, *derivative* verbs, e. g. G. *fallen, fällen* = E. *tŏ
fall, to fell,* G. *trinken, tränken* = E. *drink, drench,* L. *lactēre
(to suck), lactāre (to give suck); jacĕre (to throw), jacēre (to
lie down);* γίνομαι, γεννάω. But in Hebrew, where these
formations are incomparably more regular than (e. g.) in the
German, Latin and Greek, they are usually called, since the
time of Reuchlin, *conjugations*[2] (the Heb. grammarians call
them בִּנְיָנִים i. e. *formations,* more correctly *species*) of the
primitive form, and both in the grammar and lexicon are
always treated of in connection, as parts of the same verb.

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[1] For brevity's sake the sense of the Heb. stem is expressed in the Infini-
tive, in most of our grammars and lexicons, thus לָמַד *to learn,* prop. *he has
learned.*

[2] The term *conjugation* must therefore be taken here in a totally different
sense from what it bears in Greek and Latin grammar.

3. The changes of the primitive form consist partly in varying its vowels, and doubling the middle consonant (קִטֵּל, קָטַל; קוֹטֵל, קוֹטַל); comp. G. *liegen, legen; fallen, fällen.* E. *to lie, to lay; to fall, to fell;* partly in the repetition of one or two stem consonants קְטַלְטַל, קְטַלְלַל and finally in the addition of formative letters or syllables (נִקְטַל, comp. E. *to speak, to bespeak; to count, to recount; to bid, to forbid*), to which some-times the first is united, as הִתְקַטֵּל. Comp. § 31, 2.

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אֶת, אָת. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these so-called conjugations. The common practice, how-ever, of giving to them still the old technical designations, prevents any error. The simple form is called *Qăl* (קַל *light,* because it has no formative additions); the others (כְּבֵדִים *heavy,* because weighted as it were with formative additions) take their names from the Paradigm (or pattern) used by the old Jewish grammarians, viz. פָּעַל *he has done.*[1] Several of them have passives which distinguish themselves from their actives by more obscure vowels. The most common conjuga-tions (including *Qăl* and the passives) are the *seven* following; but only a few verbs exhibit them all:—

	Active.	*Passive.*
1. Qăl,	קָטַל *to kill.*	(wanting)
2. Nĭph'ă'l,	נִקְטַל *to kill one's self;* also passive.[2]	

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[1] This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged by some for פָּקַד, which has this advantage, that all its conjugations are actually in use in the Old Testament. but the disadvantage, that there is some indistinctness in the pronunciation of some of its forms, as in פָּקַדְתָּ, פְּקַדְתֶּם. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קתל) in them all. In Hebrew, it is true, it occurs only a few times in *Qăl,* and that only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

[2] Comp. § 51, 2 *d.*

Active.		*Passive.*
3. Pĭʻēʹl,	קִטֵּל *to massacre.*	4. Pŭʻăʹl, קֻטַּל.
5. Hĭphʻîʹl,	הִקְטִיל *to cause to kill.*	6. Hŏphʻăʹl, הָקְטַל.
7. Hĭthpăʻēʹl,	הִתְקַטֵּל *to kill one's self.*	(Hŏthpăʻăʹl, הָתְקַטַל.)

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the weak (see § 41) or irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

> In Arabic there is a greater variety of forms, and their arrangement is more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Qăl.* 2. *Pĭʻēʹl* and *Pŭʻăʹl.* 3. *Pŏʻēʹl* and *Pŏʻaʹl* (§ 55, 1). 4. *Hĭphʻîʹl* and *Hŏphʻăʹl.* 5. *Hĭthpăʻēʹl.* and *Hŏthpăʻăʹl.* 6. *Hĭthpŏʻēʹl* (§ 55, 1). 7. *Nĭphʻăʹl.* 8. *Hĭthpăʻēʹl* (§ 54, Rem. 2). 9. *Pĭlʻēl* (§ 55, 2). The more appropriate division is into *three* classes:— 1. The intensive *Pĭʻēʹl*, with the analogous form *Hĭthpăʻēʹl;*— 2. The causative *Hĭphʻîʹl*, and its analogous forms *Shăphʻēʹl, Tĭphʻēʹl;*— 3. The reflexive and passive *Nĭphʻăʹl.*

§ 40.

1. It is chiefly from these *conjugations* or derivative forms, that the Hebrew verb obtains a certain affluence and compass. In *moods* and *tenses* however it is poor, having only two tenses, the *Perfect* (or *Preterite*) and the *Imperfect* (or *Future*),[1] besides an *Imperative,* (active) an *Infinitive* (with two forms), and a *Participle.* All relations of time, absolute and relative, are expressed either by these forms alone (hence the diversity in the senses of the same form, §§ 125—129), or by syntactical combination. The *Jussive* and the *Optative* are partly indicated by expressive modifications of the Imperfect (see § 48).

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[1] See note on § 47. *Gesenius,* like other Hebraists, called the tenses the *Preterite* and the *Future;* but since *Ewald* adopted the names *Perf.* and *Imperf.* instead, *Rödiger* and most of the present Orientalists have followed the example, which therefore may now be accepted as the most approved style; though one may not be able to see clearly any decided advantage in the change of terminology, and hence the name Future is used in my Heb. Lexicon, as being more convenient. The truth is, that the well-known difficulty about the Hebrew tenses remains practically the same on either system.—*Tr.*

2. In the *inflection* of the Perf. and Impf. as to the persons, the Hebrew differs from the Western languages, since it has distinct forms for both ·*genders* (in most instances), *just as in the personal pronoun, by whose incorporation with the verb-stem the personal inflection of these tenses is formed.*

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*afformatives* and *preformatives*) of both tenses. Fuller information concerning them will be found in §§ 44—47, in connection with the Paradigms.

Perfect.

	Sing.				*Plur.*		
3 *m.*	. . . .			3 *c.*	וּ . . .		
3 *f.*	הָ— . . .						
2 *m.*	תָּ . . .			2 *m.*	תֶּם . . .		
2 *f.*	תְּ . . .			2 *f.*	תֶּן . . .		
1 *c.*	תִּי . . .			1 *c.*	נוּ . . .		

Imperfect.

	Sing.					*Plur.*				
3 *m.*	. . .	יְ		3 *m.*	וּ . . .			יְ
3 *f.*	. . .	תְּ		3 *f.*	נָה . . .			תְּ
2 *m.*	. . .	תְּ		2 *m.*	וּ . . .			תְּ
2 *f.*	־י . .	תְּ		2 *f.*	נָה . . .			תְּ
1 *c.*	. . .	אֶ		1 *c.*	. . .			נְ

§ 41.

The general analogy in the inflection of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the *strong* or *regular verb,* are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

a) When one of the stem-letters or radicals is a guttural, which occasions various vowel (not consonant) changes, according to § 22 (*guttural verb,* §§ 62—65)

b) When a stem-letter disappears by assimilation (§ 19, 2) or contraction (*contracted verb,* §§ 66, 67), as in סָבַב, נָגַשׁ.

c) When one of the radicals is a feeble letter (§§ 23, 24), so that many changes appear through its commutation, omission or quiescence (*quiescent* or *feeble verb,* §§ 68—75), as in גָּלָה, מָצָא, קוּם, יָשַׁב.

NB. The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ denoting the first radical, ע the second, and ל the third. Hence the expressions, *verb* פ"א for a verb whose first radical is א (*primæ radicalis* א); *verb* ל"ה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* ע"ע (ע *doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

I. THE STRONG VERB.

Paradigm B.

E. G. קָטַל *to kill,* כָּבֵד *to be heavy,* קָטֹן *to be small.*

§ 42.

As the rules for the inflection of the strong or regular verb apply, with only occasional modifications, to all the weak or irregular verbs, it will be most convenient, and at the same time set the subject in the clearest light to the learner, if while treating of the former, we present whatever belongs to the general analogy of the verb.

Paradigm B (together with the above Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following paragraphs (§§ 43—55), where every subject is elucidated on its first occurrence; thus, under *Qăl* the inflections of the *Perfect,* and of the *Imperfect* with its modifications, are minutely explained with reference also to the other conjugations; and under the strong verb are given the forms and significations of conjugations which apply also to the weak, etc.

A. THE PURE STEM, OR QĂL.

§ 43.

ITS FORM AND SIGNIFICATION.

The common form of the 3d person *Perf.* in Qăl is קָטַל, with a short *ă* (*Păthăch*) in the second syllable, especially in *transitive* verbs. There is also a form with *ē* (*Şē'rê*), and

another with ō (*Chō′lèm*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד *to be heavy,* קָטֹן *to be small.* Sometimes the transitive meaning is distinguished from the intransitive of the same stem by the aid of vocalization, as מָלָא *to fill* (Est. **7,** 5), מָלֵא *to be full* (comp. § 47, Rem. 2); but also with the same (intrans.) sense for both forms, as קָרַב and קָרֵב *to approach.*

In Paradigm B a verb *middle A,* a verb *middle E* and a verb *middle O* are given side by side. The second example כָּבֵד shows, at the same time, the effect of inflection in the setting of *Dāghē′sh lenè.*

Rem. 1. The vowel of the second syllable is the principal one, and hence the distinction between the transitive and intransitive[1] meaning depends on it. The *Qā′měṣ* of the first syllable is lengthened from original ă (comp. Arab. *qăţălă*) but it can be maintained in Hebrew only before the tone,—or at most with the secondary tone or *Mèthĕgh*—; in other places, like all so-called pretonic vowels (ā, ē) it becomes vocal Shᵉwâ on the shifting of the tone, as קְטַלְתֶּם. In Aramæan it wholly disappears in the root itself, as קְטַל=Heb. קָטַל.

2. Examples of *denominatives* in Qăl:—חָמַר *to cover with pitch,* from חֵמָר *pitch;* מָלַח *to salt,* from מֶלַח *salt,* v. § 38, 2, *c.*

§ 44.

PERFECT OF QĂL AND ITS INFLECTION.

1. The inflection of the Perfect, in respect to person, number and gender, is effected by the addition of fragments of the personal pronouns and signs of 3 fem. sing. and 3 pl. (*afformatives*) to the end of the ground-form, which expresses the predicate idea. In explaining this connection, we may treat the ground-form as a *participle*[2] or a *verbal adjective,* but ex-

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[1] The intransitive forms are in Arabic *qătĭlă, qătŭlă;* consequently, in Hebrew (after rejecting the closing vowel) ĭ in the accented syllable is regularly lengthened to ē, ŭ to ō.

[2] On the intimate connection between the Perfect and the Participle or verbal adjective, see what has been already said in § 39, 1. In intransitive verbs they have the same form, as מָלֵא *he was full,* and *full;* קָטֹן *he was small,* and *small.* In transitive verbs the participle presents, indeed, a different form (קֹטֵל), but yet with קָטַל may be compared the nominal form קְטֹל, though generally it is expressive of quality, as חָכָם *wise,* זָהָב *gold* (§ 84, 1).

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pressing by itself the 3d *pers. sing. masc. Perfect;* as קָטַל *he has killed*, קָטַלְתָּ *thou hast killed* (as it were *killing-thou,* or *killer-thou,* a *killer* wast *thou,* קְטַל אַתָּה), יָרֵא *he was fearing,* יְרֵאתֶם *fearing were ye* (for יָרֵא אַתֶּם). In the *second* pers. sing. and pl. this is readily seen as well as in קָטַלְנוּ *we have killed* for קָטַל אֲנוּ. In the *first* person sing. קָטַלְתִּי we have תִּי, which *probably* by virtue of an exchange of כ for ת (comp. § 33, 3) has come directly from אָנֹכִי.[1] In the *third* person, ה— (origin-ally ת—, comp. Rem. 4) is a mark of the feminine (as in the noun § 80, 2ᵛ, and ו (orig. הֻ, as still in Deut. 8, 3, 16, Is. 26, 16; comp. *ûnă* as termination of the masc. pl. of nouns in written Arabic) is a sign of the plural.

> In the Indo-Germanic tongues, the personal inflections originated in the same manner, by appending pronominal forms, as is shown in Sanscrit and Greek; e. g. from the stem, *as* (to be) Sans. *asmi,* εἰμί, Doric ἐμμί (for ἐσμί) I am, where the ending μί belongs to μοί and μέ; Sans. *asi,* Dor. ἐσσί thou art, where σι is identical with σύ; Sans. *asti,* ἐστί he is, where τί answers to the pronoun τό, etc. But the etymology in all these languages (except in Welsh) is more obliterated than in Hebrew. This is partly true also of inflection in the other Semitic languages; e. g. 1st pers. Arab. *qataltŭ,* Syr. *qeṭleth,* where the characteristic *i* is lost.

2. The characteristic *Pǎ'thăch* of the second syllable be-comes *Shᵉwâ* before an afformative beginning with a vowel, because it then would stand in an open syllable (thus קָטְלָה, קָטְלוּ; but in pause קָטָלָה, קָטָלוּ). Before an afformative begin-ning with a consonant, the *Pǎ'thăch* remains in the tone syl-lable (קָטַלְתָּ, קָטַלְתְּ, קָטַלְתִּי, קָטַלְנוּ; in *pause* קָטָלְתָּ etc.) as well as before it. In the latter case however the *Qǎ'mĕṣ* of the first syllable, standing no longer before the tone is reduced to *Shᵉwâ,* thus; קְטַלְתֶּן, קְטַלְתֶּם; comp. § 27, 3 and § 43, Rem. 1.

> Rem. 1. Verbs *middle E,* falling back in their inflection to the type of verbs *middle A,* generally lose in Heb. as in Ethiopic (but not in Arabic and Aramæan), the *E sound,* which passes over into *Pǎ'thăch,* as the Paradigm shows. This tendency comes from the laws

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[1] See Note to § 33, 3 by *Dr. Davies.*—Rödiger held that the demonstrative ת was inserted before the simple germ of the pronoun (ר—) as if to form אַנְתִּי, אַתִּ after the analogy of אַתָּה; others (*Gesenius, Ewald*) maintained that אַתִּ, אַנְתִּי may have been ancient forms actually in use for אָנֹכִי. The ex-planation given above, as adopted by *Kautzsch* from *Olshausen,* is much simpler.—*Ed.*

of vocalisation of the accented closed penult, which does not easily take *Ṣēʹrĕ*, and not at all the *Chîʹrĕq* shortened from *Ṣēʹrĕ*. The original *E* appears, however, in open syllable; regularly so in the feeble stems ל״א (§ 74, Rem. 1); in strong stems only in *pause*, e. g. דָּבְקָה *she cleaves* (not וְדָבְקָה), Job **29**, 10; comp. 2 Sam. **1**, 23, Job **41**, 15; even in a *closed* pausal syllable, e. g. שָׁבֵן Deut. **33**, 12 (but שָׁבַן without the pause Is. **32**, 16).

2. In some feeble stems *middle A*, the *ă* under the second radical sometimes passes over into (——), in one example also into (——), when the syllable is closed and toneless. Thus שְׁאֵלְתִּיו *I have asked him* 1 Sam. **1**, 20, שְׁאֶלְתֶּם *ye have asked* 1 Sam. **12**, 13; **25**, 5; Job **21**, 29; וִירִשְׁתֶּם *ye possess* Deut. **4**, 1, 22; וִירִשְׁתָּהּ Deut. **17**, 4; וִירִשְׁתֶּם Deut. **19**, 1; יְלִדְתִּיךָ *I have begotten thee* Ps. **2**, 7 (comp. Num. **11**, 12, Jer. **2**, 27, **15**, 10); וּפֵשַׁתֶּם Mal. **3**, 20. The *ĭ* in these forms may be simply an attenuat⟨e⟩d *ă* (§ 27, Rem. 2, 3), which is also favored by the following sibilant or labial and esp. sustained by the consimilation of the vowels; but see § 64, Rem. 1, § 69, Rem. 4 and Davies' Heb. Lex. on a secondary form *Med. E*.

3. In verbs *middle O*, Chôʹlĕm is retained in the inflection where it has the tone, as יָגֹרְתָּ *thou hast trembled*, יָכֹלוּ in *pause* for יָכְלוּ *they could*. But when the tone is thrown forward, Chôʹlĕm becomes Qăʹmĕṣ-chāṭûʹph, as יְכָלְתִּיו *I have prevailed over him* Ps. **13**, 5, וְיָכָלְתָּ (see § 49, 3)·*and thou wilt be able* Ex. **18**, 23.

4. Uncommon forms:[1] *Sing.* 3. *fem.* in ת—— (as in Arab., Ethiop., Aram.), e. g. אָזְלַת *it has gone* Deut. **32**, 36. Before suffixes this is the prevailing form (§ 59, 1, *a*); so with stems ל״ה partly in the form ת —— (as often w. verbs ל״א, § 74, Rem. 1) partly with disapp. of —— bef. the pleon. ending ה——, e. g. גָּלְתָה § 75, Rem. 1.—In Ez. **31**, 5 גָּבְהָא acc. to Aram. orthog. for גָּבְהָה.—2. *masc.* תָּה (differing only orthographically) for תָּ, as בָּגַדְתָה *thou hast been unfaithful* Mal. **2**, 14; comp. Gen. **3**, 12.— 2. *fem.* sometimes has still a *Yôdh* at the end, especially in Jeremiah and Ezekiel, as הָלַכְתִּי Jer. **31**, 21 (which really means הָלַכְתְּ pointed as if without י, cf. אַתְּ in § 32, Rem. 4). Thus we have the form קְטַלְתִּי always before suffixes (§ 59, 1, *c*).—1. *com.* sometimes without *Yôdh*, as יָדַעְתְּ in Ps. **140**, 13, Job **42**, 2, 1 K. **8**, 48, Ezek. **16**, 59. This, however, is found only in the Kᵉthîbh and is probably only a curtailed form anal. w. 2. fem. קְטַלְתְּ (comp. Aram. 1st pers. קְטֵלֵת); the Qᵉrî has the full form.—*Plur.* 2. *fem.* הֵנָּה (according to others הֵנָּה) Amos **4**, 3 (as ה follows it may be merely *dittography;* but cf. אַתֵּנָה § 32, Rem. 5).— 3. *com.* 3 times with the old plural ending וּן (but often in Aram. and Samar.), as יְדֵעוּן *they know* Deut. **8**, 3, 16 (probably to avoid a hiatus) and Is. **26**, 16, or with a superfluous א (according to Arabic orthography

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[1] Almost all these forms, which in Hebrew are infrequent, are the usual ones in the kindred dialects, and they may be called Aramaisms, Syriasms, and Arabisms. It should be understood however that they have not been taken from these dialects but merely indicate a return to more original forms.

§ 23, 3, Rem. 3), as הַלְבִיא Josh. **10**, 24, Is. **28**, 12. For the Impf. with וּ see § 47, Rem. 4.

5. With the afformatives תָּ (תְּ), תִּי, נוּ, which are generally unaccented the word is *Mil'êl* (e. g. קְטַלְתָּ); with the others it is *Milra'* (§ 15, 2). The place of the tone is shifted,—*a*) by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if it has become a *Sh°wâ* (—), is restored, as קָטֵלָה for קָטְלָה (קְטֵלוּ for קָטְלוּ, מָלֵאוּ f. מָלְאוּ; —*b*) in certain cases after *Waw consecutive of the Perfect* (see § 49, 3).

§ 45.

THE INFINITIVE OF QĂL.

1. The Infinitive, strictly a verbal substantive, has two forms, a shorter and a longer. The shorter form (*Infinitive construct*), in *Qăl* קְטֹל, is used in various ways, partly in connection with the pronominal suffixes, and as governing the genitive as well as the accusative of the object (§ 133), partly in connection with prepositions before it, as לִקְטֹל *for to kill* (§ 132, 2) and finally in dependence upon substantives (as genitive) or upon verbs (as accusative of the object). The longer form (*Infinitive absolute*), in Qăl קָטוֹל, is limited to the expression of the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently, when added to a finite verb of the same stem, as an adverbial accusative (see § 131).[1]

To the flexibility and variety in the uses of the Infin. constr. and the inflexibility of the Infin. absolute corresponds also their vocalisation. The latter has *Chô'lĕm* unchangeable, but the former has *Chô'lĕm* changeable (hence with suff. קָטְלִי *qŏṭli'*).

Besides קְטֹל, the Infin. Qăl has also the following unusual forms:— *a*) קְטַל, e. g. שְׁכַב *to lie down* Gen. **34**, 7, שְׁפַל *to sink* Ec. **12**, 4 especially with verbs which have *ă* in the second syllable of the imperfect or with those whose second or third stem consonant is a guttural (frequently in addition to the usual form). Before suffixes the form קְטַל becomes קָטְל or by attenuating *ă* into *ĭ* קִטְל, e. g. בִּלְעִי Job **7**, 19.

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[1] In the Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive κατ' ἐξοχήν.

b) קָטְלָה and, attenuated from it, קִטְלָה; קָטְלָה and קְטְלָה (feminine forms from קְטֹל and קְטֹל mostly used with intransitive verbs and partly beside forms without feminine-endings); as אָשְׁמָה to trespass, שָׂנְאָה to hate, קָרְבָה to approach Ex. 36, 2, חֶמְלָה to pity Ez. 16, 5. But see Gen. 19, 16 חֶמְלָה (orig. ă inflected into ĕ); comp. also Is. 8, 11. These rare forms are more in use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

2. A sort of *Gerund* is formed in Hebrew by the *Infin. constr.* with the preposition לְ, as לִקְטֹל (*for to kill*) *interficiendo, ad interficiendum,* לִנְפֹּל (*for to fall*) *ad cadendum.*

> The לְ is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Dāghē'sh lenè*, viz., לִנְפֹּל *lin-pōl* (§ 28, 1), so probably also *liq-ṭōl.* On the contrary, בִּנְפֹל *bin'phōl* Job 4, 13, כִּנְפֹל *kin'phōl* 2 Sam. 3, 34, where the prepositions בְּ and כְּ are conceived to be less closely connected with the Infinitive; and by way of exception it is so also with לְ, as לִנְתוֹשׁ וְלִנְתִיץ Jer. 1, 10. לִשְׁדוֹד 47, 4 and according to some לְסֹבֵב Num. 21, 4.

§ 46.

THE IMPERATIVE OF QĂL.

1. The groundform of the Imperative קְטֹל (קְטַל) is consonant with the infin. construct and lies also at the basis of the Imperfect (§ 47).[1] It expresses only the *second* person, but has forms for the feminine and the plural. For the *third* person it has no distinct form (see § 130, Rem. 2), but this is expressed by the Imperfect as the jussive form (§ 127, 3, *c*), and even the second person must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטֹל (not אַל קְטֹל) *kill thou not,* Lat. *ne occidas,* see § 128, 2, *b.* The proper passive conjugations have no Imperative,[2] but the reflexive Niph'äl and Hithpă'ēl have.

2. The inflection of the 2d Sing. fem. and the 2d pl. masc. is quite similar to that of the Imperfect, and it will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative Masc. Sing. also has a lengthened

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[1] The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, *b*). Upon the infinitive in general comp. *Koch, Der semitische Inf.* (Schaffh. 1874).

[2] An Imper. is found twice (Ez. 32, 19, Jer. 49, 8) in *Hoph'al,* but with a reflexive meaning rather than a passive.

and a shortened form, the first after the manner of the co-
hortative (ה— paragog.), the second after the analogy of the
jussive (see § 48, 5).

Rem. 1. Besides the form קְטֹל (also קְטוֹל; before *Măqqē'ph* קְטָל-),
there is also one with *Pă'thăch*, for verbs middle *E* and also for a number
of intransitive verbs which have *ă* in the perfect, as שְׁכַב *lie thou down*
as in the *Inf.* and *Impf.* 2 Sam. 13, 5; in *pause* שְׁכָב. See the Paradigm.

2. Now and then there is found in the first syllable of the feminine
sing. and masc. plural (which have the *Shᵉwâ vocal*, as *qĭṭᵉlî'*, *qĭṭᵉlû'*;
therefore שִׁפְכָר, without a *Dăghē'sh lenè;* comp. however אַסְפִּר Jer.
10, 17, and in the same combination חֶשְׂפִּי Is. 47, 2) an *ŏ* (Qā'mĕṣ-
chăṭûph) instead of the *ĭ*, as מָשְׁכוּ *draw ye* Ez. 32, 20, מָלְכִי *reign thou*
(*fem.*) Judg 9, 10. This throwing back of original *ŭ* of the 2d syllable
(for *ŏ* is inflected from *u*) would be really according to rule, and the
forms with *ĭ* are merely an attenuation of the characteristic vowel. In
pause we get זֹרוּ 1 K. 3, 26; from שְׁמַע=שְׁמָעוּ etc., likewise from 2. sing.
fem. in Pause עֲבֹרִי Is. 23, 12 (even outside of pause קְסוֹמִי 1 Sam. 28, 8
in *Kᵉthîbh*); from שְׁמַח=שָׁמָחִי Joel 2, 21.

3. In the form קְטֹלְנָה, the ה— is at times dropped, and then a
helping vowel is introduced, as in שְׁמַעֶן *hear ye* (*fem.*) for שְׁמַעְנָה Gen.
4, 23. The anomalous קְרֶאןָ *call ye* (*fem.*) for קְרֶאנָה Ex. 2, 20 ought
perhaps to be read קְרֶאןָ, as it is in Ruth 1, 20.

§ 47.

THE IMPERFECT OF QAL AND ITS INFLECTION.[1]

1. Fragments of the personal pronoun are employed in
the inflection of the Imperfect as well as of the Perfect; but

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[1] The name *Imperfect* is here used in direct opposition to *Perfect;* and
therefore in a wider sense than in Latin and Greek grammar. The Heb. (Semitic)
Perf. denotes, in general, the *concluded, ended* and *past*, what is come to pass
or is gone into effect; but at the same time, that which is *represented* as com-
pleted, whether extending still into the present, or in reality yet future. The
Imperfect, on the contrary, denotes the *incoming, unfinished* and *continuing*,
that which is being done, or coming to pass, and is future; but also that
which is repeated or in connected sequence in past time (the Latin Imper-
fect). From the above it is manifest that the formerly used designation of
the *Impf.* as *Future* expresses only a part of the idea. Altogether the
transfer of the names of Indo-Germanic tenses to the Semitic tenses (carried
out under the influence of Greek grammarians by the Syrian, Arabic and
afterward the Hebrew scholars, following their example) has created a great
many misconceptions. To the Semitic idea of time which knows only the
complete and the incomplete, the indo-germanic division into three *tempora* (past

in the Imperfect these fragments are *pre*-fixed (*preformatives*) to the stem in the abstract or Inf. form (קְטֹל), as however the tone is retained on the characteristic vowel of the stem form, or passes over (2 fem. sing. and 3 and 2 masc. pl.) to the afformatives, these preformatives of the Imperfect, are much more curtailed than the afformatives of the Perfect, so that in every case only one consonant remains (נ, א, ת, י). But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is in some cases supplied by additions at the end. Comp. the Table in § 40, 2.

2. The derivation and signification of both the preformatives and the afformatives, are still in most cases clear.

In the 1*st pers.* אֶקְטֹל, *plur.* נִקְטֹל, א is an abbreviation of אֲנִי ; of נַחְנוּ; and here no addition at the end was needed to mark the gender and number. As to vocalization, the Arab. points towards the groundforms *'ăqtŭl* and *năqtŭl;* the ĭ of the 1. *plur.* is therefore attenuated from *a* (as in the other preformatives). The *Sᵉghôl* of the 1. *sing.* may be explained from the predilection which the א has for this sound.[1]

In the 2*d pers. sing.* the ת in תִּקְטֹל (orig. form *tăqtŭ'l*) is from אַתָּה, the ־י in תִּקְטְלִי is the sign of the feminine, as in אַתְּ *thou* (feminine, see § 32, Rem. 4). In the 2*d pers. plur.* the ־וּ (more fully וּן, see Rem. 4 below) in תִּקְטְלוּ is the sign of the plural as in the 3d person, and as already in the Perfect (§ 44, 1), but it is here appropriated to the *masculine;*[2]

present and future) is quite foreign.—This Semitic distinction of tenses shows itself in the mode of their formation. Thus, in the more objective Perfect. the verbal-stem precedes, and the designation of the person follows as some accessory idea; but in the Imperfect, the subject, from which the action proceeds or of which some state is predicated, is expressed by a prefixed pronoun. See more in the Syntax §§ 125—29.

[1] According to *Kimchi* the *Sᵉghô'l* of the 1st sing. may be explained from the endeavor to avoid the conformity of sound in אֶקְטֹל and יִקְטֹל, the latter being supposed to have been pronounced *iqtōl.*

[2] This is also the proper gender of the plural syllable *ûn, û.* It is true that in the Perf. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Perf. for the masculine alone: as in Syriac, mas. *qetalân,* fem. *qetalên;* in Arabic, mas. *qătălû,* fem. *qătálnă;* in Eth. *qătălû, qătălâ.*

while נָה (for which also ן) in תִּקְטֹלְנָה is the sign of the 2d and 3d pers. plural *feminine* and either points towards an old fem. pl. ending (in Aramaic ן—) or is borrowed from הֵנָּה *they* or *those* (*fem.*), and אַתֵּנָה *you* (*fem.*).

In the 3d person the preformatives (י in the masc. יִקְטֹל,[1] Grdf. *yăqṭŭl*, *plur*. יִקְטְלוּ, Grdf. *yăqṭŭlû*; ת in *fem.* תִּקְטֹל, *plur*. תִּקְטֹלְנָה), have not yet found a satisfactory explanation. The ת is probably allied to the original feminine-ending ת— of nouns as well as of the 3 sing. fem. Perfect. For the afformative וּ (וּן) and נוּ see above.

3. The characteristic vowel of the 2d syllable becomes *Sheʹwâ* before an accented afformative beginning with a vowel, but is retained (in the tone-syllable) before the unaccented afformative נָה. Therefore תִּקְטְלִי, יִקְטְלוּ, תִּקְטְלוּ (*pause* תִּקְטֹלוּ etc.), תִּקְטֹלְנָה.

Rem. 1. The final *ō*, leng. from *ŭ*, is only tone-long (§ 9, No. 10, 3), as in the *Infin. constr.* and *Imper.* Hence,—*a*) The examples in which it is written *fully*, though not rare, are to be regarded as exceptions;—*b*) Before *Măqqēʹph* it becomes *Qāʹmĕṣ-chăṭûph*, e. g. וַיִּכְתָּב־שָׁם *and he wrote there* Josh. **8**, 32;—*c*) It becomes vocal *Sheʹwâ* before the afformatives ־י— and וּ (v. above No. 3). Quite anomalous are the three examples which have long וּ instead of *Sheʹwâ*: הֶם יִשְׁפּוּטוּ Ex. **18**, 26, immediately before the great pause, but according to *Qimchi* (ed. *Rittenb.* p. 18 *b*), contrary to our editions, with the tone in the ultima; in the same way לֹא־תַעֲבוּרִי מִזֶּה Ruth **2**, 8; תְּשׁמוּרֵם (in great pause) Prov. **14**, 3. In the two first cases perhaps יִשְׁפּוּטוּ and תַּעֲבוּרִי (for יִשְׁפּוּטוּ etc.) were intended, by virtue of a retraction of the pause, whilst וּ Prov. **14**, 3 could only be explained as a vocal equivalent for —ֹ (comp. e. g. Ez. **35**, 6). In the few instances in which it remains before these afformatives, the pointing becomes וּ, because it stands close before the pause, e. g. יִשְׁפּוּטוּ הֶם *yĭsh-pûʹṭû* (*they were judging*) Ex. **18**, 26, Ruth **2**, 8, comp. Prov. **14**, 3.

2. This *Chōʹlĕm* is confined almost exclusively to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take *ă* (*Păʹthăch*) in the Impf., as גָּדֵל *to be great*, יִגְדַּל; קָטֹן *to be small*, יִקְטַן. Sometimes

[1] The usual derivation of the י from the י of the pronoun הוּא, analogous to יָשַׁב from יָשַׁב (§ 69) has little in its favor, nor does it explain the י preformative of the plural. *Rödiger* supposed that formerly a corresponding pronoun of the third person (*ya?*) may have existed, and compared with it the Amharic *yĕh* (this) and *ya* (who), on the supposition that this is old Semitic. The fact that in the Arabic and West. Aram. *Yôdh* stands also as preformative of the 3d pl. fem., at all events, deserves consideration (v. below, Rem. 3).

both forms exist together; the Impf. with ō is then transitive, and that
with ă intransitive; e. g. יִקְצֹר *he will cut off, will reap;* יִקָּצֵר *he will be
cut off;* i. e. will be short. So also חָלַשׁ, Impf. ō, *to subdue* Ex. 17, 13,
Impf. ă, *to be subdued* Job 14, 10. More seldom both occur without
any difference in signification; e. g. יִשֹּׁךְ and יִשַּׁךְ *he will bite,* יֶהְפֹּךְ and
יֶחְפֹּץ *he is inclined* (but. cf. Job 40, 17). In the irregular verbs פ"וֹ and
some פ"א, a changeable ē (*Ṣere*) is also found in the final syllable (§ 68, 1;
§ 69, 1), besides only in יִתֵּן for יִנְתֵּן *he will give* (נָתַן). These three
forms of the Impf. are called Imperfect *O*, Impf. *A*, Impf. *E*.

3. For the 3*d plur. fem.* תִּקְטֹלְנָה there occurs in three instances, as
if to distinguish it from the 2*d pers.*, the form תְּקַטֵּלְנָה, as in West.
Aram. Arabic, Ethiopic and Assyrian, e. g. יַעֲמֹדְנָה *they shall arise*
Dan. 8, 22; comp. Gen. 30, 38, 1 Sam. 6, 12. In several instances תִּקְטֹלְנָה
seems to have been used improperly for the 3*d pers. fem.* or 2*d masc.
singular,* as תִּשְׁלַחְנָה (for which תִּשְׁלַחְנָה ought probably to be read) Judg.
5, 26 and Obad. 13 (for 2 *masc. sing.*, acc. to *Olsh.* mutil. fr. תִּשְׁלַח יָד);
comp. Job 17, 16, Is. 28, 3.[1]—In the Pentateuch (mostly) ן (*nā*) occurs
in place of נָה, especially after *Wāw consecutive* (§ 49, 2); e. g. Ex. 1,
18, 19, 15, 20, in Arabic always *nă*. Acc. to Elias Levita תִּלְבָּשֻׁן 2 Sam.
13, 18 is the only ex. of this kind in strong verbs.—Once occurs (Ezek.
16, 50) the anomalous form תִּגְבְּהֶינָה with ־י— inserted, after the
manner of verbs ע"ע and ע"י (§ 67, 4, § 72, 5); which *Olshausen* regards
as a blunder, caused by the following form.

4. The plural forms ending in ו appear also not unfrequently (but
oftenest in the older books) with the fuller ending וּן, most commonly
with obvious stress on the word at the end of a period or clause, where
the vowel of the second syllable is then retained, as יִלְקְטוּן *they gather*
Ps. 104, 28, יִרְגָּזוּן *they tremble* Ex. 15, 14, תִּשְׁמָעוּן *ye shall hear* Deut. 1,
17. But it is not confined to this position; see e. g. Ps. 11, 2 יִדְרְכוּן קֶשֶׁת
(comp. 4, 3, Gen. 18, 28, 29, 30—32, Is. 8, 12, 1 Sam. 9, 13). In the
last example and perhaps in some others, euphonic reasons may have
cooperated. But the preference for this form at the end of a clause or
sentence is clearly seen in Is. 26, 11 בַּל יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ *they see not;
may they see and be ashamed.* This holds also for the corresponding
forms of the Imperfect of the derived conjugations.[2] This original
ending וּן is the common one in Aramæan and Arabic (Old Arab.
ûnă); yet in vulgar Arabic it is likewise shortened. Of the Impf. with
א appended, (following the Arabic orthography § 44 Rem. 4) יִקְשׂוּא Jer.

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[1] By this small number of examples we are hardly justified in taking them
as remainders of an emphatic imperf. form (anal. to the *Modus energicus I* with
the ending *ănnă* in Arabic).

[2] It is worthy of remark, that the Chronicles often omit the *Nûn* where it
stands in the books of Kings; see 1 K. 8, 38, 43; comp. 2 Chr. 6, 29, 33.—
1 K. 12, 24, 2 K. 11, 5; comp. 2 Ch. 9, 4, 23, 4.

10, 5 is the only example (but this may stand by erroneous metathesis for רְפֻשֹׁאִי caused by the preceding נָשֹׁוּא).

5. In like manner תִּקְטְלִי has a longer form with final ן, viz., תִּקְטְלִין, which is also the common one in Aramæan and Arabic (old Arab. *înă*); yet in Hebr. chiefly as a fuller form in great *pause*, and almost everywhere with the retention of the vowel in the penult as תִּדְבָּקִין Ruth **2**, 8, 21. See examples in 1 Sam. **1**, 14, Ruth **3**, 4, 18, Jer. **31**, 22, Is. **45**, 10.

6. On the restoration in *pause* of *ō* which had become *Sheʷâ* in the forms תִּקְטְלִי *etc.* v. above No. 3. In consonance with this also is the fact that the imperfects with *ă* restore this vowel in *pause* and, at the same time, lengthen it (as a tone vowel) into *ā* e. g. תִּגְדְּלִי, רִגְדְּלוּ. This influence of the pausal tone extends itself even to the forms which have no afformative, e. g. וַיִּגְדַּל in *pause* וַיִּגְדָּל; but the fuller forms in וּ and ־ין keep the tone on the last syllable (the vowels *û* and *î* in the closed *ultima* never allow the removal of the tone).

§ 48.

SHORTENING AND LENGTHENING OF THE IMPERFECT AND IMPERATIVE.

Jussive and Cohortative Forms.

1. Against the lack of specific forms to express the *relative Tenses* and the *Moods,* which is felt in the Hebrew and its kindred dialects, a small set-off is made by *changes* in the *form* of the Imperfect, to which changes a certain signification is either exclusively or principally attached.[1]

2. We distinguish, accordingly, between the common form of the Imperfect and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the 1st person (with few exceptions), while its shortened form is mostly found only in the 2d and 3d persons, rarely also in the first (1 Sam. **14**, 36). In Hebrew, however, for reasons of accentuation and vowel formation the Jussive could not always be orthographically distinguished from the common (*Indicative*) form of the Imperfect.

In classic Arabic the distinction is almost always clear. Besides the common Indicative *yǎqtŭlŭ*, it has—*a*) a Subjunctive, *yǎqtŭlǎ;*—*b*) a

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[1] In the Perfect, the corresponding relations or modal senses are expressed only by the one common form, that stands also for the Indicative (§ 126, 5).

Jussive, *yắqtŭl;* and—*c*) a doubled so-called *Modus energicus* of the Impf. *yắqtŭlănnă* and *yắqtŭlăn* (in pause *yắqtŭlâ*), which latter answers to the Heb. Cohortative.

3. The characteristic of the *cohortative* is a long *â* ה—ָ, attached to the 1st person, as in אֶקְטְלָה from אֶקְטֹל; comp. the ה—ָ *directive* of the noun § 69, 2, *a.* It is found in all the conjugations and in all classes of strong and weak verbs (except in the *passives*), and the ending ה—ָ has the tone wherever it is taken by the afformatives וּ and וּ—ָ; hence it affects the final vowel in precisely the same manner as these do; e. g. in *Qăl* אֶשְׁמְרָה *I will observe,* in *Piˊêl* נְנַתֵּקָה *let us break asunder* Ps. 2, 3; but the unchangeable vowel of the final syllable is retained before ה—ָ, as in *Hĭphˊîl* אַזְכִּירָה *I will praise.* Finally (as before *û* and *î*) the vowel is restored in pause, as tone vowel; thus the cohortative אֶשְׁמְרָה becomes in pause אֶשְׁמֹרָה (Ps. **59**, 10).

Twice ה—ָ takes the place of ה—ֶ, e. g. 1 Sam. **28**, 15, and, with the 3d pers. Ps. **20**, 4 (here in a syllable sharpened by *dag. forte conjunc.*). The ה—ָ is attached to the 3d person: Is. **5**, 19 (twice); Ezek. **23**, 20 (and afterward required v. 16 in *Qᵉrî*), where, as also Prov. **1**, 20 and **8**, 3 it has no influence upon the signification. Probably Job **11**, 17 also belongs here although תִּעְפָּה may, with *Kimchi* be regarded as 2nd Masc. Quite anomalous is תָּבוֹאתָה Deut. **33**, 16 (for תָּבֹאָה=תָּבֹא). It is not impossible that in some of the above named cases the ה—ָ may be a second (pleonastic) designation for the feminine.

The *Cohortative* expresses *effort* and the *direction of the will to an action;* and accordingly it especially denotes *excitement of one's self, determination, wish* (as *Optative*), in the 1st Pl. also an exhortation of others, etc. (see § 128).

4. The *Jussive* form of the Impf. essentially rests on quicker pronunciation, united with a tendency of the accent towards the beginning of the word (in order, as it were, to emphasize the command immediately in the first syllable), so that it very often causes a shortening at the end. Yet elsewhere the jussive must be satisfied with the shortening of the vowel of the 2d syllable, without being able to withdraw from it the tone, and very frequently the nature of the form does not allow any change whatever, v. above No. 2. It is not impossible however that even in such a case the *Jussive* and *Indi-*

cative differed perceptibly in the tone of the living speech. So יִקְטֹל as Ind. means *he will kill,* but as Jussive *let him kill.* Where the shortening is orthographically indicated, will be shown in every case under the conjugations. In the strong verb it is confined, as a distinct form, to Hǐph'îl, as in Juss. יַקְטֵל, Ind. יַקְטִיל. It is found in Qăl and Hǐph'îl of verbs ע″וּ, as Jussive יָמֹת and יָמֵת, Ind. יָמוּת and יָמִית; and in all the conjugations of verbs ל″ה, where after the removal (*apocopé*) of the ending ־ה in *Qăl* and *Hǐph'îl* monosyllabic forms arise with or without a helping vowel under the 2d stem consonant (*Impf. apoc.*), e. g. *Qăl,* Ind. יִגְלֶה, Juss. יִגֶל; *Hiph.* Ind. יַגְלֶה, Juss. יֶגֶל; but also in *Pǐˊ ēˊl* יְצַו from Indic. יְצַוֶּה. But in all cases the plural forms of the *Jussive* coincide with those of the Indicative, only that the ending וּן cannot occur. Also the 2d pers. sing. fem. sounds the same in both, viz., תִּגְלִי, תָּמוּתִי, תַּקְטִילִי, etc., and so likewise all the singular and plural forms, when they have pronominal suffixes, e. g. תְּמִיתֵנִי as Indicative in Jer. **38,** 15, as Jussive in Jer. **41,** 8.

The force of this form is similar to that of the *Cohortative,* only that in Jussive the command or wish extends, with few exceptions, only to the 2d or 3d person. On particular uses of the Jussive, e. g. in hypothetical sentences (even in the first person), see § 128, 2.

5. The *Imperative,* as it is allied in form and meaning to the Imperfect, is also lengthened (by ־ה) and shortened, in a manner perfectly analogous (compare the Arabic *Imperativus energicus,* with the ending *-ănnă* or *-an,* in pause *-â*). The lengthened *Imp.* occurs, e. g. in Qăl of the strong verb, as שָׁמֹר שָׁמְרָה (*shŏmˊ-rā´* like קְטֹלִי *qǐˊeˊlî,* § 46, Rem. 2) *keep thou;* שָׁכַב, שָׁכְבָה *lie thou down;* the shortened *Imp.* in verbs ל″ה, as in *Pǐˊēl* גַּל for גַּלֵּה. In Hǐph'îl the *î* of the 2d syll. is reduced to *ē,* when the syll. is closed e. g. הַקְטֵל; but the *î* is retained in open syllables e. g. הַקְטִילִי (both cases exactly as in jussive). The force of these forms is not always so strongly marked as in the *Imperfect.* The longer form, however, is often emphatic, as קוּם *stand up,* קוּמָה *up!* תֵּן *give,* תְּנָה *give!*

§ 49.

THE PERFECT AND THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The use of the two tenses, as is shown more fully in the Syntax (§§ 126, 127; compare Note [1], § 47), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in the consecution of the Hebrew[1] tenses, is this; that in continued narrations of the past, only the first verb stands in the Perfect, the following ones being in the Imperfect; and on the contrary, in continued descriptions of the future, the first verb is in the Imperfect (Future), while the subsequent ones are in the Perfect. Thus in 2 K. **20**, 1: *In those days Hezekiah sickened* (Perf.) . . . .*and Isaiah* . . . . *came* (Impf. וַיָּבֹא) *to him, and said* (Impf. וַיֹּאמֶר) *to him*, etc. Just the reverse in Is. **7**, 17: *And the Lord will bring* (Impf. וְיָבִיא) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since*, etc. **18** v. *And it will happen* (Perf. וְהָיָה) *on that day* . . . . This progress in the succession of time is generally indicated by the so-called *consecutive Wāw*,[2] which in itself, it is true, is but a variety of the usual copulative *Wāw*, but partly (in the impf.) appears with an unusual vocalization. Moreover the tenses compounded with the *consecutive Wâw* undergo in part a variation of tone and hence at times also other variations.

2. The *Wāw consecutive of the Imperfect* is—*a*) regularly prefixed with *Pă'thăch* and a *Dāghĕ'sh fortè* in the next letter,

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[1] The other Semitic tongues have no trace of this construction, except that the Phœnician (the most closely related to the Hebrew), and of course the transjordanic Heb. (or Moabite) inscription of Mêsha' has it (see § 2, 2).

[2] This name expresses best the prevailing syntactical relation, for by *Wāw consec.* an action is always represented as a direct or at least temporal *sequence* of a preceding action. If whole books (Lev., Num., Josh., Judg., 1 and 2 Sam., 2 Kings, Ezek., Ruth, Esth., Neh , 2 Chron.) begin with *impf. consec.*, others (Ex., 1 Kings, Ezra) with *Wāw copul.*, it is to establish a close connection with the historical books preceding them (now or originally). Compare on the other hand the independent beginning of Job and Daniel. Merely external is the formerly used designation as *Wāw conversive*, as changing the respective tenses into their opposites (acc. to the former conception, the *fut.* into *pret.* and *vice-versa*).

as וַיִּקְטֹל *and he killed,* but with *Qā'mĕṣ* before the א of the 1st pers. sing. (according to § 22, 1), as וָאֶקְטֹל *and I killed* (the preform. יְ with *Dāgh. f.* omitted occurs in such cases as וָיְדַבֵּר and וַיְהִי, see § 20, 3, b);—b) it takes a shortened form of the Imperfect, where possible (comp. § 48, 4), e. g. in *Hiph̄il* וַיַּקְטֵל (§ 53, Rem. 4), and tends to remove the tone from the ultima even more than the jussive. With this removal is necessarily connected a decided shortening of the vowel of the 2d syllable which being closed is now toneless, as in יָקוּם, Jussive יָקֹם, with *Wāw consecutive* וַיָּקָם *and he arose* (§ 67, Rem. 2 and 7, § 68, 1, § 69, Rem. 3, § 71, § 72, Rem. 4 and 7, § 73, Rem. 2).[1] But in the 1st pers., especially in the singular, the shifting back of the tone and even the reduction of long vowels in the 2d syllable (*û* to *ō*, *î* to *ē*) is not usual, and the apocope in verbs ל״ה occurs much seldomer, e. g. always וָאָקוּם (def. וָאָקָם) *and I arose; Hiph.* וָאָרִים; וָאֶרְאֶה *and I saw* (rather oftener than וָאֵרֶא). But on the contrary we oftener find, specially in the later books, the *Cohortative* form in ־ָה used here, e. g. וָאֶשְׁלְחָה *and I sent* Gen. **32**, 6, Judg. **6**, 9, 10, Ps. **3**, 6, Neh. **2**, 13, **5**, 7, 8, 13, **6**, 11, **13**, 7—11.—See more in § 129.

NB. This וְ is in sense a strengthened *Wāw copulative* and resembles in its pronunciation the usual Arab. *copul.* (*wă*). The close connection of this *wă* with the following consonant caused in Hebrew the doubling of the latter, especially as *ă* could not stand in an open syllable; comp. בַּמֶּה, כַּמֶּה, לָמֶּה (for לְמָה), where the prepositions בְּ, כְּ, לְ are connected with מָה in a similar way.

The encounter of numerous *consecutive* forms with jussives of the same conjugation must not lead to the supposition of a close relationship between the two moods. In the consecutive forms the shortening of the vowel (or the shifting of the tone) is occasioned by the strengthening of the preformative syllable, and is only accidentally similar to the form of the Jussive, where the shortening is based on the character of the form itself.[2]

3. The counterpart of *Wāw consecutive of the Imperfect* is *Wāw consecutive of the Perfect,* by which the Perfects are

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[1] Also the plural forms in וּן, occur more seldom after *Wāw consecutive,* but comp. וַיְּרִיבוּן Judg. **8**, 1, **11**, 18, Am. **6**, 3, Ez. **44**, 8, Deut. **4**, 11, **5**, 20. The 2d fem. sing. in ־ין never occurs after *Wāw consecutive.*

[2] The opinion of earlier grammarians, according to which וַיִּקְטֹל is an abbreviation and contraction from הָיָה יִקְטֹל (=הָיָה) *it was* (that) *he killed,* is in every respect erroneous, and now obsolete.—Equally unfounded is the opinion of some that it is a contraction of וְהָיָה יִקְטֹל.

placed as the future sequents of actions or events conceived of as incomplete (therefore in Imperf., Imperat. or even Partic.). In form it is the usual *Wāw copulative* and therefore also shares its various vocalization (וְ, וּ, וָ e. g. 2 K. **7, 4,** וָ), e. g. וְהָיָה (after an Impf.) *and it happens=it will happen;* yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima, e. g. הָלַכְתִּי *I went, consec.* form וְהָלַכְתִּי (coordinate with another *Perf. consec.*, which is a consecutive to an Imperat.) *and I will go* Judg. **1,** 3; הִבְדִּילָה, *consec.* וְהִבְדִּילָה *and it shall divide* Ex. **26,** 33 (but this loss of the tone by *î* in the 2d syll. is exceptional, comp. under letter *b*). See more on the usage in § 126.

As the first of the above examples shows, the *Qā'měṣ* of the 1st syl. is retained in the strong perf. consec. Qal, as formerly before the tone, so now with the secondary tone (therefore necessarily provided with *Mēthē'gh*). On the other hand the *ō* of the 2nd syl. in verbs *med. ō*, upon losing the tone, becomes *ŏ* e. g. וְיָכָלְתָּ Exod. **18,** 23. This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted—*a*) always in the 1*st pers. pl.* וְיָשַׁבְנוּ Gen. **34,** 16);—*b*) generally at least in *Qal* in verbs ל״א and ל״ה, e. g. וְיָצָאתָ Ex. **26,** 4, 6, 7, 10, etc.; but before a following א the vowel, long by contraction in the *Perf. Qǎl* of these verbs, frequently loses its tone, for orthophonic reasons, e. g. וּבָאתָ אֶל Gen. **6,** 18;—*c*) always when such a Perfect stands in pause, e. g. וְעָבַרְתָּ Deut. **8,** 10, **11,** 15, and frequently also immediately *before* a tone-syllable (according to § 29, 3, *b*) as in וְיָשַׁבְתָּה בָּהּ Deut. **17,** 14, וְיָצָאתָ שָׁמָּה Deut. **23,** 13, Amos **1,** 4. 7. 10. 12 (yet also וְחָשַׁקְתָּ בָהּ Deut. **21,** 11, **23,** 14, **24,** 19). Elsewhere the accent is shifted back even before the *Mēthē'gh*, e. g. Zeph. **1,** 17.

§ 50.

OF THE PARTICIPLE OF QǍL.

1. Qǎl has two forms of the Participle, viz., an *active,* called also *Pō'ē'l* from its form (פֹּעֵל), and a *passive,* called *Pā'ū'l* (פָּעוּל).[1]

The *Pā'ū'l* is doubtless a remnant of a lost passive form of *Qǎl,* which still exists complete in Arabic. In the Aramæan the passives of *Pi'ēl* and *Hiph'îl* are in like manner lost, except in the Participles.

2. The form of the Participle active of Qǎl in the intransitive verbs *mid. E* and *mid. O,* coincides with the form

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[1] The Jewish Grammarians call the Part. Act. also בֵּינוֹנִי (*middle word*); yet not in the sense of the Latin name, but as holding in sense (as present participle) the *middle* place between the past and the future; in this sense the בֵּינוֹנִי is opposed by them to the passive form פָּעוּל as part. *praeterit.*

of the 3d person sing. of the Perfect, as רָשֵׁן, *sleeping* (from r.
רָשֵׁן), יָגוֹר *fearing* (only orthographically different from the Perf.
יָגֹר); comp. the formation of the Part. in Niphʻăʼl (§ 51, 1).
But the Participle of verbs *mid. A,* takes the form קֹטֵל, the *ô*
of which has sprung from *â* and is therefore unchangeable
(*qôtēʼl* from *qâteʼl,* § 9, No. 10, 2). (The form קָטֵל, which with
two changeable *Qăʼmĕṣ* would correspond to the forms רָשֵׁן
and יָגֹר, is in use only as a *verbal noun,* § 84, 1.)—The inflection
of the Participle in *Piʻēʼl, Puʻăʼl, Hĭphʻîʼl, Hŏphʻăʼl, Hĭthpăʻēʼl*
follows a different method, taking a prefixed מְ.

3. Participles form their feminine (*act.* קֹטְלָה or קֹטֶלֶת,
pass. קְטוּלָה) and their plural (*act. mas.* קֹטְלִים, *fem.* קֹטְלוֹת;
pass. m. קְטוּלִים, *f.* קְטוּלוֹת) like other nouns (§§ 87, 94).

Rem. 1. From the above it follows: 1) the *ā* of the form רָשֵׁן is
lengthened from *ă* and is consequently changeable (e. g. *fem.* רְשֵׁנָה);
2) the *ô* of קֹטֵל on the contrary is inflected from unchangeable *â.* In Arabic
the verbal adj. after the form *qātĭl* corresponds to the form *qātēl* and the
part. *qātĭl* to *qôtēl.* In both cases therefore the *ē* of the second syllable
has been lengthened from *ĭ,* and is therefore changeable (e. g. קֹטֵל pl.
קֹטְלִים; const. pl. כָּבֵד (כִּבְדֵי.).—An uncommon form perhaps is תּוֹמִיךְ *support-*
ing Ps. **16,** 5; it is possible, however, that תּוֹמִיךְ is intended with incorrect
full writing of ־י (comp. סֹבְיב 2 K. **8,** 21), or perhaps it is the *impf. Hĭph.*
of רָמַךְ. Many reckon here also יוֹסִיךְ Is. **29,** 14, **38,** 5; but this is rather
3 *sing. Impf. Hĭphʻîl* of יָסַךְ (compare a quite similar construction in Is.
28, 16; the prop. n. אוֹבִיל 1 Ch. **27,** 30, being a foreign word, need not be con-
sidered here).—The form הֵילֵם Is. **41,** 7 (for הוֹלֵם) is explained in § 29, 3, *b.*

2. The Participle in the passive form at times belongs to an intransitive
verb and cannot properly take a passive meaning, but expresses a passive
state. Thus בָּטוּחַ is *trusting* (not *trusted*) in Ps. **112,** 7, שָׁכוּן *inhabiting*
(not *inhabited*) Judg. **8,** 11 (like the Lat. *deponent* forms *confisus, commo-*
ratus) and even in the transitive verb אֲחֻזוּ *holding* (not *held*) Cant. **3,** 8.

B. DERIVED CONJUGATIONS.

§ 51.

NĬPHʻĂL.

1. The characteristic of this conjugation consists essen-
tially in a נ prefixed to the stem. This is either voweless with
prefixed הִ (in all verbs whose 1st stem letter has a firm vowel)
or joined to the stem by a short vowel (orig. *ă* but in strong
verbs attenuated to *ĭ*), so that, by assimilation of the נ, we have
the *Impf. and Inf.* הִקָּטֵל (for הִנְקָטֵל), the *Inf. absol.* הִקָּטֹל, and also

the *Impf.* יִקָּטֵל (with the ה elided) for יְהִקָּטֵל. But when the latter is vowelless the נ joins itself to the stem by means of a short vowel, as in the *Perf.* נִקְטַל, *Part.* נִקְטָל, and at times in the *Inf. absol.* נִקְטֹל. The inflection of Niph'âl is perfectly analogous to that of Qǎl. (The VIIth conjug. of the Arab. *'inqǎtǎlǎ* corresponds to the *Nǐph'ǎl.*)

Nǐph'âl may be known in the Perf. and Part. by the *Nûn* prefixed; in the Imp. Inf., and Impf., by the *Dâgh. f.* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, the Dâghē'sh must be omitted (§ 63, 4), and consequently the preceding vowel made long (§ 22, 1).

2. The *significations of Nǐph'âl.* It is similar to the Greek *middle voice,* and hence—*a*) It is primarily *reflexive* of Qǎl, e. g. נִשְׁמַר *to watch one's self, to beware,* φυλάσσεσθαι, נִסְתַּר *to hide one's self;* often in verbs which express an emotion that re-acts on the mind, as נִחַם *to trouble one's self, to grieve,* נֶאֱנַח *to bemoan one's self, to bewail;* comp. ὀδύρεσθαι, *lamentari, contristari;—b*) Then it frequently expresses *reciprocal* action, as from שָׁפַט *to judge,* Niph. נִשְׁפַּט *to go to law with one another,* יָעַץ *to counsel,* Niph. *to consult together;* comp. *the middle* and *deponent* verbs βουλεύεσθαι (נוֹעַץ), μάχεσθαι (נִלְחַם), *altercari, prœliari, luctari,* ἐρίζεσθαι (נִצָּה);—*c*) It has also like Hǐthpǎ'ēl (§ 54, 3, *c*) and the Greek *middle,* the signification of the active, with addition of *self,* Lat. *sibi, for one's self,* e. g. נִשְׁאַל *to ask for one's self* (1 Sam. **20**, 6, 28, Neh. **13**, 6), precisely like αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on (one's self) a tunic;—d*) It is often also *passive* of Qǎl, e. g. יָלַד *to bear,* Niph. *to be born,* קָבַר *to bury,* Niph. *to be buried;* likewise of Pǐ'ēl and Hǐph'îl, when Qǎl is intransitive or not in use, e. g. כָּבֵד *to be in honour,* Pǐ'ēl *to honour,* Niph. *to be honoured,* כָּחַד, in Pǐ'ēl *to conceal,* Hiph. *to make disappear, to destroy,* Niph. passive of both: and in this case its meaning may again coincide with Qǎl (חָלָה Qǎl and Niph. *to be ill*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are נִזְכַּר *to be born a male* (from זָכַר *a male*) Ex. **34**, 19, נִלְבַּב *cordatum fieri* (from לֵבָב *heart*) Job **11**, 22.

NB. The older Hebrew grammarians have represented Nǐph'âl as strictly the *passive* of Qǎl. This representation is decidedly incorrect; for Nǐph'âl has not the characteristics of the other passives. There

are still found in Qăl traces of an early passive form (§ 50, 1), and the Arabic has a distinct conjugation, corresponding with Nĭph'ăl (*'inqătălă*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Nĭph'al in the form נֻלְאֲל Is. **59**, 3, Lam. **4**, 14. According to the *usage* of the language, the *passive* signification is certainly predominant; but it was first derived from the reflexive.—The הִן prefixed has the force of a reflexive pronoun, like הִתְ in Hĭthpă'ēl,[1] the ת probably serving to make the characteristic נ utterable (comp. Arab. *'inqătălă*).

Rem. 1. The *Inf. absol.* קָטֹל connects itself, in form, with the Perf., to which it bears the same relation as קְטוֹל to קָטַל; it also occurs in connection with the Perfect, as in נָשׁאֹל *rogando* 1 Sam. **20**, 6, נִכְסֹף *desiderando* Gen. **31**, 30. An example of the other form, connecting with the Impf., is הִנָּתֹן Jer. **32**, 4; once אָדְרֹשׁ Ezek. **14**, 3. The ô in the final syllable (which is originally â) is also exhibited in this Infinitive form in Pĭ'ēl and Pŭ'ăl, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding â. Moreover, the form הִקָּטֵל is not infrequently used for the Inf. absol., e. g. Num. **15**, 31, Deut. **4**, 26, 1 K. **20**, 39.

2. In *Pause*, a Pă'thăch often takes the place of Ṣērê in the final syllable of the Impf. e. g. וַיִּגָּמַל *and he was weaned* Gen. **21**, 8, as also in other cases, comp. 2 Sam. **12**, 15 (with final שׁ): **17**, 23 (with ק); Jonah **1**, 5 (with מ); (§ 29, 4 at the end). In the 2d and 3d pers. plural feminine, the Pă'thăch is common, e. g. תִּזָּכַרְנָה *they shall be remembered* Is. **65**, 17; Ṣērê is found only in תֵּעָגֵנָה Ruth **1**, 13 (from עגן for תֵּעָגֵנָּה with Dâghēsh omitted; comp. תֵּאָמֵנָה Is. **60**, 4.).

3. When the Impf., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly shifted back upon the penultima, and consequently the final syllable, losing the tone, takes Sᵉghôl instead of Ṣērê; e. g. יִכָּשֶׁל בָּהּ *he stumbles at it* Ez. **33**, 12; וַיִּצַּתֶר לוֹ *and he heard him* Gen. **25**, 21; also Pă'thăch תֵּעָזַב אָרֶץ Job **18**, 4, but comp. וַיֵּעָתֵר אֱלֹהִים *and God heard* 2 Sam. **21**, 14. While in some isolated cases e. g. Ezra **8**, 23, the shifting back of the tone is omitted, in spite of an accented syllable following, it has however become general with certain forms, even when the following word begins with an unaccented syllable; especially after ו cons. e. g. וַיִּלָּחֶם *and he fought* Num. **21**, 1 etc. For the *imperative* הִקָּבְצוּ there is found (with the rejection of initial ה): נְקִבְצוּ Is. **43**, 9 (in *pause* נְקִבָּצוּ Joel, **4**, 11; comp. נְלְווּ Jer. **50**, 5).

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[1] Also in other languages, specially in the Slavonian, the change of the reflexive into the passive is observed. It is still clear in Sanscrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun=*se;* in the ancient Slavic and Bohemian, *amat-se* stands for *amatur,* in Dacoroman *io me laudu* (I am praised). See *Pott's* Etymologische Forschungen, Th. 1, S. 133 ff., Th. 2, S. 92; *Bopp's* Vergleichende Grammatik, § 476 ff.

4. For the 1st pers. sing. of the Impf. אֶקְטֹל the form אִקְטֹל is equally frequent, as אִדָּרֵשׁ *I will let myself be sought* Ez. 14, 3; אִשָּׁבַע *I swear* Gen. 21, 24; in the *Cohortative* always with *i*, e. g. אֶ קְמָה *I will avenge me* Is. 1, 24. Comp. § 69, Rem. 5.

§ 52.

PĬᵉʼL AND PŬᵃL.

1. The *characteristic* of this conjugation *is the doubling of the middle stem-letter*. In the *active* (Pĭᵉl), the *Perf.* would naturally have קַטַּל from the simple stem קָטַל (comp. § 43, Rem. 1, and Arab. Conj. II *qăʼttălă*); the *ă* of the first syllable is however with one exception (v. Rem. 1) always changed to *ĭ* in the *Perf*. In the 2nd syllable *ă* has usually been retained (therefore the conjugation should properly be called *Piʼal*); often here however occurs an attenuation to *ĭ* which the tone regularly lengthens to *ē* (comp. Aram. קַטֵּל, Biblical Aram. קַטֵּל). Thus arise for the 2*d* *sing. masc. perf.* forms like אִבַּד, כִּבַּד; גִּדַּף, קִדַּשׁ; לִמַּד etc.[1]—Before afformatives however *ă* is always retained, thus קִטַּלְתָּ, קִטַּלְתֶּם, קִטַּלְנוּ etc. The *Infinitive absol.* has קַטֹּל (inflected from *qattâl*). The Inf. const. and *Imp*. have קַטֵּל with *ă* in the first syllable, and so the *Impf*. makes יְקַטֵּל and the *Part*. מְקַטֵּל, the preformatives here having a vocal *Shᵉwâ*, which seems to be the relic of a short vowel.—The *passive* (Pŭᵃl קֻטַּל) has an obscure vowel of the third class (*ŭ* or rarely *ŏ*) after the first stem-letter, and *ă* (in pause *ā*) after the second. On the use of obscure vowels to express intransitives, comp. § 43. Also in Arabic passives are formed throughout with *ŭ* in the 1st syllable. In regard to inflection these two conjugations are analogous to that of Qăl.

The מְ, which occurs also in the succeeding conjugations, as the characteristic of the Part., seems to be connected with מִי *who?* (fem. מָה comp. § 37) in the sense of *some one*.

Pĭᵉl and *Pŭᵃl* are throughout distinguished by the *Dāghēʼsh* in the middle stem-letter. It is omitted only in the following cases:— *a*) Always when this letter is a guttural (§ 64, 3);—*b*) Sometimes, though rarely, when this letter has *Shᵉwâ* (§ 20, 3, *b*), as שִׁלְחָה *she stretches*

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[1] On three cases which take ־ֶ instead of ־ַ before final ר or ס see below Rem. 1.

forth (for שִׁלְחָה Ez. 17, 7; בִּקְשֻׁהוּ for בִּקְּ׳ *they sought him* 2 Ch. **15**, 15; also at times the omission is indicated (§ 10, 2 Rem.) by a *Chât̤́éph*, under the *litera dagessanda*, e. g. לְקֳחָה for לְקְּחָה *she was taken* Gen. **2**, (23, — though influence of preceding —) comp. **9**, 14. In the Impf. and Part. the *Sheʷâ* under the preformatives may always serve as a mark of these conjugations.

2. *The primary idea of Piʿel is urgency,* especially that which is *self impelled* (a busy doing) hence.—*a*) It denotes *intensity* and *repetition* (comp. the *intensive* and *iterative nouns,* which are likewise formed by doubling the middle stem-letter, § 84, 6—9);[1] e. g. צָחַק *to laugh,* Piʿel *to sport, to jest* (to laugh repeatedly), שָׁאַל *to ask,* Piʿel *to beg;* hence it denotes that the action has to do with *many,* as קָבַר *to bury* (*one*) Gen. **23**, 4, Piʿel *to bury* (*many*) 1 K. **11**, 15. (So in Syriac and Arabic frequently). This signification of Piʿel is found with various shades of secondary meaning, as פָּתַח *to open,* Piʿel *to loose,* סָפַר *to count,* Piʿel *to relate.*—The eager performance of an action makes the agent *influence* others also in the same direction. Hence—*b*) Piʿel has a *causative* signification (like Hiphʿîl), e. g. לָמַד *to learn,* Piʿel *to teach.* It often takes the modifications expressed by *to permit, to declare* or *to hold as, to help,* as חָיָה *to let live,* צָדֵק *to declare innocent,* יִלֵּד *to help in child-bearing.*—*c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (viz. that which the noun expresses), or *to be in any way occupied with it;* as קִנֵּן *to make a nest* (from קֵן *nest*), עִפֵּר *to throw dust, to dust* (from עָפָר *dust*). It also expresses the *taking away* or *injuring* the thing expressed by the noun (as in English *to behead, to skin, to bone*), e. g. שֵׁרֵשׁ (from שֹׁרֶשׁ *a root*) *to root out, extirpate,* זִנֵּב (from זָנָב *tail*) properly *to injure the tail,*

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[1] Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken* (E. *reach, rack*); *streichen* (*stringo,* Anglo-Saxon *strecan*), *strecken* (E. *stretch, streak*); comp. *Strich, Strecke; wacker,* from *wachen:* others in which it has the *causative* signification, are *stechen, stecken* (E. *stitch, stick*); *wachen, wecken* (E. *watch, wake*); τέλλω *to bring to an end,* from the stem τέλω *to end,* γεννάω *to beget,* from γένω *to come into being.* The above examples in German show also that *ch,* when doubled, takes the form of *kk, ck,* in accordance with the laws relating to the Dāghēʹsh in Hebrew (§ 13, 3).

hence *to rout the rear* of an army, דִּשֵּׁן *to remove the ashes*, עִצֵּם *to break the bones*. So also in verbs the origin of which may not now be traceable to a noun; e. g. סָקַל *to stone,* and also *to remove the stones* (i. e. from a field);[1] comp. Eng. *to stone* in both senses.

The significations of the *passive* (Pŭ'ăl) will occur readily from the above, e. g. גָּנַב *to steal,* Pī'ēl *to steal*, Pŭ'ăl *to be stolen.*

In Pī'ēl, the proper and literal signification of a word is often retained, when Qăl has adopted a figurative one, the former being the stronger and more palpable sense; e. g. רָפָא in Pī'ēl *to stitch up*, in Qăl *to heal;* בָּרָא, Pī'ēl *to cut* or *hew out*, Qăl *to form* or *make;* גָּלָה, - Pī'ēl *to uncover*, Qăl *to reveal.*

In intransitive verbs, also, Pī'ēl occurs as an intensive form, but only in poetic diction, as חִתַּת *to be broken in pieces* Jer. 51, 56, פְּחַד *to tremble* Deut. 51, 13, Prov. 28, 14, פִּתַּח *to be open* Is. 48, 8, 60, 11, רִוָּה *to be drunken* Is. 34, 5, 7.

Rem. 1. The Perf. Pī'ēl has (—) in the final syllable quite as often as (—), e. g. אִבַּד *to destroy*, שִׁבַּר *to break in pieces*, לִמַּד *to teach.* This occurs especially before *Măqqē'ph* (Eccles. 9, 15, 12, 9), and in the middle of a period in continuous discourse; but at the end of a period (in *pause*), *Ṣērê* is the more common vowel. Comp. גִּהֵל Is. 49, 21 with גִּהֵל Josh. 4, 14; Est. 3, 1. Some verbs have *S°ghôl*, namely דִּבֶּר *to speak*, כִּפֶּר *to atone*, and כִּבֶּס *to wash clothes*, but דִּבֵּר in *pause.*

A single instance of (—) in the *first* syllable (after the manner of the Arab. and Aram.) is found in Gen. 41, 51 נַשַּׁה *to cause to forget*, a change occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פַּרְשֵׁז, which is analogous in form to Pī'ēl (§ 56).

2. The *Impf.*, *Inf.*, and *Imp.*, when followed by *Măqqē'ph*, generally take *S°ghôl* in the final syllable, e. g. יְבַקֶּשׁ־לֹ֔ *he seeks for himself* Is. 40, 20, קַדֶּשׁ־לִי *sanctify to me* Ex. 13, 2. So too in Hĭthpă'ēl.—In the 1st pers. sing. *Impf.* besides אֲקַבֵּל, there occurs also in a few cases the form with (—) under the א, as אֲזָרֶה Lev. 26, 33; and even with (—), as אֲסַּפֵּר Zech. 7, 14 (according to § 23, 3, Rem. 2). With *Wăw cons.* we have also וָאֲגָרֵשׁ for יְאָגְרֵשׁ Judg. 6, 9. Instead of תְּקַבֶּלְנָה are found forms like תְּקַטַּלְנָה, as in Is. 3, 16, 13, 18 (before a sibilant in *pause*).

3. The *Inf. absol.* in Pi. has the special form קַטֹּל, as יַסֹּר *castigando* Ps. 118, 18; but much more frequently the form of the *Inf.*

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[1] In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin and noxious things. This force is not wholly foreign, also, to the simplest Conj. I. Comp. Hebrew Qăl שָׁבַר (from שֶׁבֶר) *to buy* or *sell grain;* Lat. *causari, prædari,* etc.

constr. קֻטַּל is used instead, as in Jer. 12, 17, 32, 33. For the latter the form קֻטָּל also occurs exceptionally, namely in Lev. 14, 43 חֻלַּץ, and (for the sake of assonance) even for *Inf. absol.* in 2 Sam. 12, 14 נִאֵץ נִאַצְתָּ.

4. In *Pŭ'ăl*, instead of *Qĭbbû'ṣ*, *Qā'měṣ-chāṭû'ph* is found less frequently, e. g. מָאָדָּם *dyed red* Nah. 2, 4, comp. 3, 7; Ps. 72, 20, 80, 11. It is merely an orthographic variation when *Shû'rĕq* takes the place of *Qĭbbû'ṣ*, as יֻֻלַּד in Judg. 18, 29.

5. As the *Inf. absol.* of Pu. there is found גֻּנֹּב in Gen. 40, 15.— The *Inf. constr.* does not occur in a regular verb in Pŭ'ăl.

6. The *Part. Pŭ'ăl* sometimes occurs without the prefixed מְ[1]; and is then distinguished from the 3. pers. Perf. (like the Part. Niph.) only by the *Qā'měṣ* in the final syllable, e. g. לֻקַּח *taken* 2 K. 2, 10, comp. יֻלַּד for מְיֻלָּד Judg. 13, 8; also Ec. 9, 12, Ez. 26, 17, Prov. 25, 19, Is. 18, 2; the last two examples on account of the presence of an initial מ.

§ 53.

HĬPH'ÎL AND HŎPH'ĂL.

1. The characteristic of the *active* (Hĭph'îl) is ה, in the Perf. הָ (the *ă* being attenuated into *ĭ* as in Pĭ'ēl) and forming with the 1st stem consonant a closed syllable. The 2d syllable had in the Perf. originally likewise *ă*; comp. Arab. conj. IV. *'ăqtălă* and in Hebrew the return of *Pă'thăch* in the 2d and 1st person הִקְטַלְתָּ *etc.* The *ă* having been attenuated into *ĭ*, the latter when having the tone, should, according to rule have been lengthened into *ē* (as in Aram. אַקְטֵל, in Biblical Aram. הַקְטֵל). Instead of this however the strong verb has received *î*. Thus in the Inf. constr. הַקְטִיל with which are connected the Impf. and the Part. יַקְטִיל, מַקְטִיל,[2] contracted from מַהַקְטִיל, יְהַקְטִיל. In the *passive* (Hŏph'ăl) the ה is sounded with an obscure vowel, and the second syllable has *ă* instead of *î*, as הָקְטַל or הֻקְטַל, Impf. יָקְטַל (syncopated from יֻהְקְטַל)

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[1] This omission of the מְ seems to occur also at times in *Part. Pĭ'ēl*, as in שֻׁבַּח for מְשֻׁבָּח *praising* Ecc. 4, 2, בָּאֵן for מְבָאֵן *refusing* Ex. 7, 27, perh. also הֻלָּלִים in Ps. 87, 7 may be for מְהֻלָּלִים *dancing* or *dancers.*—*Tr.*

[2] Here the corresponding Arab. forms (*yaqtil* and *maqtil*) indicate an original *ĭ* in the second syllable. In Hebrew this *ĭ* is lengthened into *ē* (after the general rule) at least in the *Jussive* and the *Imperf. consec.* (see below 3 Rem. 4) as well as in the *Imperative* of the 2nd pers. sing. masc. (see 3, Rem. 3).

or יִקְטֹל, Inf. absol. הַקְטֵל, Participle מָקְטָל and מַקְטִיל; and in its other forms it follows the general analogy. Upon the origin of the preformative ה compare § 55, No. 6.

The *marks* of this conjugation are, therefore, in the Perf., Imp. and Inf., the prefixed ה; in the Impf. and Part., the vowel under the preformatives, which in Hiph'il is *Pă'thăch*, in Hŏph'ăl, *Qĭbbû'ṣ* (—) or *Qā'měṣ-chăṭûph* (—).

2. *Significations of Hiph'il.* — It is properly *causative of Qăl*, and in this sense is more frequently employed than Pi'ēl (§ 52, 2, *b*), e. g. יָצָא *to go forth,* Hiph. *to bring out, to lead forth;* קָדֵשׁ *to be holy,* Hiph. *to sanctify.* To the category of the *causative* belongs also the *declarative* signification, e. g. הִצְדִּיק *to declare just;* הִרְשִׁיעַ *to declare guilty* (render criminal). When Qăl is transitive, Hiph. takes two accusatives (see § 139, 1). Frequently Pi'ēl and Hiph'il are both in use in the same signification, as אָבַד *to perish,* Pi. and Hiph. *to destroy;* but generally only one of them is found, or they have some difference of signification, as כָּבֵד *to be heavy,* Pi. *to honour,* Hiph. *to make heavy.* Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow, to bend.*

Rem. 1. The Semitic conception of the causative and transitive signification of Hiph'il embraces also other forms of thought which can only be translated by periphrase. Thus *a*) the Hiph. is used to express some assumption of a corporal or spiritual condition, e. g. אָהַל, זָהַר, הִלֵּל, Hiph. *to emit a lustre,* חָשַׁךְ, Hiph. *to create gloom,* צָלַח, Hiph. *to be prosperous,* שָׁפַל, Hiph. *to be needy,* שָׁמֵן, Hiph. *to become fat* (properly *to produce fat*);[1] חָזַק and אָמֵץ, Hiph. *to become strong* (properly *to develope strength*); so too עָצֵב, Hiph. *to become feeble;* הַאֲדִים *to be red* (prop. *to show redness*), הִלְבִּין *to be white,* הֶחֱרִישׁ *to be silent,* but properly *to keep silence (silentium facere,* Plin.); *b*) the Hiph. express entrance into and continuance in a given state or condition, e. g. אָמֵן *to be firm,* Hiph. *to trust in,* חָלָה *to become sick,* יָבֵשׁ *to become ashamed,* הִרְגִּיעַ *to keep quiet; c*) the Hiph. expresses a qualified action,

[1] The verb עָשָׂה *to make* is employed in the expression of the same ideas, e. g. *to make fat (fatness),* i. e. to produce fat upon the body Job 15, 27; *to make fruits, to make branches,* i. e. to produce, to put forth Job 14, 9, Hos. 8, 7. Compare in Latin, *corpus facere* Justin. 11, 8, *robur facere* Hirtius, Bell. Afr. 85; *sobolem, divitias, facere* (Plin.) and in Italian *far corpo, far forze, far frutto,*

as הֵיטִיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good*, or *bad* one's way (sc. דַּרְכּוֹ הֵרַבּוּ הִרְבִּיּוּ which are also often expressed); חָטָא *to make sinful*, עָרַם *to act craftily*.

2. Causatives also are certain *denominatives*, in Hiph. expressing the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. הִשְׁרִישׁ *to put forth roots*, הִקְרִין *to put forth horns*. It also expresses the active use of a member, as הֶאֱזִין *to listen* (properly *to make ears*); הִלְשִׁין *to chatter*, *to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

3. The signification of *Hŏph'ăl* is *passive*—*a*) chiefly of *Hiph'il*, as in הִשְׁלִיךְ *to cast out*, הָשְׁלַךְ or הֻשְׁלַךְ *to be cast out*;—*b*) at times also of *Qăl*, as in נָקַם *to avenge*, הֻקַּם *to be avenged*.

Rem. 1. The *î* of 3d sing. masc. Perf. Hiph. remains unchanged also in the 3d fem. (in the tone-syllable). But that it has arisen from a short vowel and is therefore changeable is shown from the Imperf. and Imper., where *ē* (through the influence of a guttural also *ă*) takes its place. In an open syllable the *î* is retained; only in rare cases does it become *Sh^ewâ* (v. Rem. 4 and 5).

2. The Inf. absol. has *generally S'ērê*, usually without *Yôdh*, as הַקְדֵּשׁ Judg. 17, 3; rarely (and incorrectly) with *Yôdh*, as הַשְׁמֵיד Amos 9, 8. After the manner of the Aram., we have א instead of the ה in אַשְׁכִּים *to rise early* Jer. 25, 3. Rare exceptions, in which the form with *Sē̦rê* stands for the *Inf. constr.*, are found in Deut. 32, 8. Is. 57, 20. For the usual *Inf. constr.* הַקְטִיל we find a few times הַקְטִיל, as הַשְׁמִיד *to destroy* Deut. 7, 24, 28,48, Josh. 11, 14, Jer. 50, 34; so also הַקְצוֹת for הַקְצוֹת from קָצָה Lev. 14, 43. Upon elision of ה v. Rem. 7.

3. The Imperative retains the *î* (רִ—) according to Rem. 1 in the open syllable and therefore before suffixes (v. § 61, 2) and before ה— paragogic e. g. הַקְשִׁיבָה. On the other hand in the 2nd masc. sing. the original *ĭ* (comp. Arab. *'ăqtĭl*) is lengthened into *ē*, e. g. הַשְׁמֵן *to become fat* and before *Măqqē̦ph* it becomes *S^eghô'l*, e. g. הַסְכֶּן־נָא Job 22, 21.— In a few instances the form הַקְטִיל is anomalously substituted for הַקְטֵל: Ps. 94, 1 (77, 2?) Is. 43, 8. Jer. 17, 8; in other places the Massora has preferred the incorrect fully written form הַקְטִיל, e. g. 2 K. 8, 6.—In Lament. 5, 1 for הביט the *Q^erî* requires הַבִּיטָה.

4. In the Impf. of Hiph. the apocopated form with *Sē̦rê* is the usual one for the *Jussive* in the 2. m. and the 3. m. singular, as אַל־תַּגְדֵּל *make not great* Obad. 12, יַכְרֵת *let him cut off* Ps. 12, 4, also with ו *consec.*, as וַיַּבְדֵּל *and he divided* Gen. 1, 4 (yet the 1. per. sing. is usually *î*, as וָאַשְׁמִיד Am. 2, 9). Before *Măqqē̦ph* the *Sē̦rê* becomes *S^eghô'l*, as וַיַּחֲזֶק־בּוֹ *and he held him* Judg. 19, 4. In the plural the forms יַקְטִילוּ,

תִּקְשִׁילוּ stand also in the Jussive and with ‌ו *cons.*, e. g. וַיִּרְדְּֿפוּ *and they pursued* Judg. **18**, 22; but the *î* (after the Aramæan) sometimes becomes *Sh³wâ*, as וַיַּחֲלְמוּ 1 K. **20**, 23, וַיַּרְדְּכוּ *and they bent* Jer. **9**, 2, יַּרְדְּפִי *and they pursued* 1 Sam. **14**, 22, **31**, 2. This shortening is found also in the imperf. and in 2d and 3d masc. sing. before suffixes (1 Sam. **17**, 25. Ps. **65**, 10. Job **9**, 20). It is however doubtful whether we really find in these isolated examples a trace of the groundform (*yaqtil*) and not rather a misconception from defective writing (יַּרְדְּכוּ etc.) which often occurs elsewhere as a pure orthographical license (even in the 3d sing. Is. **44**, 28 רְשָׁלֵם).

5. The Part. מַסְתֵּר (Is. **53**, 3) might be traced to the Grdf. *maqtil* unless with *Delitzsch* one regards the word as a substantive (comp. also מוֹצָא Ps. **135**, 7, where, however, *Ṣê'rê* could be explained from the shifting of the tone). In the following plurals the vowel has become *Sh³wâ:* מַחְלְמִים *dreamers* Jer. **29**, 8, מֵיֽזְרִים *helpers* 2 Ch. **28**, 23 and in *Q³rî* מֵחְצְרִים 1 Chron. **15**, 24.—The *fem.* is usually like מַקְטֶלֶת, e. g. מַשְּׁנֶת Lev. **14**, 21, מַזְכֶּרֶת Num. **5**, 15.

6. In the Perf. are sometimes found such forms as הֶכְלַמְנוּ *we have reproached* 1 Sam. **25**, 7, comp. Job **16**, 7, also אֶגְאָלְתִּי *I have soiled* (with א for ה, as in Aramæan) Is. **63**, 3; comp. אַשְּׁבֵּים, Rem. 2.

7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as מַקְטִיל, יַקְטִיל, but not to prepositions in the Inf., לְהַקְטִיל, because their connection with the stem is less close than that of the preformatives. In both cases, however, there are some few exceptions, as יְהוֹשִׁיעַ *he will save* for יוֹשִׁיעַ Ps. **116**, 6 (in pause), יְהוֹדֶה *he will praise* for יוֹדֶה (only in verbs ‌פ"ו) Neh. **11**, 17; on the contrary לַשְׁמִעַ for לְהַשְׁמִיעַ *to sing* Ps. **26**, 7, לָאֲרִיב for לְהַאֲרִיב *to cause to faint* 1 Sam. **2**, 33, לַשְׁמֵר for לְהַשְׁמִיד *to destroy* Is. **23**, 11, לַמְרוֹת for לְהָעִיר Ps. **73**, 20, בְּעִיר for בְּהָעִיר Am. **8**, 4, לְחֵם' for לַשְׁבִּית Ps. **78**, 17.[1]

8. The *tone,* in Hiph'il, does *not* fall on the afformatives ‌ו, ‌ה–ָ and ‌ִי–, not even in the Perf. with *Wāw consec.* except in Ex. **26**, 33, Lev. **15**, 29; (to avoid a hiatus because ה or א follows in an un-accented syllable) but the plur. ending ‌וּן takes the tone, as in תַּקְרִיבוּן Deut. **1**, 17.

9. In the passive (*Hŏph'ăl*) Perf., Impf. and Part. *ŭ* (—ֻ) is found in the first syllable as well as *ŏ* (—ָ), הָקְטַל, but not so often in the regular verb, e. g. הֻשְׁכַּב *he is laid* Ez. **32**, 32 (but הָשְׁכְּבָה in **32**, 19), הֻשְׁלַךְ, Part. מֻשְׁלָךְ 2 Sam. **20**, 21 (but הָשְׁלַכְתְּ in Is. **14**, 19). Verbs פ"ן have *ŭ* constantly, as הֻגַּד, הֻגַּד (according to § 9, 9, 2).

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[1] So also לַנְחֹתָם for לְהַנ' Ex. **13**, 21, לַצְבֹא for לְהַצְ' Num. **5**, 22, לְבֵּן for לְהַלְבִּין *to purify* Dan. **11**, 35; but part. *Hoph.* מְהֻקְצָעָה in Ez. **46**, 22 for מִקְ'.—*Tr.*

10. The Inf. absol. has (—) in the final syllable (in *Hoph.* as in *Hiph.*); e. g. הָחְתֵּל *fasciando* Ez. **16**, 4, הֻגֵּד *nuntiando* Josh. **9**, 24. The Inf. constr. is not found in any regular or strong verb.

11. About the Imperative of Hŏph'ăl, see above on p. **117**, note 2.

§ 54.

HĬTHPẮ'Ē'L.

1. This conjugation connects itself with Pi'ēl, inasmuch as it prefixes to the form קַטֵּל the syllable הִת (West. Aram. אֶת, but Biblical Aram. הִת; Syr. אֶת[1]), which, like הִנ in Nïph'ăl (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The ת of the syllable הִת in this conj., as also in Hĭthpô'ēl and Hĭthpă'lēl (§ 55), suffers the following changes:—

a) When one of the sibilants (ס, צ, שׁ) is the first radical of the verb, it changes places with the ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר; הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. (A solitary exception is found in הִתְשׁוֹטֵט to avoid cacophony which would result from the succession of three T sounds Jer. **49**, 3). With צ, moreover, the transposed ת is changed into ט, as being more akin to the צ (see § 19, 1), as הִצְטַדֵּק *to justify one's self*, for הִצְתַדֵּק.

b) Before ד, ט and ת, the ת is assimilated (§ 19, 2), e. g. in הִדַּכָּא *to be crushed* (but מִתְדַּפְּקִים in Judg. **19**, 22). הִטַּהֵר *to cleanse one's self*, יִטַּמָּא *he shall defile himself* Lev. **21**, 1. הִתַּמֵּם *to behave uprightly*; sometimes also before נ and כ, as הִנַּבֵּא *to prophesy* Jer. **23**, 13, else הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן *to make one's self ready*, תִּכַּסֶּה for תִּתְ' Prov. **26**, 26. Also before שׁ Ec. **7**, 16, before ר Is. **33**, 10.

Rem. Metathesis should likewise take place when ת and ז meet, and the ת should be changed into ד. Instead of this the ת has been assimilated with the ז in the only instance of this kind. הִזַּכּוּ Is. **1**, 16.

3. *The significations of Hĭthpă'ēl.—a*) Most frequently it is *reflexive*, but chiefly of Pi'ēl, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזֵּר *to gird one's self*. Then

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[1] See also in the Hebrew אֶתְחַבַּר 2 Ch. **20**, 35, cf. Ps. **76**, 6.

further it means, *to make one's self* that which is expressed
by the first conjugation; hence, *to conduct one's self* as such,
to show one's self, to imagine one's self, to affect to be such;
properly *to make one's self* so and so, *to act* so and so; e. g.
הִתְגַּדֵּל *to make one's self great, to act proudly;* הִתְחַכֵּם *to show
one's self cunning, crafty,* also (Ec. **7**, 16) *to fancy one's self
wise;* הִתְעַשֵּׁר *to make* (i. e. *to feign*) *one's self rich.* Its
signification sometimes coincides with that of Qäl, and both
forms are in use with the same meaning, e. g. אָבַל *to mourn,*
found in Qäl only in poetry, in Hithp. in prose, and it can then
even take an accusative (§ 138, 2, Rem. 1).—*b*) It expresses
reciprocal action (like Niph. § 51, 2, *b*), as הִתְרָאָה *to look
upon one another* Gen. **42**, 1.—*c*) More frequently it expresses
what one does more directly *to* or *for himself* (comp. Niph.
§ 51, 2, *c*). It has then an active signification, and governs
an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi (vestem)*, הִתְפַּתַּח *solvit sibi
(vincula)*. So without the accusative הִתְהַלֵּךְ *to walk about for
one's self (ambulare).*—*d*) Only seldom it is *passive*, e. g. הִשְׁתַּכַּח
to be forgotten Ec. **8**, 10. Comp. Niphʿal, § 51, 2, *d*.

Rem. 1. The passive *Hŏthpăʹăl* is found only in the few following
examples: הֻטַּמָּא *to be made unclean* Deut. **24**, 4, כֻּבַּס *to be washed*
Lev. **13**, 55, 56, הֻדַּשְּׁנָה (for הָתְדַּשְּׁנָה, see § 20, 3, *b*) *it is glutted with fat*
Is. **34**, 6. Comp. also הָפְקְדוּ; see Rem. 4.

2. *Denominatives* with the reflexive signification are הִתְיַחֵר *to
embrace Judaism* (i. e. *to make one's self a Jew*), from יְהוּדָה, יְהוּד *Jew;*
הִצְטַיֵּד *to provision one's self for a journey,* from צֵידָה.

3. The Perf. has often, as in Piʿēl, *Păʹthăch* (or *Qăʹmĕṣ* in verbs
ל״א) in the final syllable, as הִתְחַזַּק *to strengthen one's self* 2 Ch. **13**, 7,
15, 8, יְטַמָּא *he shall defile himself* Lev. **21**, 1. Final *Păʹthăch* occurs
also in the Impf. and Imp., as יִתְחַכַּם *he deems himself wise* Ec. **7**, 16.
In *pause* these forms always take *Qăʹmĕṣ*, as הִתְאַזָּר *he has girded him-
self* Ps. **93**, 1, יִתְאַבָּל Ez. **7**, 27, יִתְלַבָּדוּ Job **38**, 30, יִתְהַלָּךְ Job **18**, 8;
הִתְקַדָּשׁוּ *sanctify thyself* Josh. **3**, 5. But in the Part. always *Ṣĕʹrê,*
e. g. מִתְנַקֵּם Ps. **8**, 3, Is. **45**, 15.—As in Piʿēl תְּקַטֵּלְנָה (§ 52, Rem. 2),
so in Hithp. תִּתְהַלַּכְנָה Zech. **6**, 7.

4. To this Reflexive הִתְקַטֵּל (apparently from Piʿēl) are commonly
reckoned also some reflexive forms of the verb פָּקַד (*to muster*), which
do *not* double the middle radical and have under the first a long *ā*
(*Qăʹmĕṣ*), namely הִתְפָּקְדוּ Judg. **20**, 15, Impf. יִתְפָּקֵד Judg. **21**, 9,
together with the passive form הָתְפָּקְדוּ Num. **1**, 47, **2**, 33, 26, 62, 1 K.
20, 27. But these forms appear rather to be a reflexive of *Qal*, with the

sense *to present oneself at the muster, to be mustered,* after the manner
of the Aram. *Ithpeʿēl* (West. Aram. אִתְקְטֵל, Syr. ܐܶܬܩܰܛܰܠ) and of the
Ethiopic *taqatēla,* also Arab. *ʼiqtáʼtala* (which has *always* the *t* trans-
posed behind the first radical (see above in No. 2, p. 138).—Such a
reflexive of *Qal* (also with the *t* transposed) is to be recognised in
הלתחם (i. e. הִלְתֵּחֶם after the analogy of the O. Test. Hebrew) in the
Moabite inscription of king Mêshaʿ (§ 2, 2), in the sense of the O. Test.
Niphal נִלְחַם *to fight* or *wage war* (see lines 11, 15, 19 and 32 of the
Inscription, the two former lines showing וָאֶלְתָּחֶם in the *Impf.* with the
Wāw consecutive; on line 19 *infin.* with *suff.* בְּהִלְתַּחֲמֹה בִי *by his fighting
with me).*

§ 55.

RARER CONJUGATIONS.

Of the unusual conjugations (§ 39, 4) some are connected,
in form, with Piʿēl, and are made by the doubling or repe-
tition of one or more stem-letters, or by the lengthening of
a vowel, i. e. by changes *within* the stem itself; others are
analogous to Hiphʿil, and are formed by the addition of prefix
letters or syllables. To the former class besides a *passive,*
distinguished by the vowels, belongs also a *reflexive* form
with the prefix הת, after the analogy of Hithpăʿēl.

Those which are analogous to *Piʿēl,* and which follow it
in their inflection, are—

1. *Pôʿēl;* as קוֹטֵל, pass. *Pôʿăl* קוֹטַל, reflex. *Hĭthpôʿēl* הִתְקוֹטֵל (corresp.
to Conj. III. and VI. in the Ar. *qâtălă,* pass. *qûtĭlă,* reflex. *tăqâtălă*)
Impf. יְקוֹטֵל, *Part.* מְקוֹטֵל, *Impf. pass.* יְקוֹטַל, etc. Accordingly in
Heb. the *ô* of the first syllable is everywhere inflected from the *â*
whilst the passive form is distinguished simply by the *a* sound in the
second syllable. In the strong verb these conjugations occur but very
seldom. Examples are:—Part. מְשֹׁפְטִי *my opponent at law* Job 9, 15,
רֹוֹדַמְתִּי *I have appointed* 1 Sam. 21, 3 (unless we ought to read הֹוֹרַדְתִּי),
שֹׁרֵשׁ *to take root,* pass. שֹׁרַשׁ, denom. from שֹׁרֶשׁ *root;* of Hithpôʿel
Jer. 25, 16, 46, 8; Is. 52, 5 (part. מִצְאָץ for מִתְנָאֵץ). In verbs ע״ע (§ 67)
it is more frequent, e. g. חֹונֵן, סֹובֵב, הֹולֵל.

The *signification* of Pôʿēl is, like that of Piʿēl, often causative of
Qăl. Sometimes both Pô. and Pi. are in use in the same signification,
as רֹוצֵץ and רִצֵּץ *to oppress;* sometimes each has its peculiar shade of
meaning, as סָבַב *to turn about, to change,* סֹובֵב *to go about, to sur-*

round; הִלֵּל *to exult,* הִלֵּל *to make foolish* (from הֹלַל *to be brilliant,* but also *to be vainglorious, foolish*); חִנֵּן *to make pleasant,* חִינֵן *to commiserate;* שֵׁרֵשׁ *to root out,* שֹׁרֵשׁ *to take root.*

With קוֹמֵל may be connected the formation of quadriliterals that insert a liquid at the end of the first syllable, as כַּרְמֵל (§ 30, 3, § 56).

2. *Pi'lē'l, Pi'la'l, Pŭ'lă'l, Hithpā'lē'l:* as קֵמְלַל and קֵטְלָל (*ĭ* atten. from original *ă;* so final *ē=ĭ=ă*), pass. קֵטְלַל, reflex. הִתְקַמְלָל, like the Arabic Conj. IX. *'iqtăllă,* and XI. *'iqtâllă,* used especially of permanent states or of colours, as שַׁאֲנַן *to be at rest,* רַעֲנַן *to be green;* pass. אֻמְלַל *to be withered;* but of all these verbs there is no example in Qăl. It is more frequent in verbs ע"וּ, where it takes the place of Pi. and Hithp. (§ 72, 7).—See also § 75, Rem. 18.

3. *Pe'ăl'ăl;* as קֵטַלְטַל with repetition of the last two stem-letters, used especially of slight motions in quick succession, e. g. סְחַרְחַר *to go about with quick motion,* hence (of the heart) *to palpitate* Ps. **38,** 11, from סָחַר *to go about;* pass. חֲמַרְמַר *to ferment with violence, to make a rumbling sound* Lam. **1,** 20, **2,** 11, Job **16,** 6. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is—

4. *Pilpē'l,* formed from verbs ע"עּ and ע"וּ, by doubling both of the essential stem-letters; as גִּלְגֵּל *to roll,* from גָּלַל=גָּל, reflex. הִתְגַּלְגֵּל *to roll one's self;* כִּלְכֵּל, from כָּל (כוּל).[1] This also is used of motion quickly repeated, which all languages are prone to express by repetition[2] of the same sound, צִפְצֵף *to chirp,* צִלְצֵל *to tinkle,* גִּרְגֵּר *to gurgle,* צִפְצֵף *to flit or flutter* (from כּוּף *to fly*).

With *Hiph'î'l* are connected the following—

5. *Tiph'ē'l;* as תִּקְטֵל, with תּ prefixed, as תִּרְגֵּל[3] *to teach to walk,*

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[1] Hence the passive *Polpal* כָּלְכַּל 1 K. **20,** 27; so too from שָׁעַע we get *Pilpē'l* שִׁעֲשַׁע *to caress* Ps. **94,** 19. *Polpal* שֻׁעֲשַׁע *to be fondled* Is. **66,** 12, and from יָפָה prob. comes in *Polp.* יְפֵהפִה Ps. **45,** 3.—*Tr.*

[2] Compare Lat. *tinnio, tintinnus* (= our *ding-dong*) and in German *Ticktack* (= our *tick-tack*), *Wirrwarr, Klingklang* (= our *clink-clank*) The repetition of the same letter in verbs ע"עּ produces also the same effect; as in לָקַק *to lick,* דָּכַך *to beat,* טָפַף *to trip along.* The same thing is expressed also by *diminutive* forms; comp. in Lat. the termination *-illo,* as in *cantillo,* in Germ. *-eln, ern,* in *flimmern, trillern, tröpfeln* (comp. our *drip, dribble*). Hence we may discern the relation, mentioned under No. 3, between these forms and the *diminutives.* Comp. *F. A. Pott,* Doppelung, Lemgo, 1862, 8vo.

[3] Both תִּרְגֵּל and תִּרְגֵּם are probably kindred forms of the stem רָכַל=רָגַל =רָגַם=רָגַז=רָגֵשׁ=רָגַע=Aram. רְגַג: all traceable to the monosyllabic or ultimate root רַג = Ar. رَجَّ = Sans. *rag* = G. *regen* = E. *wrig* = *wriggle* = W. *rhiglo,* and all meaning to *stir* or *move,* and used especially of the *feet, tongue,* etc., and hence *to walk, talk, translate,* etc. Hence come תִּרְגּוּם (Targûm) *interpretation* or *version,* and תּוּרְגְּמָן (*interpreter*) = E. *dragoman* = Fr. *trucheman.*—*Tr.*

to lead (*denom.* from רֶגֶל *a foot*); in a ל"ה stem, תַּחֲרֶה, *Impf.* יְתַחֲרֶה *to vie with* Jer. **12**, 5, **22**, 15 (from חָרָה *to be hot, eager*). The Aram. has a similar form, תַּרְגֵּם *to interpret*, whence also the Heb. has the *Part. pass.* מְתֻרְגָּם Ezra **4**, 7.

6. *Shăph'ēl;* as שִׁכְתֵל, frequent in Syr., as Aram. שַׁלְהֵב, Syr. ܠܰܒ݂ܠܶܒ, *to flame*, from להב. In Hebrew it is found only in the noun שַׁלְהֶבֶת *flame*, § 84, No. 34; but this conjugation may underlie the Hiph'il, with ה for שׁ; see *Davies'* Heb. Lex. p. 608. Compare § 39, 4, Rem.

*   *   *   *

Forms of which single examples occur:—7. קְטַלֵט, *pass.* קְטְלַט; as מְחֻסְפָּס *scaled off, having the form of scales* Ex. **16**, 14, from חָסַף=חָשַׂף *to peel, to shell.*—8. קִטְקֵל, as זַרְזִיף *a violent rain*, from זָרַף.—9. נִתְקַטֵּל (frequent in the Rabbinic), a form compounded of Niph. and Hithp., found in the examples נַוָּסְרוּ for נִתְיַסְּרוּ *they let themselves be warned* Ez. **23**, 48; נִכַּפֵּר for נִתְכַּפֵּר *to be expiated* Deut. **21**, 8.

We may mention also, as worthy of notice,—10. the form חֲצֹצֵר *to sound the trumpet*, commonly derived from the stem חצר. But it is probably a *denom.* from חֲצֹצְרָה *a trumpet*, an *onomatopoetic* (or *mimetic*) form like the old Latin *taratantara* for the sound of the *tuba*, Ennius ap. Servium ad Æn. **9**, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Pī ēl, once after Hiph'il. The following are all the examples that occur:—

Perf. פַּרְשֵׂז *he spread out* Job **26**, 9 (with *Păthăch* in the first syllable, as in Aram.).[1] *Impf.* יְכַרְסְמֶנָּה *he will devour it* Ps. **80**, 14, r. כָּסַם cf. גָּזַם. *Pass.* רֻטֲפַשׁ *to become green again* Job **33**, 25. *Part.* מְכֻרְבָּל *girded* 1 Ch. **15**, 27. Like Hiph'il is הִשְׂמְאִיל (contracted הַשְׂמָאִיל, הִשְׂמִיל) *to turn to the left* (denominative from שְׂמֹאל) Gen. **13**, 9, Is. **30**, 21.

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[1] But *Delitzsch* more properly regards this as the *inf. absol.* of a Pilel form of פָּרַשׂ with an euphonic change of the first שׂ into שׁ and the second into ז. Besides this, there are also many evidences in favor of the reading יִפְרְשׂז and this has therefore been accepted by *Baer* in his text of Job.

C. STRONG VERB WITH PRONOMINAL SUFFIXES.[1]

Paradigm C.

§ 57.

The accusative of the personal Pronoun which follows a verb active may be expressed—*a*) by a distinct word, אֵת the accusative-sign with the *suffix-pronoun* (§ 117, 2), as קָטַל אֹתוֹ (*he has killed him*); or—*b*) by the mere *suffix,* as קְטָלָהוּ or קְטָלוֹ (*he has killed him*). The second method is the usual one (§ 33), and it is only of it we now treat.[2] Neither of these forms is employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Niphʿăl and Hithpăʿēl (§§ 51 and 54), e. g. הִתְקַדֵּשׁ *he sanctified him-self* not קִדְּשׁוֹ, which would only signify *he sanctified him.*

Two points are here concerned, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58 and the latter in § 59—61.

§ 58.

THE PRONOMINAL SUFFIXES OF THE VERB.

1. The *pronominal suffixes* appended to the verb express the accusative of the *personal Pronoun;* and they are the following:—

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1 We treat of this subject here in connection with the strong or regular verb, in order to show in it the general analogy. As to the weak or irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

2 On the cases where the former must be employed, see § 121, 4, Rem.

	Singular.			Plural.	
1. *com.* נִי—ִֽ ; נִי—ָֽ (in pause נִי—ֵֽ) ; נִי—ֶֽ		*me.*	1. *com.* נוּ—ָֽ —נוּ		*us.*
2. *m.* ךָ, ךָ— (*ᵉkhā*), in pause ךָ—ָ, also ךְ—ָ *f.* ךְ ; ךְ—, ךְ—ָ ; rarely ךִ—ָ		*thee.*	2. *m.* כֶם, כֶם— *f.* כֶן, כֶן—		*you.*
3. *m.* הוּ—ָ ; וֹ ; הוּ—ֵֽ, (הֹ), וֹ ; הוּ—ֵֽ *f.* הָ—ָ, הָ— ; הָ—ָֽ		*him.* *her.*	3. *m.* הֶם,[1] ם ; ם—ָ (contr. from הֶם—ָ), ם—ֵ ; ם— (contr. from הֶם—), ם—ֵ ; poet. מוֹ—ָֽ, מוֹ—ֵֽ, מוֹ—ָֽ *f.* הֶן,[1] ן ; ן—ָֽ, ן—ֵֽ, ן—ֵ		*them.*

2. That these suffixes are *shortened forms of the personal Pronoun* is for the most part quite clear; and only some of them require explanation.

The suffixes נִי, נוּ, הוּ and הָ never have the tone, but the syllable preceding them always takes it.

In the suffix of the 2d person (ךָ, ךְ, כֶם, כֶן) the basis appears to be a lost form of the pronoun אַתָּה with ךְ[2] instead of ת (אַבֶּה, אַנְכָה ; אַכֶּם), which was employed here perhaps in order to distinguish the suffixes from the afformatives of the Perfect (§ 44, 1).

In the 3d person *masc.*, out of הוּ—ָ, by rejecting the feeble *h*, there arose *ā-u*, and thence often by contraction *ô* (§ 23, 4) usually written וֹ, much more seldom הֹ. In the *fem.*, the suffixes from הִיא ought, according to analogy, to sound הָ—ָ, הָ—ַ, הָ—ֶ ; but instead of הָ—ָ, we have, for the sake of euphony, simply הָ—, where the ה is regularly a consonant,

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[1] הֶם occurs but once as *verbal* suffix (Deut 32, 26); הֶן not at all. Yet they are given in the list as ground-forms, which frequently *occur* with nouns and prepositions.

[2] Traces of this lost form appear still in the afformatives of the Ethiopic verb, as *qatalka* (thou hast killed), and also in the Samaritan (see *Gesenii* Carmina Samaritana, Anecdota Orientalia, p. 43; *Petermann*, Brevis linguae Samarit. grammatica etc. Berol. 1873 p. 21). Comp. what was said on קְטַלְתִּי in § 44, 1. The *t* and *k* are not infrequently interchanged in languages generally (see § 33, 3, Note [1]).

and therefore with *Mappîq;* however there is also found הָ—ֶ
(see No. 3, Rem. 1).

 Once (Ez. **41**, 15) הָא—ֶ stands for הָ—ֶ, as in West. Aram. and
Arabic.

3. The *variety* in the forms of the suffixes was occasioned
by the form and tense of the verb, which received and modi-
fied them. Thus, *three forms* of almost every suffix may be
distinguished:

a) One beginning with the consonant itself, as נִי, הוּ, נוּ,
(הֶם) ם, etc. This is appended to verbal forms which end
with a vowel, as קְטַלְתִּיהוּ, קְטָלוּנִי.

b) A second and a third, with the so-called *union-vowels*[1]
(—ֶנִי, —ַנִי) for the verbal forms which end with a con-
sonant (for the exception, see § 59, Rem. 3): with *a* as
the *union-vowel* for the forms of the Perfect, as קְטָלַנִי,
קְטָלָם, קְטָלָנוּ; with *e* (rarely *a*) as the *union-vowel* for the
forms of the Imperfect and Imperative, as קָטְלֵם, יִקְטְלֵהוּ.
To the Perfect belongs also the suffix וֹ, as having
originated from —ֵהוּ (§ 33, 1). With הָ, כֶם, כֶן, the
uniting sound is only a half-vowel (*vocal Sh^e wâ*), as
—ְהָ, —ְכֶם, —ְכֶן, e. g. קְטָלְךָ (*q^e ṭa-l^e khā*); or when the final
consonant of the verb is a guttural, —ֲהָ, as in שְׁלָחֲךָ. In
pause, the Sh^e wâ of —ְהָ, —ֲהָ becomes *S^e ghô'l* with the
tone, as —ֶךָ in קְטָלֶךָ, שְׁלָחֶךָ. Comp. however also —ְךָ
Deut. **28**, 24 et al.

 Rem. 1. As *rare* forms, may be mentioned: *sing.* 2d pers. *m.* —ָכָה
1 K. **18**, 44, in *pause* —ֶכָּה Prov. **2**, 11; *fem.* כִי, —ֵכִי Ps. **137**, 6, and
often in the later Psalms. (—ְךִ, contrary to the rule, joined to the
Perf. in Judg. **4**, 20).—In the 3d pers. *mas.* הֹ Num. **23**, 8; *fem.* —ָה
without *Mappîq* Ex. **2**, 3, Amos **1**, 11, Jer. **44**, 19.—The forms —ֹמוֹ,
—ֵמוֹ, —ָמוֹ, are strictly poetic (except Ex. **23**, 31); instead of —ֹמוֹ
we find —ֹמוּ once in Ex. **15**, 5. On the origin of these forms, see § 32,
Rem. 7.

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[1] We retain the common name *union-vowel*, although it rests on a rather
superficial view, and is somewhat vague. These union-sounds seem, for the
most part, to be traces of ancient terminations of the verb, like *i* of the 2d
pers. sing. fem. in קְטַלְתִּיהוּ. Take, for example, the Hebrew form *q^e ṭal-ani,*
when compared with the Arabic *qatala-ni;* and, on the other hand, the Hebrew
q^e ṭalatni and the Arab. *qatalatni.*

2. By comparing these suffixes of verbs with the suffixes of nouns (§ 91), we find that—*a*) there is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various);—*b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי ,נָי ,נִי—ְ, נִי—ַ (*me*), ־ִי— (*my*). The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted between it and the verb a union-syllable, ־ֶנ, which, when the syllable has the tone, becomes ־ֶנ (commonly called *Nûn epenthetic* or *Nûn demonstrative*), which, however, occurs only in the Imperfect and chiefly in *pause*, e. g. יְבָרְכֶנְהוּ *he will bless him* (Ps. **72**, 15), יְכַבְּדָנְנִי *he will honour me* (Ps. **50**, 23). This *Nûn* is, however, for the most part incorporated with the suffixes, and hence we get a new series of forms, viz.—

1*st pers.* ־ַנִּי—, ־ַנִּי—, ־ַנִּי—, for ־ֶנְנִי—;

2*d pers.* ־ֶךָ—, once ־ֶנְךָ— (Jer. **22**, 24) and *Pause* ־ֶכָּה (Prov. **2**, 11);

3*d pers.* ־ֶנּוּ— for ־ֶנְהוּ—, also נוֹ (Num. **23**, 13); *fem.* ־ֶנָּה— for ־ֶנְהָ—;

1*st pers. plur.* ־ֶנּוּ— for ־ֶנְנוּ—.

In the other persons this *Nûn* does not occur.

Rem. The uncontracted forms with *Nûn* written distinctly are rare and only poetic (Ex. **15**, 2, Deut. **32**, 10, Jer. **5**, 22, **22**, 24), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nûn* assimilated) are rather frequent also in prose, especially in *pause*, (very seldom ־ֶנּוּ— as first pers. pl. Hosea **12**, 5; comp. הִכֵּנּוּ Gen. **44**, 16, **50**, 18. Num. **14**, 40 for הִנְנוּ).

This *Nûn* is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in *pause*. But it occurs also in the union of the suffixes with certain particles (§ 100, 5).

It is frequent in West. Aram.; in Samaritan it is appended also to the Perfect, and in similar cases even a ה is inserted (*Petermann*, gramm. Samar. p. 12 ff.). In the Syriac we find *î* and *ai* inserted in the same way. The Arabic too has a corresponding emphatic form of the Imperfect with the pronominal suffixes, as *yaktulan-ka* or *yaqtullanna-ka,* which is however used also without suffixes. Comp. § 48, 2.

§ 59.
THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The personal endings (*afformatives*) of the Perfect have in part a different form, when connected with the suffixes; viz.—

a) In the 3 *sing. fem.* תָ—, תְ—, the original feminine-ending, for הָ—;

b) 2 *sing. mas.* תָ, also תְ, to which the union-vowel is attached, but the only clear instance of this is with יְ—[1];

c) 2 *sing. fem.* תִּי, likewise an older form for תְּ (comp. אַתִּי, קְטַלְתִּי, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.

d) 2 *plur. mas.* תוּ for תֶּם, which is explained by the Arabic *'antum, qataltum*, West. Aram. קְטַלְתּוּן, אַתּוּן for Heb. אַתֶּם, קְטַלְתֶּם (§ 32, Rem. 5). Examples are found only in Num. 20, 5, 21, 5, Zech. 7, 5. The *fem.* קְטַלְתֶּן with suffixes does not occur, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiph'il* as they appear in connection with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

Sing.		Plur.	
3 *m.*	הִקְטִיל	3 *c.*	הִקְטִילוּ
3 *f.*	הִקְטִילַת		
2 *m.*	הִקְטַלְתְּ, הִקְטַלְתָּ	2 *m.*	הִקְטַלְתּוּ
2 *f.*	הִקְטַלְתִּי, הִקְטַלְתְּ		
1 *c.*	הִקְטַלְתִּי	1 *c.*	הִקְטַלְנוּ

The beginner is recommended to practise first the manner of connecting the suffixes with this Hiph'il-form, and then to take up that with the Perf. of Qăl (see No. 2).

2. The tone inclines towards the appended suffix, so that it does not readily remain on the stem itself. And this

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[1] The short *a* here also belongs properly to the form of the verb itself. See Note [1], under § 58, 3, *b*.

occasions, particularly in the Perfect of *Qăl,* certain vowel
changes, *a*) the *Qā′mĕṣ* of the 1st syllable no longer standing
before the tone, becomes vocal *Shᵉwâ; b*) the original *Pǎ′thǎch*
of the 2d syllable, which had disappeared in the third person
sing. and plur. appears anew lengthened into *Qā′mĕṣ;* likewise
original *ĭ* becomes *ē* e. g. אֲהֵבוּךְ 1 Sam. **18**, 22; in consequence
of which we have the following forms in that tense:—

	Sing.		*Plur.*
3 *m.*	קָטַל	3 *c.*	קָטְלוּ
3 *f.*	קָטְלָה		
2 *m.*	קָטַלְתָּ (קָטַלְתְּ, Rem. 4)	2 *m.*	קָטַלְתּוּ
2 *f.*	קָטַלְתִּי (קָטַלְתְּ, Rem. 4)		
1 *c.*	קָטַלְתִּי	1 *c.*	קָטַלְנוּ

The connection of these forms with all the suffixes is
shown in Paradigm C. There it will be seen, too, how the
Ṣē′rĕ in the Perfect *Pĭ′ēl* changes sometimes into *Sᵉghôl,* and
sometimes into *vocal Shᵉwâ.*

Rem. 1. The *suffixes* for the 2d pers. pl., כֶם and כֶן, are (together
with הֶם and הֶן) rather more weighty (i. e. more strongly accented)
forms than the others, and hence are called *grave suffixes,* and always
have the tone. Compare their connection with *nouns* in § 91. With
a verb in the Perfect we find only כֶם occurring (Ps. **118**, 26). The form
קְטַל which is generally represented as a form of combination before
כֶם and כֶן in the 3d sing. masc. (also by Kimchi and in Parad. C. in this
grammar) is only formed from analogy and, according to *Abraham de
Balmis* it is without any example in the Old Testament.

2. In the 3 *sing. mas.* קְטָלָהוּ is very often contracted into קְטָלוֹ,
according to § 23, 4, and so likewise in the 2 *sing. mas.* קְטַלְתָּהוּ into קְטַלְתּוֹ.

3. The 3 *sing. fem.* קָטְלַת (=קָטְלָה) has the twofold peculiarity—
a) that the ending *ath* constantly draws the tone to itself,[1] and then
takes the suffixes that make a syllable of themselves (נִי, ךָ, הוּ, הָ, נוּ,
מוֹ) without a union-vowel, contrary to the general rule (§ 58, 3, *a*);—
b) with the other suffixes the union-vowel is indeed adopted, but the
tone is drawn back to the penultima, so that they appear with shortened
vowels (ךָ–, ם–) e. g. אֲהֵבַתֶךְ *she loves thee* Ruth **4**, 15, in many MSS.
שְׂרָפָתַם (אֲהֵבָתֶךְ), *it burned them* Is. **47**, 14, גְּנָבָתַם *she has stolen them*
Gen. **31**, 32. For –תְךָ– –תַנִי etc., we find in *pause* –תָנִי Ps. **69**, 10,
–תְךָ Cant. **8**, 5, and also without *pause,* for the sake of correspondence

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[1] דְּבֵלָתֵךְ in Cant. **8**, 5 is an exception. כֶם and כֶן would probably have
the tone even here (Rem. 1), but no examples occur in O. T.

in sound, חֲבָלַתְךָ (*she has born thee*) in the same verse (Cant. **8**, 5). The forms קְטָלַתּוּ and קְטָלָתָה[1] are *contr.* from קְטָלַתְהוּ (in *pause* קְטָלָתְהוּ Is. **59**, 16) and קְטָלַתְהָ, after the analogy of נוּ—, for נְהוּ— (§ 58, 4).

4. In the 2 *sing. masc.* קְטַלְתָּ is mostly used, and the suffixes have therefore no union-vowel, e. g. זְנַחְתָּנוּ פְּרַצְתָּנוּ *thou hast rejected us, hast scattered us* Ps. **60**, 3; only with 1 p. *sing.* we have קְטַלְתָּנִי (from קְטַלְתְ and ־נִי—) e. g. חֲקַרְתַּנִי *thou searchest me* Ps. **139**, 1, but also in *pause* עֲזַבְתָּנִי *thou hast forsaken me* Ps. **22**, 2.—In the 2 *sing. fem.* תְּ is written also defectively, as in רְמִּיתִנִי *thou* (fem.) *hast deceived me* 1 Sam. **19**, 17, יְלִדְתִּנוּ Jer. **15**, 10, Cant. **5**, 9, Ex. **2**, 10; a few times the suff. is attached to the shorter form (תְּ—), as in הִשְׁבַּעְתָּנוּ *thou* (fem.) *adjurest us* Cant. **5**, 9, Josh. **2**, 17, comp. Jer. **2**, 27; and with *Ṣe̊rê* הוֹרַדְתֵּנוּ *thou* (fem.) *hast let us down* Josh. **2**, 18.

5. In verbs *middle E*, the *E* remains before the suffixes, e. g. לְבֵשָׁם *he puts them on* Lev. **16**, 4, אֲהֵבְךָ *he loves thee* Deut. **15**, 16, אֲהֵבַתְהוּ *she loved him* 1 Sam. **18**, 28. From a verb *middle O*, we have יְכָלְתִּיו *I have subdued him* Ps. **13**, 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the Imperfect *Qǎl*, which end with the last stem-letter, the vowel *ō* of the final syllable is shortened generally to *e*, simple *She̊wâ vocal* (—), at times to *ŏ*, *Chātē'ph-qǎ'mĕṣ* (—) Jer. **31**, 33; but to *ŏ*, *Qǎmĕṣ-chaṭû'ph* (—), before הֶ—, כֶם—, כֶן—. Instead of תִּקְטֹלְנָה the form תִּקְטְלוּ[2] is used as 2nd and 3rd person, Cant. **1**, 6, Jer. **2**, 19, Job **19**, 15. The forms with *Nûn demonstrative* (§ 58, 4) are very apt to stand at the end of the clause or sentence.

Rem. 1. Verbs with *Impf. A* (to which belong specially all that have a *guttural* for the 2d or the 3d radical, §§ 64 and 65) retain the full *A* in the *Impf.* (and also the *Imp.* § 61, 2), and the *Pǎ'thǎch*, when it comes to stand in an open syllable, is lengthened into *Qǎ'mĕṣ*, e. g. וַיִּלְבָּשֵׁנִי *and it put me on* Job **29**, 14, יִגְאָלֻהוּ *let them demand it back* Job **3**, 5, וַיִּשְׁלָחֵם *and he sent them* Josh. **8**, 3, יִקְרָאֻהוּ *they call upon him* Ps. **145**, 18.

2. Occasionally, as exceptions, *suffixes* with the union-vowel *a*,

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[1] Comp. 1 Sam. **1**, 6, Is. **34**, 17, Jer. **49**, 24, Ruth **3**, 6; in *pause* Ez. **14** 15, everywhere, according to *Kimchi* without *Mappiq* in the closing ה. The form אֲהֵבַתְהוּ is found 1 Sam. **18**, 28 in *pause*.

[2] This form is also found as *feminine* without a suffix in Jer. **49**, 11, Ez. **37**, 7.

occur also in the Imperfect, as in יִלְבְּשׁוּ Ex. **29**, 30; comp. **2**, 17, **Gen. 19**, 19, **29**, 32; even יִרְדְּפוּ (ô from *âhu*) Hos. **8**, 3: Comp. Ps. **35**, 8, etc.

3. The *suffixes* are at times appended also to the plural forms in וּן, e. g. תְּדַכְּאוּנַנִי *ye crush me* Job 19, 2; elsewhere always without a union-vowel, as in יִמְצָאֻנְנִי *they shall find me* Prov. **1**, 28, Is. **60**, 7, 10, Jer. **5**, 22.

4. In *Pi.* the *Ṣĕ'rê* of the final syllable, like the *Chō'lĕm* in *Qăl*, becomes *Shĕwâ;* but before the suffixes הָ—, כֶם—, כֶן— it is only shortened into *Sĕghô'l*, e. g. יְקַבֶּצְךָ *he will gather thee* Deut. **30**, 4 (with final guttural אֲשַׁלֵּחֶךָ Gen. **32**, 27), more rarely into *Chî'rĕq*, as אֲאַמִּצְכֶם *I will strengthen you* Job **16**, 5; comp. Ex. **31**, 13, Is. **25**, 1.

5. In *Hiph.*, the long *î* remains, as in תַּלְבִּישֵׁנִי *thou clothest me* Job **10**, 11; after ו consecutive frequently written defectively e. g. וַיַּלְבִּשֻׁם Gen. **3**, 21; and only rarely we meet with forms like תַּעְשִׁרֶהָ *thou enrichest it* Ps. **65**, 10, 1 Sam. **17**, 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH PRONOMINAL SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronouns), as קָטְלֵנִי *to kill me;* but as a *noun* it can take also the *nominal suffix* (i. e. the *genitive* of the personal pronoun) as קָטְלִי *my killing* (see § 133, 1, 2). In either case it usually assumes in *Qăl* the form קָטְל, with the *ŏ* drawn backward. The syllable which is created thus is a slightly closed one, e. g. בְּכָתְבוֹ *by his writing* Jer. **45**, 1 (not כָּתְבוֹ *kŏth-bô* § 21, 2, *a*); only before הָ—, כֶם— there is a complete closing e. g. בְּאָסְפְּךָ Exod. **23**, 16, Lev. **23**, 39, if the throwing back of the vowel is not omitted altogether (v. Rem. 2). Comp. the *segholate nouns* of the form קֹטֶל, with which קְטֹל is closely related, § 84, Nos. 10, 11, and § 93, Parad. I.

Rem. 1. The *Inf.* of the form שָׁכַב becomes with suffixes שָׁכְבָה Gen. **19**, 33, instead of שֻׁכְבָה, *ă* attenuated to *ĭ*.

2. Before הָ—, כֶם—, כֶן—, forms are found which depart from the analogy of *segholate nouns*, e. g. אָכְלְכֶם *your eating* Gen. **3**, 5 עָמְדְךָ *thy standing* Obad. 11; but this analogy is followed in קְצִרְכֶם *your harvesting* Lev. 19, 9 (restoring orig. *ŭ*), and מָאָסְכֶם (*mŏ-ŏsᵉ-khĕ'm*) *your contemning* Is. **30**, 12. In the *infinitive* of the *Piel* the *ē* of the Suff. הָ—, כֶם—, כֶן— is changed into *Sᵉghôl* e. g. דַּבֶּרְךָ Ex. **4**, 10, or attenuated into *ĭ* e. g. פִּרְשְׂכֶם Is. **1**, 15 (v. § 60, 4).

2. The leading form of the *Imperative* in *Qăl* (קְטֹל) takes the *suffixes* in the same form as the *Infinitive*. In קָטְלֵנִי (pronounced *qŏṭ'lē'nî*) the *Sh^ewâ* is very slightly heard, hence we have e. g. רָדְפֵנִי *rŏdh^ephē'nî*, without Dāghēsh in the פ (§ 21, 2, *a*). The forms קְטֹל, קִטְלוּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קְטֹלְנָה the masculine form קִטְלוּ is used, as in the Imperfect.—In the verbs that form the *Imperative* with *A* (to which belong especially those that have a *guttural* in the 2d or 3d radical, §§ 64 and 65), as in שְׁלַח, the *A* remains before the suffixes but is lengthened into *Qā'mĕṣ*, because it comes to stand in an open syllable (just as in the *Impf. A*, § 60, Rem. 1), e. g. שְׁלָחֵנִי *send thou me* Is. **6**, 8, בְּחָנֵנִי *prove thou me* Ps. **26**, 2. קְרָאֵנִי *call thou me* Ps. **50**, 15, שְׁמָעֵנִי Gen. **23**, 8. בְּצַעַם Amos **9**, 1 is abnormal (for בְּצָעַם) with toneless *ăm* as in the *perf.* after 3d *sing. fem.* § 59, Rem. 3. In the *Imp.* of *Hiph'il*, not the form הַקְטֵל, but הַקְטִיל is used (*î* on account of the open syllable); e. g. הַקְרִיבֵהוּ *offer it* Mal. **1**, 8.

3. The *Participles* shorten their vowels in the same way as *nouns* of the like form do, e. g. קֹטֵל, רֹדְפִי, רֹדְפוֹ etc. On the contrary before the *Sh^ewâ mobile* צֹרְךְ- etc., or by sharpening אֹרְבָה Exod. **23**, 4, אֹסְפָה 2 K. **22**, 20; from מְקַטֵּל is formed מְקַטְּלִי, מְקַטְּלָה etc. (by sharpening *ĕ* into *ĭ*, Is. **52**, 12).

On the difference between קֹטְלִי (*my killing one*) and קֹטְלֵנִי (*killing me*) see § 135, 2.

II. THE WEAK VERB.[1]

A. VERBS WITH GUTTURALS.

§ 62.

Paradigms D. E. F.

Verbs which have a guttural for one of the three stem-letters deviate from the strong verb, according to the general rules in § 22. These deviations do not change the stem consonants and therefore can only in part be taken for actual

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[1] See the general view of the classes of verbs, in § 41.

weakness, as in the omission of the doubling (by *Dāghē′sh forte*, § 63, 4 and § 64, 3), on the other hand, a few original elements have been preserved in guttural stems whilst they have degenerated in the regular strong verb. For instance in forms like יַחְמֹד (§ 63, 2), the original *ă* of the preformative is kept (§ 47, 2), which is weakened into *ĭ* in the so-called strong verb, as in יִקְטֹל. Of course the א and ה come into account here only when they retain their power as consonants, and are not substitutes for vowels as the א in a part of the verbs פ״א, § 68, as well as in some ע״א § 73, Rem. 4 and in all ל״א § 74. In all these cases the א is originally a full consonant, while ה in verbs ל״ה was never anything else but a vowel letter, comp. § 75. The real consonant ה at the end of the word is known by the *Mappîq*—but the ר shares only partially in these anomalies (§ 22, 5). For more convenient representation, we distinguish the three cases in which the guttural stands first, second, or third in the stem. The three Paradigms, D, E and F, where only those conjugations are omitted which are wholly regular, exhibit the inflections, which are more fully explained in the following sections (63—65).

§ 63.

VERBS PĒ (פ) GUTTURAL.

E. g. עָמַד *to stand. Paradigm* D.

The deviations here from the regular verb may be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly have a *simple Shᵉwâ* (קְטֹל, קְטַלְתֶּם), it takes here always a *composite Shᵉwa* (*Chātēph* § 10, 2, § 22, 3); e. g. *Inf.* עֲמֹד *to stand,* אֲכֹל *to eat, Perf.* עֲמַדְתֶּם, חֲפַצְתֶּם from חָפֵץ *to be inclined.*

2. When a preformative is placed before a guttural, they either form together a closed syllable, or the vowel of the preformative appears again as *Chātēph* under the guttural. In both cases a double formation may again be distinguished

according as the original *ă* remains or is attenuated into *ĭ*.
Examples *a*) for closed syllables with the original vowel of
the preformative: יַחְמֹד, יַחְמֹל, יַחְשֹׁב etc. (and thus mostly
with initial ח in *Impf. Qal,* sometimes with forms repeating *ă*
as *Chātēph* under the guttural e. g. יַחֲשֹׁב etc.); the same in
the *impf. Hiphîl* יַחְסִיר etc. Very rarely the original *ă* is
found in a closed syllable under the *preform.* נ of the *Perf.*
Niphăl: נֶחְבֵּאתָ Gen. 31, 27; comp. 1 Sam. 19, 2, Jos. 2, 16;
on the other hand *ă* occurs very frequently under the pre-
formative followed by *Chātēph Pă'thăch* e. g. נַעֲשֶׂה etc. likewise in
the *Particip.* נַעֲרָץ Ps. 89, 8 etc. *b*) slightly closed, with *Chātēph*
after the original vowel: יַהֲרֹס, יַעֲמֹד, יֶחֱלֹם (and so almost always
with ע and ה in *Impf. Qal* and *Hiphîl;* הֶעֱמַד, יַעֲמַד in *Hŏphăl*). —
The *ĭ* attenuated from *ă* is almost always changed before
gutturals into *Sᵉghôl* (comp. however Rem. 5); this *Sᵉghôl*
appears partly *c*) in closed syllables e. g. יֶעְתַּר, יֶחְסַר, יֶחְבַּשׁ,
יֶהְפֹּךְ, יֶאְשַׁם and so almost always in the *Impf. Qal* with *ă* in the
2d syllable (comp. however Rem. 2); in *Niph.* e. g. נֶהְפֹּךְ etc.,
in *Hiph.* הֶחְסִיר etc., and partly *d*) slightly closed, followed
by *Chātēph Sᵉghôl* e. g. יֶחֱשֹׁךְ, יֶאֱסֹף in *Impf. Qal* (however never
with ע); הֶעֱמִיד *Hiph.* נֶעֱמַד *Niphal.*

Rem. In connection with the above examples the following remarks
may be made: 1) The forms with the closed syllable (the so-called "hard
combination" a) and e)) occur frequently in the verb by the side of
forms with slightly closed syllables (the so-called "soft combinations"
b) and d)). 2) In the 1. *sing. Impf. Qal* the preformative Aleph re-
ceives continually —, whether in the slightly or firmly closed syllables.
3) The removal of the tone towards the end causes frequently a change
of the *Pă'thăch* of the preformative into *Sᵉghôl* and *vice versa,* e. g.
נַעֲשֶׂה, but 3. *sing. fem.* נֶעֶשְׂתָה; יֵאָסֵף, but יֶאֱסֹף; הֶעֱמִיד, but הֶעֱמַדְתֶּם etc.,
and thus almost always with the change of the *Chātēph Sᵉghôl* group
into the lighter *Chātēph Păthăch* group, whenever the tone is removed
one place farther back (comp. § 27. Rem. 5). 4) In all these examples
cited above *Sᵉghôl* may also be considered as a modulation of the
original short *Păthăch.* In this case all the formations of the *verba
primae gutturalis* (Pē guttural verbs) would be based on a restoration
of the original vowel of the preformatives. Compare however the same
change from *ĭ* to *ĕ* in the Imper. (Rem. 1).

3. When in forms like יַעֲמַד, יַעֲמֹד, the vowel of the final
syllable is changed into *simple Shᵉwâ* vocal, on account of the

accession of one of the afformatives (וּ, וּ—ִ, ה—ָ), then the
composite Shᵉwâ of the guttural changes to the corresponding
short vowel, as יַעֲמֹד, *plur.* יַעַמְדוּ (sound *yă-ămᵉ-dhû'*), נֶעֱזָבָה
she is forsaken. But here also there exists a harder form
besides, as יַחְבְּלוּ *they take a pledge* (also יֶחֱבֹל), יֶחֱזְקוּ as well
as יֶחֱזְקוּ *they are strong.* Compare in general § 22, 4, § 28, 3.

4. In the *Inf., Imp.* and *Impf.* of *Niph.,* where the first
stem-letter would regularly be doubled (רִקְטֵל, הִקָּטֵל), the
doubling is always omitted, and the vowel of the preforma-
tive is lengthened into *Ṣē'rê,* as יֵעָמֵד for יִעָמֵד (§ 22, 1).

REMARKS.

I. *On Qăl.*

1. In verbs פ״א the *Inf. constr.* and *Imp.* take (—ֱ) under the first
letter (according to § 22, 4, Rem. 2); hence אֱזֹר *gird thou* Job **38**, 3,
אֱהַב *love thou* Hos. **3**, 1, אֱכֹל *to eat,* with a prefix לֶאֱהֹב, לֶאֱכֹל. The (—ֲ)
is found also at times, as in *Inf.* אֲחֹז 1 K. **6**, 6; e. g. בַּאֲכֹל הָאֵשׁ Num.
26, 10.

Also in the other forms of the *Imp.,* the guttural often exerts its
influence upon the vowel, which it changes to *Sᵉghôl,* as חֲשֹׁפִי *strip
thyself* Is. **47**, 2, עֶרְכָה (for עֲרֹךְ, w. ה cohort.) *set thyself* Job **33**, 5;
especially when the second radical also is a guttural, as אֱהֲבוּ Ps. **31**,
24. *Pă'thăch* occurs in חַבְלֵהוּ *pledge him* Prov. **20**, 16, and perhaps Ps.
9, 14 (חָנְנֵנִי).

2. The *Imperfect. A,* as the Paradigm shows, has regularly under
the first two letters —ַ—ְ; by those verbs which are at the same
time ל״ה; and with the hard combination —ַ—ְ as יֶחְדַּל *he ceases,*
יֶחְכַּם *he is wise.* This is true likewise of some verbs *Pe Guttural,*
which are also verbs ל״ה, as יֶחֱזֶה *he sees,* יֶחֱצֶה *he divides,* but some
are like יַחֲנֶה, יַעֲלֶה, יַעֲשֶׂה. The pointing —ַ—ַ is found even in verbs
Impf. O, but less frequently, as יֶאְסֹף *he collects,* יֶחְשׂוֹף *he lays bare.*
The form וַתֶּאֱגַב *and she loves* Ez. **23**, 5, stands quite by itself.—In these
forms the pointing —ֶ—ֱ is frequently shortened to —ַ—ְ (according
to § 27, Rem, 5), as יֶאְסֹר *he binds, plur.* with suffix יַאַסְרוּהוּ, also יֶחְסַר,
יֶחְסְרוּ. The form יְרַהּ, Ps. **7**, 6, which according to *Kimchi* is a mixed
form derived from the *Qăl* (יִרְדֹּף) and Pi. (יְרַדֵּף), can be considered only
as a further change from יִרְדֹּף (comp. § 64. Rem. 3 יֶצְחַק); תֶּהְלַךְ Ex. **9**,
23 is similar.

II. *On Hĭph'îl and Hŏ'phăl.*

3. The above-named (Rem. 2) shortening of —ֶ—ֱ to —ַ—ְ occurs
here also in the *Perf. Hiph.* after *Wāw consec.;* i. e. after the throwing

forward of the tone, as הֶעֱמַדְתָּ *thou didst set*, but with the *Wāw* וְהַעֲמַדְתָּ *and thou shalt set* Num. 3, 6, **8**, 13, **27**, 19; הֶעֱבַרְתִּי, but וְהַעֲבַרְתִּי Jer. **15**, 14, Ez. **20**, 37.

4. In the *Perf.* of *Hiph.*, ⸺ is sometimes changed into ⸺, and ⸺ into ⸺ in *Hoph.*, by lengthening the short vowel, under the influence of the *Mèthĕg*, e. g. הֶעֱבַרְתָּ *thou leddest over* Josh. **7**, 7, הַעֲלָה *he brings up* Hab. **1**, 15; הֶעֱלָה Judg. **6**, 28, Nah. **2**, 8. On an other case of this kind (זְצֵמָה) see § 64. 2. Something similar occurs with nouns of the so-called Segholate forms after *qŏṭl* comp. § 93.

III. *In General.*

5. In the verbs הָיָה *to be* and חָיָה *to live* the guttural is almost wholly without influence in combination with the preformative; thus the *Impf. Qăl* יִהְיֶה and יְהִי *Niph.* נִהְיָה; only in *Perf. Hiph.* הֶחֱיָה (2. *plur.* יְחִיתֶם Jos. 2, 13). Where initial ה and ח should have *vocal Shewâ* this is always replaced by *Chateph Seghôl* e. g. הֱיֵה חֱיֵה חֲיוֹת, חֲיִיתֶם, (except in 2. *sing. fem.* of the *Impf. Qăl:* חֲיִי Gen. **24**, 60 חֲיִי Ez. **16**, 6 and in *Inf.* חֲיוֹתָם Jos. **5**, 8); after the prefixes וְ, בְּ, כְּ, לְ, however, the *Chat. Seghôl* becomes *Shewâ* and the prefix takes *ĭ*, as elsewhere before strong consonants with *Shewâ*; therefore in *Perf. Qăl* וִהְיִיתֶם, *Imper.* יְהִי, *Inf.* לִהְיוֹת, בִּהְיוֹת etc. The only exception is the 2. *masc.* of the *Imper.* after *Wāw:* וֶחְיֵה Gen. **12**, 2, וֶחְיֵה Gen. **20**, 7.

6. On verbs פ״א in which the א loses its consonant sound and is resolved into a vowel, see § 68.

§ 64.

VERBS ʿĂYĬN (ע) GUTTURAL.

E. g. שָׁחַט *to slaughter.   Paradigm* E.

The deviations from the strong verb are less important in this class,[1] and are mainly as follows:—

1. Where a *simple Shewâ* is required, the guttural takes, nearly without exception, a *composite Shewâ*, viz. the *Chăṭé'ph-Pá'thǎch* (⸺); e. g. *Perf.* שָׁחֲטוּ, *Impf.* יִשְׁחֲטוּ, *Imp. Niph.* הִשָּׁחֲטוּ. In the *Imp. Qăl* before the afformatives ־י and ־וּ the original *Pá'thǎch* occurs in the 1st syllable and is followed by *Chatĕph-*

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[1] *Hŏph'ăl*, which is not exhibited in the Paradigm, is inflected like *Qăl: Hiph'il* is regular.

Păthāch, the syllable being only slightly closed; but in אֱהֲבוּ the preference of the א for *Seghol* has caused the change from ă to ĕ and in שָׁחֲדִי Job **6**, 22 the ĭ remains before a hard guttural.

So in the *Inf. Qăl* w. suf. as in Is. 9, 6 סַעֲדָהּ *to support it* (but צֶעְדְּךָ *thy marching* Judg. **5**, 4) and in the fem. form (§ 45, 2, *b*) אַהֲבָה *to love,* דַּאֲבָה *to languish.*—

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Chō'lĕm* in *Inf. Qăl* שָׁחוֹט, שְׁחֹט retained, but also, for the most part, the *Ṣĕ'rê* in *Impf. Niph.* and *Pi.* יִלָּחֵם *he fights,* יְנַחֵם *he comforts,* and even the more feeble *Seghô'l* (after *Wāw consecutive*) וַיִּלָּחֶם But in the *Impf.* and *Imp.* of *Qăl,* the last syllable generally takes (—), through the influence of the guttural even in *transitive* verbs, e. g. שְׁחַט, יִרְזַק, זְעַק; יִרְזַק, בְּחַר, יִבְחַר (seldom like יֶאֱחֹז, יִנְחַם), with *suff.* in the *Imp.* שְׁאָלֹנִי, בְּחָרֵנִי, in the *Impf.* וְיִגְאָלֹהוּ; with the ō in *Imper. Qăl* is found only יַעֲל 2 Sam. **13,** 17; אֱחֹז Ex. **4**, 4, 2 Sam. **2**, 21 *fem.* אֱחֹזִי Ruth. **3**, 15 (so according to *Kimchi* in the *Wurzelwörterb.* with the unusual echo of the expelled ō as *Chāṭēph-Qā'mĕṣ;* on the other hand in pl. regularly אֱחֹזוּ); סְעָד־ Judges **19**, 8 (according to *Kimchi* סְעָד **19,** 5 can only be read *seād* with the abnormal lengthening for סְעַד); finally, here also belongs זְעָמָה instead of זָעֲמָה Num. **23**, 7 v. § 63, 4. Just as rare are the *Imp. med. gut.* with ō as יִרְהַם, יֶאֱחֹז comp. Is. **27**, 4, Ez. **16**, 33 and also in the *Perf. Pi.,* *Pă'thăch* occurs more frequently than in the strong verb, as נַחֵם *to comfort.*

3. In *Pi., Pu.* and *Hithp.,* the *Dāghĕ'sh fortĕ* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Dāghĕ'sh fortĕ implicitum* (see § 22, 1); e. g. *Pi.* שִׂחַק, *Inf.* שַׂחֵק *to sport, Pu.* רֻחַץ *to be washed, Hithp. Imper.* הִטַּהֲרוּ *cleanse yourselves.* The complete omission of the doubling and therefore the lengthening of the preceding vowel occurs continually only with ר e. g. בֵּרֵךְ *to bless, Impf.* יְבָרֵךְ, *Pŭ ăl* בֹּרַךְ; before א it occurs regularly in the stems בְּאֵר, גְּאַל, מֵאֵן, פְּאֵר and in the *Hithpă ĕ'ls*

of רָאָה ,בָּאשׁ and שָׂאַה; on the other hand א is virtually doubled
in the *Perfects* נָאַף (once in *Impf.* Jer. 29, 23) *to commit
adultery,* נָאַץ *to despise* (twice besides in the participle Is. 60, 14,
Jer. 23, 17) נָאַר *to abhor* Lam. 2, 7 (also נַאַרְתָּה Ps. 89, 40)
and שָׂאַל Ps. 109, 10; furthermore in the *infinitive* רָאשׁ Eccl.
2, 20 according to the best reading; in the *Puʿål* רֹאוּ Job 33, 21
the א should be written *with Dāghēʾsh fortè,* according to the
correct Massora.

Rem. 1. In the verb שָׁאַל *to ask, beg* some forms of the *Perfect Qăl*
seem to have been based upon a secondary form *Med. E.* (acc. to *Kimchi,*
see also Davies' Heb. Lex.), comp. שָׁאֵלְךָ Gen. 32, 18, Judg. 4, 20, שְׁאֵלוּנִי
Ps. 137, 3, שְׁאֵלְכֶם 1 Sam. 12, 13, 25, 5, Job 21, 29, שְׁאֵלְתִּיהוּ Judg. 13, 6,
1 Sam. 1, 20 (also Hiph. הִשְׁאֵלְתִּיהוּ 1 Sam. 1, 28). Compare however
similar cases (attenuation of an original ă) § 69, Rem. 4 and especially
§ 44, Rem. 2. In the three first cases the ĭ (attenuated from ă) would be
lengthened into ē (before the tone); in the three following cases ĭ would
be changed into ĕ.

2. In *Pi.* and *Hithp.,* the tone is sometimes drawn back upon the
penultima, and the *Ṣērê* of the final syllable shortened to *Sᵉghôl,* viz.—
a) Before a word of one syllable (according to § 29, 3. *b*) as לְשָׁרֶת שָׁם
in order to serve there Deut. 17, 12; even with virtual doubling of the
gutt. Gen. 39, 14, Job 8, 18.—*b*) After *Wāw consecutive,* as וַיְבָרֶךְ *and
he blessed* Gen. 1, 22, וַיְגָרֶשׁ *and he drove out* Ex. 10, 11.

3. The following are rare anomalies: in the *Impf. Qăl* יִצְחָק Gen.
21, 6 (elsewhere תִּצְחַק etc., in *pause* יִצְחָק, comp. § 63, Rem. 2); וָאֵחַר
Gen. 32, 5 (for וָאֵאַחַר); in the *Perf.* of *Pi.:* אֵחֲרוּ *they delay* Jud. 5, 28,
for אֵחֲרוּ; and the similar form יֶחֱמַתְנִי *she conceived me* Ps. 51, 7, for
יֶחֱמַתְנִי; finally in the *Imper. Hiph.* הַרְחַק Job 13, 21 and הַמְעַד Ps. 69, 24,
in both cases not without the influence of the closing consonant, and
at the same time with the preference of *Păthăch* in pause (as a clearer
and sharper sound).

4. A few examples where the א, as a middle guttural, loses
entirely its consonant sound and is resolved into a vowel, will be found
in § 73, Rem. 4.

§ 65.

VERBS LĀMĔDH (ל) GUTTURAL.

E. g. שָׁלַח *to send. Paradigm F.*

1. According to § 22, 2, *a* and *b*, when the last syllable
has a vowel which is heterogeneous to the guttural (i. e. not
an A sound) we distinguish two cases, viz., either the regular

vowel of the final syllable *remains,* and the guttural takes
Pǎ'thǎch furtive, or the full vowel *Pǎ'thǎch* takes its place.
The particulars are as follows:—

a) The strong unchangeable vowels ־ִי, ֹי, ֹו (§ 25, 1), are
   always retained; hence *Inf. absol. Qăl* שָׁלוֹחַ, *Part. pass.*
   שָׁלוּחַ; *Hiph.* הִשְׁלִיחַ, *Impf.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ. So also the
   ō, though less firm, is retained in the *Inf. constr.* שְׁלֹחַ,
   (comp. however in close connection with the substantive
   שְׁלֹחַ Is. **58,** 9 and זְרַע Num. **20,** 3).

b) Instead of the *ō* in the *Impf.* and *Imp.* of *Qăl* we have *ă,*
   either through the influence of the guttural (comp. the
   remainder of the *o* sound in אֶפְשָׂעָה Is. **27,** 4) or because
   the *Pǎ'thǎch* was the original vowel, thus: שְׁלַח, יִשְׁלַח.
   With *suff.* שְׁלָחֵנִי, יִשְׁלָחֵנִי, see § 60, Rem. 1.

c) Where *Ṣē'rê* is the regular vowel of the last syllable,
   the forms with *ēᵃ* and *ă* are both employed, but usage
   generally makes a distinction. Thus—

   In the *Part. Qăl* and *Pi.* the only predominant form is שֹׁלֵחַ, מְשַׁלֵּחַ,
   and the full Pǎ'thǎch appears only in the *constr.* state שֹׁלַח, מְשַׁלַּח.

   In the *Impf.* and *Inf. Niph.,* and in the *Perf. Inf.* and *Impf. Pi.,*
   the shorter form with (־ֵ) usually stands at the beginning and in
   the middle of a sentence, the one with (־ַ) at the end, and in
   pause; e. g. יִגְרַע *it is diminished* Num. **27,** 4, comp. יִגְרַע **36,** 3; יְבַקַּע
   he cleaves Hab. **3,** 9, comp. יְבַקַּע Ez. **13,** 11, בַּלַּע *to swallow* Hab. **1,** 13,
   Num. **4,** 20 with בַּלַּע Lam. **2,** 8. It may further be observed, that
   the *Inf. absol.* retains *Ṣē'rê,* but the *Inf. constr.* loses it, e. g. שַׁלֵּחַ
   Deut. **22,** 7, 1 K. **11,** 22, else שַׁלַּח *to send.* Outside of the *pause* there
   is found רֹזֵחַ Hab. **1,** 16 and even וַרֹזַּבַח 2 K. **16,** 4; furthermore in the
   Imper. Pi. שַׂמֵּחַ Ps. **86,**4 (with *D^echî*): on the other hand in *pause* הַאֲזֵן
   Ez. **21,** 11 as *Imper. Niphal.* An example of *ă* in *Imper. Pi'el* through
   the influence of a closing ר is פַּתַּר־ Job **36,** 2.

   In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only
   (־ֵ), e. g. הַצְלַח *prosper thou,* יַבְטַח *and he caused to trust,* יַצְמַח *and
   he caused to sprout.* The *Inf. absol.* takes (־ֵ), as הַגְבֵּהַּ *to make
   high;* but as *Inf. constr.* also הוֹבֵחַ occurs in Job **6,** 26.

2. The guttural here has *simple Sh^ewâ* whenever the third
radical regularly takes it (because it is *Sh^ewâ quiescent,* which
generally remains even under gutturals, § 22, 4), as שָׁלַחְתָּ,
שָׁלַחְתִּי. But in the 2 *fem. Perf.* a helping-*Pǎ'thǎch* takes its
place, as שָׁלַחַתְּ (§ 28, 4), yet comp. לָקַחַתְּ 1 K. **14,** 3.

The softer combination with (—) for (—) occurs only in some examples of the 1. *plur. Perf.* when the tone is thrown forward, as יְדַעֲנוּךָ *we know thee* Hos. **8**, 2, comp. Gen. **26**, 29, Ps. **44**, 18, 2 Sam. **21**, 13; and also before the suffixes ךָ, כֶם, הֶן, as אֶשְׁלָחֲךָ *I will send thee* 1 Sam. **16**, 1, אֲשַׁלֵּחֲךָ Gen. **31**, 27, אֶשְׁמִירֶךָ Jer. **18**, 2.

On the weak verbs פ״א, see especially in § 74.

B. CONTRACTED VERBS.

§ 66.

VERBS פ״ן.

E. g. נָגַשׁ *to approach.* Paradigm **H.**

The weakness of initial נ consists principally in its submitting to *Aphæresis* in the *Inf. constr.* and *Imper.* in a part of these verbs (comp. 19, 3, *a*). On the other hand, the assimilation of the נ (v. above) cannot really be considered as weakness, as the stem still retains three consonants (by the doubling of the 2d cons.). More particularly we remark:—

1. The *Aphæresis* of the *Nûn a*) in the *inf. constr.* This occurs only (though not necessarily) with such verbs as have *a* in the 2d syllable of the *Imperf.*, thus: נָגַשׁ, *Imperf.* יִגַּשׁ, *Inf.* really גַּשׁ, but always enlarged with ת to the Segholate form גֶּשֶׁת; with *Suff.* גִּשְׁתּוֹ Gen. **33**, 3 (attenuated from גַּשְׁתּוֹ); with the concurrence of a guttural נָגַע *to touch, Imperf.* יִגַּע, *Inf.* גַּעַת (also נְגֹעַ); נָטַע *to plant, Inf.* טַעַת (also נְטֹעַ). The feminine ending in this case serves as a means of artificially reestablishing the semblance of a triliterality. (On the verb נָתַן *to give* v. especially Rem. 3). On the other hand, *Aphæresis* does not take place with verbs which have *ō* in the *Imperf.*, e. g. נָפַל *to fall, Imperf.* יִפֹּל, *Inf.* נְפֹל, with *Suff.* נָפְלוֹ also נִפְלוֹ (which originated from נְפֹל, נָפְלוֹ).—*b*) In the *Imper.* Here the dropping of the *Nûn* takes place everywhere in verbs with *a* in the *Imperf.*, e. g. נָגַשׁ, *Imper.* גַּשׁ (frequently with *paragog. āh* גְּשָׁה, before *Măqqēʹph* also גֶּשׁ־ Gen. **19**, 9), גְּשׁוּר etc., however also with *ō* גֹּשׁוּ Ruth **2**, 14, and גֹּשׁוּ 2 Chron. **29**, 31; in both cases outside of the *pause.* With *Nûn* preserved is found only נְהָג 2 Kings **4**, 24 (*Impf.* יִנְהַג *without* the assimi-

lation of the *Nûn;* comp. also of verbs ה״ל which are at the same time פ״ן: נָחָה Ez. **32**, 18, נִחָה Gen. **32**, 34). Here also *Aphæresis* does not take place with verbs which have *ō* in the *Imperf.,* e. g. נְתֹץ, נְצֹר etc.

2. Whenever *Nûn* stands at the end of a syllable after a preformative, it assimilates itself to the following stem-letter (§ 19, 2, *a*); viz., *a*) in the *Impf. Qăl,* e. g. יִפֹּל for יִנְפֹּל *he will fall,* יִגַּשׁ for יִנְגַּשׁ, יִתֵּן for יִנְתֵּן *he will give* (the *Impf. O,* as in the strong verb, being usual, the *Impf. E* only in this example);[1]—*b*) in the *Perf. Niph.,* e. g. נִגַּשׁ for נִנְגַּשׁ;—*c*) in the whole of *Hiph.* and *Hoph.* (which here has always *Qĭbbûʂ,* according to § 9, 9, 2), e. g. הִגִּישׁ, הֻגַּשׁ, for הִנְגִּישׁ, הֻנְגַּשׁ.

The other forms are all quite regular, e. g. *Perf., Inf. absol., Part. Qăl,* all *Pĭ ēl, Pŭ ăl,* etc. Only the irregular conjugations are given in the Paradigm H.

The *characteristic* of these verbs in all forms which begin with a formative letter, is the *Dâghē'sh fortè* following it in the second radical. Such forms, however, appear also in some verbs פ״ר (§ 71) and even in verbs ע״ע (§ 67, 5). The *Inf.* גֶּשֶׁת and the *Imp.* גַּשׁ, also גְּשׁ־ (Gen. **19**, 9) and תֵּן, coincide with those of verbs פ״ו (§ 69).—On קַחַת, קַח, רְקַח (from לָקַח *to take*), see below in Rem. 2.—רְקוּם is *Impf. Niph.* of קוּם, and so in all weak verbs ע״ו (§ 72, 4).—Also אֶסַּק (Ps. **139**, 8) is not from נָסַק, but contracted from אֶסְלַק from סָלַק *to ascend* (see § 19, 2, Rem.).

Rem. 1. The instances are comparatively few in which the forms retain their *Nûn,* before a firm consonant, e. g. *Impf.* יִנְטֹר *he keeps* Jer. **3**, 5 (elsewhere יִטֹּר), of נָצַר the pausal form is always יִנְצֹרוּ (outside of the *pause* יִצְּרוּ Prov. **20**, 28); in the same way the *Nûn* is retained with the *pause* in Ps. **61**, 8, **140**, 2, 5, Prov. **2**, 11. In *Niph.* this never occurs and very seldom in *Hiph.* and *Hoph.,* as הַנְתִּיךְ *to melt* Ez. **22**, 20, הָנְתְּקוּ *they are cut off* Judg. **20**, 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess.* In these verbs the *Nûn* only rarely falls away, as יֵחַת for יִנְחַת *he will descend; Niph.* נֶחָם for נִנְחָם *he has comforted himself.*

2. Like the *Nûn* of these verbs (§ 19, 2), the ל of the verb לָקַח (*to take*) is also treated. Hence *Impf. Qăl* יִקַּח, *Imp.* קַח in *pause* and be-

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[1] The *Impf. A* (יִרַשׁ) is given in the Paradigm, simply because it is the actual form in יִירַשׁ.

fore *suff.* קָח, *paragog.* קְחָה, קְחִי etc. (comp. however also לְקַח Ex. 29, 1. Ez. 37, 16. Prov. 20, 16. לְקָחִי 1 K. 17, 11); *Inf. constr.* קַחַת (w. suff. קַחְתִּי), *Hoph. Impf.* יֻקַּח, but *Niph'al* is always נִלְקַח.

3. The above mentioned verb נָתַן *to give* furnishes the only example of an *Imperf.* with ē (יִתֵּן for יִנְתֵּן); corresponding to which also we have the *Imper.* תֵּן or (very frequently) תְּנָה, before *Maqqēph* תֶּן־, *fem.* תְּנִי etc. This much used verb has this farther peculiarity that the third radical (the *final Nûn*) is assimilated, as נָתַתִּי for נָתַנְתִּי, נָתַתָּ for נָתַתְּ (very frequently נָתַתָּה as a kind of orthographical compensation for the assimilated נ); *Niph'al Perf.* םנִתַּן Lev. 26, 25.—Also in the *Inf. constr. Qāl* the groundform תְּנִן has not been enlarged into תְּנֶן (comp. גֶּשֶׁת from נָגַשׁ) but contracted into תֵּן, and this was afterward lengthened into תֵּת when the *Dāghē'sh fortè* was dropped v. § 20, 3, *a*; therefore with the suffixes תִּתִּי, תִּתּוֹ etc. (before *Maqqēph* with the prefix לְ==לָתֶת־ e. g. Exod. 5, 21, but also elsewhere in close connection e. g. Gen. 15, 7; also the strong formation of the *Infin. constr.* in נְתֹן Num. 20, 21 and נְתָן־ Gen. 38, 9.) In other stems, the נ as third radical is retained, שָׁכַנְתִּ, זָכַנְתִּי. Upon the entirely anomalous *Aphaeresis* of the *Nûn* with a strong vowel in תַּתָּה for נָתַתָּ 2 Sam. 22, 41 comp. § 19, 3, *a*.

§ 67.

VERBS ʿĂYĬN DOUBLED (ע"ע).

E. g. סָבַב *to surround.* Paradigm G.

1. The principal irregularity of these verbs consists in the utterance of the second and third radicals often as one doubled letter, as סַבּוּ (contracted from the original form *săbhăbhû*) for סָבְבוּ (Rem. 10 below), even when a full vowel should regularly stand between them, as סֹב for סָבַב, סַב (from the orig. *săbhăbhă*, contr. *săbbă*) for סָבַב. Those forms are *not* contracted which contain unchangeable vowels, or a *Dāghē'sh fortè,* as סָבַב, סוֹבֵב, סָבוֹב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, because that serves to characterise the form (§ 43, Rem. 1), e. g. *Perf.* סַב for סָבַב; סַבָּה for סָבְבָה (both from the original *săbhăbhăth*), *Inf.* סֹב for סְבֹב; *Hiph.* הֵסֵב for הִסְבֵּב (comp. No. 6).

3. The Dāghē'sh fortè, which, after this contraction, properly belongs throughout to the final stem-letter, is ex-

cluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as סֹבּוּ ,סֹבּוּ, *Impf.* יָסֹבּוּ, but not סֹב ,סַב.

4. When the afformative begins with a consonant (נ, ת), a vowel is inserted before it, in order to render audible the Dāghē'sh of the final stem-letter[1] (§ 20, 3, *c*, Rem.), which vowel in the Perf. is וֹ, in the Imp. and Impf. ־ֶ—, e. g. סַבּוֹתָ, סַבּוֹנוּ, *Impf.* תְּסֻבֶּינָה (for *sabb-ta, sabb-nu, tĕsobb-na*).

5. The preformatives of *Impf. Qăl, Perf.* of *Niph., Hiph.* and *Hoph.,* which in consequence of the contraction stand in a simple syllable (יוֹסֹב instead of יִסוֹבֵב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, *a*), e. g. *Impf. Hiph.* יָסֵב for יָסִבֵּב, *Imper.* הָסֵב for הַסְבֵּב etc. Where the preformatives now have *ĭ*, either the original *ă* (which was attenuated into *ĭ*) is restored and lengthened e. g. יָסֹב in *Impf. Qăl* from original יִסְבֹּב, or the *ĭ* itself is lengthened into *ē* e. g. הֵסֵב *Perf. Hiph.* for הִסְבֵּב ‎(see further details in No. 6). This lengthened vowel can be retained however only before the tone (except the *û* of the Hophal lengthened from *ŭ* הוּסַב for הֻסְבַּב); by the removal of the tone, the vowel, according to § 27, 2, becomes necessarily *Shĕwâ* (under א and ה *composite Shĕwâ*) e. g. תָּסֹב but תְּסֻבֶּינָה; תָּסֵב but תְּסִבֶּינָה; *Hiph. Perf.* הֲסִבֹּתִי etc.

NB. There is still another mode (the common one in *Aramaic*) of constructing these forms, which supplies a Dāghēsh in the first radical in place of doubling the third (comp. § 19, 2, Rem.); e. g. *Impf. Qăl* יִסֹּב for יִסְבֹּב, *Impf. Hiph.* יַתֵּם for יַתְמֵם, *Hoph.* יֻכַּת for יֻכְתַת. These forms do not usually take Dāghēsh in the final letter on receiving an accession, as יִקְּדוּ *they bow themeslves* (from קָדַד), וַיַּכּוּ *and they smote* (from כָּתַת), perhaps because the doubling makes the stem triliteral;

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[1] No satisfactory explanation for these separating vowels has been given as yet. As in none of these forms it could be said that the original vowel had returned, there remains simply the supposition that a really new vowel has been inserted as an expedient for pronunciation. *Rödiger* refers to the analogy of the verbs ל"ה in forms like תִּגַּלֶּינָה ,גְּלִית, but this is not satisfactory because there the tone vowel has not arisen anew but existed already. But *Rödiger* was right in reminding us of the analogy of the vulgar Arabic which for the written Arabic *madadta, madadti, madadtu* uses the forms *maddêt, maddêti, maddit* and even *maddât.* The latter form also indicate that the ô in the *Perf.* of ע"ע verbs has also been derived from an original *â.*

but see also וַיַּסֵּבוּ Judg. **18**, 23, יִלָּחֲתוּ Job. **4**, 20. To the same category apparently belongs the stronger form תִּצַּלְנָה *they will tinkle* (from צָלַל) Jer. **19**, 3. On the other hand תַּמְנוּ (for תַּמֹּנוּ *we perished*) Jer. **44**, 18 follows the analogy of verbs ע"ו (comp. קַמְנוּ from קוּם). On *Niph.* see Rem. 5.

6. The restoration of original vowels mentioned in No. 5 occurs *a*) in the Preformatives of the *Imperf. Qăl.* יָסֹב from יִסֹּב (comp. § 47, 2; 63, 2 and for verbs ע"ו § 72); *b*) in the *Perf. Niph.* נָסַב from נִסְבַּב (§ 51, 1) as well as in *Impf.* יִסַּב from יִסָּבַב (comp. on *ă* in the final syllable of strong imperfects Niphal § 51, Rem. 2); *c*) in the *Hoph.* הוּסַב from הֻסְבַּב, *Impf.* יוּסַב from יֻסַּב etc. — On the contrary the attenuated vowel *ĭ* underlies the intransitive *Impf. Qăl* with *ă* in the second syllable e. g. יֵמַר for יִמַר (see Rem. 3). The lengthening of the original *ă* (יְמַר) would lead to mistaking it for the 3d sing. perf.; also in the preformative of the *Hĭphʿîl* הֵסַב from הִסְבַּב (groundform הַסְבַּב § 53, 1). In the same way we have the underlying *ĭ* in the 2d syllable, which, attenuated from original *ă*, is in strong verbs abnormally lengthened into *î* (§ 53, 1). The *ē,* lengthened from *ĭ* is of course only tonelong, therefore הֲסִבּוֹת outside of the tone before *Dāghĕʹsh fortĕ*. (On the return of the original *ă* in the 2d syllable comp. Rem. 6.)

7. The *tone* has this peculiarity, that usually it is not thrown forward upon the afformatives beginning with a vowel (הָ—, ו, י—, § 40, 2), but remains *before* them on the stem-syllable, e. g. 3d *sing. fem. Impf.* חֹתָה, *pause* חֹתָּה; with ר and gutturals מָרָה (for מָרְחָה) שָׂחָה Ps. **44**, 26; with ו *consec.* however יֵרְבָּה Is. **6**, 12. In the 3d *pl. perf.* the accent varies; besides קַלּוּ, דַּלּוּ is found also דַּלּוּ, קַלּוּ, שַׁחוּ (Hab. **3**, 6) etc., but in *pause* חָתּוּ, תֹּמּוּ etc. and, vice versa in *perf. consec.* וְרַבּוּ etc. (comp. however וְתֹמּוּ Jer. **44**, 12 before the tone syllable). The tone remains likewise on the stem syllable in *Imperf. Qal* in יָסֹבּוּ, תָּסֹבּוּ *Hiph.* יָסֵבּוּ, תָּסֵבּוּ (*Perf. Hiph.* הֲסִבּוּ, הֲסִבָּה) etc. In the forms with separating vowels, the tone is removed to these vowels e. g. סַבּוֹת, תְּסֻבֶּינָה etc. (excepting before the always accented ending תֶּם and תֶּן in the Perfect). This removal

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of the tone naturally causes the shortening of the merely tone-long vowels $\bar{e}$ and $\bar{o}$ into $\check{i}$ and $\check{u}$ ($\check{o}$ v. Rem. 2), therefore הֵסַבּוֹת from הֵסַב, תְּסֻבֶּינָה from יָסֹב (on the dropping of the vowel of the preformative v. above No. 5).[1]

8. In numerous verbs of this class, instead of *Pi.*, *Pu.* and *Hithp.* there is found with the same sense the less usual conjugation *Pô ē'l* (§ 55, 1), with its passive (*Pô å'l*) and reflexive (*Hithpô ē'l*), e. g. עוֹלֵל *to treat ill*, pass. עוֹלַל, *reflex.* הִתְעוֹלֵל (from עָלַל); in some is found also *Pilpē'l* (§ 55, 4), as גִּלְגֵּל *to roll,* הִתְגַּלְגֵּל *to roll one's self* (from גָּלַל), *Pilp.* שִׁעֲשַׁע *to caress,* with its *pass.* (Pŏlpå'l) שֻׁעֲשַׁע *to be caressed,* and *reflex.* (Hithpålpå'l) הִשְׁתַּעֲשַׁע *to delight oneself* Ps. 119, 16 (from שָׁעַע). These forms do not suffer contraction any more than *Pi.*, *Pu.* and *Hithpă ēl.*

R E M A R K S.

I. *On Qăl.*

1. In the Perf. are found some examples with *Chōlĕm*, orig. *u* (comp. יָכֹל, § 43, 1), as רֹמוּ *they are high* (from רָמַם) Job 24, 24, רֹבּוּ (from רָבַב) Gen. 49, 23; probably also זֹרוּ Is. 1, 6 from זָרַר.

2. The *Chōlĕm* of the *Inf.*, *Imp.* and *Impf.* (סֹב, יָסֹב) is a changeable vowel and written defectively, with a few exceptions, which are found especially in the later orthography; e. g. לָבֹז for לָבֹוז *to plunder* Est. 3, 13, 8, 11. It is shortened into *Qāmĕṣ-chåtûph* or *Qĭbbûṣ*, whenever it loses the tone, as *Inf.* רָן־ (*rŏn*) *to rejoice* Job 38, 7; with *suff.* *Imp.* 2*d sing. fem.* רָלִּי, פֻּזְּרוּ (comp. Rem. 12); חָנֵּנִי *pity me,* *Impf.* with *Wāw consec.* יָּסָב Judg. 9, 18, with *suff.* יְשֻׁדֵּם *he lays them waste* Prov. 11, 3 in Qᵉri. In רָחְנֵךְ Gen. 43, 29. Is. 30, 19 (for יְחָנְךָ) this *ŏ* is put back under the preformative. In קָבָה־לִּי Num. 22, 11, 17 and אָרָה־לִּי 22, 6. 23, 7 the suffix of the ה— *paragogic* takes place without any other change of the form; one would expect אָבָּה, קֹבָה. Still more striking is קָבְנוֹ *curse him* Num. 23, 13 (for קָבֶּנּוּ or קָב'). We have also קֹב for קָבוֹב Num. 23, 25 and שֹׁל as *inf. abs.* instead of עָלוֹל in Ruth 2, 16.

3. Examples with final *Păthăch* in the *Inf.*, *Imp.* and *Impf.* (קֵשַׁל, יִקְשַׁל), are the following: *Inf.* שַׁךְ *to stoop* Jer. 5, 26, *Imp.* גֹּל *roll thou* Ps. 119, 22, *Impf.* יֵמַר *he is bitter* Is. 24, 9, יֵרַךְ *he is soft* Is. 7, 4; וַתֵּקַל

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[1] The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflection, as מְסַבָּה, וְסַבֹּת.

she was despised Gen. 16, 4 (but also with the accent on the preceding syllable, e. g. וַתֵּרַע Gen. 21, 11). In regard to these intransitive imperfects comp. No. 6 above. Of imperfects with original *u* in the 2d syllable there are also found examples of lengthening the *ŭ* into *û* (instead of *ō*) e. g. יָרוּן Prov. 29, 6; יָשׁוּד Ps. 91, 6; יָרוּץ (from רצץ) Is. 42, 4 (even defectively וְתָרָץ Eccl. 12, 6). An analogy with the verbs עʺו is also seen in the infinitive לָבוּר (for בֹּר) Eccl. 9, 1; בְּחָקְוֹ Prov. 8, 27 (comp. בְּחוּקוֹ 8, 29) for בְּחָקִי. Examples of the *Aramaicising Impf.* are יִסֹּב (though יָסֹב is also in use), יִשֹּׁם *he is astonished* 1 K. 9, 8, יִדְּמוּ *they are silent* Job 29, 21; with *ă* e. g. יִדַּל, יִשַּׁת, etc.

4. In the Participle occurs the Aramæan form שֹׁאֵס (for שֹׁסֵס) Jer. 30, 16 in Kᵉthîbh (the Qᵉrî regards it as a *Part.* from שָׁסָה).

II. *On Nĭphʿăl.*

5. Besides the usual form of the Perf. (נָסַב) with *Păthăch* and of the *Part.* (m. נָסָב, f. נְסַבָּה) with *Qāmeṣ* in 2d syllable, there is still another with *Ṣērĕ*, and another with *Chōlĕm* (analogous to קָטֵל, יָכֹל, § 43, 1), extending through the whole conjugation; e. g. *Perf.* נָקֵל (also נְקַל) *it is a light thing* Is. 49, 6, נָסַבָּה (for נְסַבָּה) Ez. 26, 2; *Part.* נָמֵס *wasted away* Nah. 2, 11: with *Chōlĕm*, נָגֹלּוּ *they are rolled together* Is. 34, 4, comp. 63, 19, 64, 2, Am. 3, 11, Nah. 1, 12; in *Impf.* יִמֹּל *he is circumcised* Gen. 17, 12; תֹּדֹּמִּי *thou shalt be laid waste* Jer. 48, 2. *Inf.* forms with the Păthăch do not even exist, but those with *Ṣērê* and *Chōlĕm*, as *Inf.* הִמֵּס *to melt* Ps. 68, 3, *Inf. absol.* הִבֹּז *to be plundered* Is. 24, 3; in the *Imp.* only הִבָּרוּ *cleanse yourselves* Is. 52, 11 and הֵרֹמּוּ *raise yourselves up* Num. 17, 10, הִבֹּלוּ Jer. 4, 4 follows the analogy of עʺו verbs (as the *imperf.* וַיִּבֹּלוּ Gen. 34, 24).—Peculiar forms of Nĭphʿăl (with a sharpening of the 1st syllable) occur in נִחַל *it was profaned* Ez. 25, 3 (from הָלַל), נִחַר (from חָרַר) Ps. 69, 4, 102, 4 (also נִחָר Jer. 6, 29), נִחַת *fractus est* (from חָתַת) Mal. 2, 5.—In Micah 2, 4 the Perf. נְשַׁדֻּנוּ, *û* instead of *ō* as the separating vowel appears to be abnormal.

III. *On Hĭphʿîl and Hŏphʿăl.*

6. Besides *Ṣērê* the final syllable has also *Păthăch*, especially with ר and the gutturals, as הֵמַר *he made bitter;* הֵשַׁח *to depress; Inf.* הָבֵר *to cleanse* Jer. 4, 11. But also without a guttural, as הֵדַק *he pounded small* 2 K. 23, 15; plur. הֵסַבּוּ 1 Sam. 5, 10; *Part.* מֵצֵל *shadowing* Ez. 31, 3. The *ē* of the 2d syllable may become *ĕ* outside the tone e. g. הָחֵל בִּי Gen. 31, 7. Instead of *Châṭĕph Păthăch* there appears before ה also *Păthăch* (with the virtual doubling of the ה) in forms like הַחְתֹּתָ Is. 9, 3.

7. In the *imperf.* the retraction of the tone and the consequent shortening of *ē* into *ĕ* occurs not only in the *jussive* and with *Wāw consecutive* (e. g. וַיָּגֶל Gen. 29, 10; with final guttural וַיָּרַע 1 K. 6, 11) but also elsewhere e. g. יָסֶךְ *he protects* Ps. 91, 4. Quite peculiar is יָתִּרִץ Judges 9, 53 with *ĭ* for *ĕ*.

8. *Aramaicising* forms of *Hiph.* and *Hoph.:* וַיַּכְתוּ Ex. **13**, 18, רַיַּכְתוּ and they smote Deut. **1**, 44, אַחֵל *I will profane* Ez. **39**, 7, in *Perf.* הִזִּילוּהָ *they despised her* Lam. **1**, 8.—In *Hoph.* הֻמַּכּוּ *they perish* Job **24**, 24, יֻכַּת *it is smitten* Is. **24**, 12 (plur. יֻכַּתּוּ Jer. **46**, 5), יֻחַקּוּ in pause (Job **19**, 23) for יֻחְקוּ, also יֻכַּתּוּ Job **4**, 20.

IV. *In General.*

9. Verbs ע״ע are very nearly related to verbs ע״וּ (§ 72), as the great similarity in their inflection throughout has already shown. In form the verbs ע״ע are generally the shorter (comp. סֹב and קוּם, חֵב and הֵקִים). In some cases they have precisely the same form, e. g. in the *Impf. consec.* of *Qăl* and *Hiph.*, in *Hoph.*, and in the rare conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרוּן for יָרֹן *he rejoices* Prov. **29**, 6.

10. Along with the contracted forms there are found especially in certain conjugations and tenses, others which are wholly regular; e. g. *Perf. Qăl* סָבַב **1** Sam. **7**, 16, סָבְבוּ Josh. **6**, 15, סְבָבוּנִי Ps. **18**, 6, שָׁחֲחוּ and שֹׁחוּ *they bow down*, בָּזַז *to plunder* Ez. **29**, 19, *plur.* בָּזְזוּ Josh. **8**, 27, בַּזֹּנוּ Deut. **2**, 35 (also בַּזֹּונוּ in **3**, 7); *Inf.* סְבֹב and סֹב; *Infin.* after לְ: לִשְׁדוֹד Jer. **47**, 4, לִגְזֹז Gen. **31**, 19 (also לָגֹז **38**, 13); with suffix לַחֲנַנְכֶם Is. **30**, 18 and of the same form חַנֵּן with the vowel shifted back and at the same time inflected לְחֶנְנָהּ Ps. **102**, 14; *Imper.* שָׁדְדוּ Jer. **49**, 28; *Imperf.* יִהֹדוּ Nahum. **3**, 7 (Ps. **68**, 13, Gen. **31**, 40) from נדד: the strong form was after the assimilation of the *Nûn* quite necessary. On the other hand יִשְׁדְּדֵם Jer. **5**, 6 for יָשָׁדֵּם is anomalous; the contracted consonants have been afterwards dissevered by the insertion of a vocal *Shewâ.* Compare also יְחֻנֵּן *he is gracious* Amos **5**, 15, else יָחֹן, In *Niph.* יִלָּבֵב Job **11**, 12. *Hiph.* הִרְנִין, *Impf.* יַרְנִין *he will rejoice* (which in *Hiph.* is never contracted); *Part.* מַשְׁמִּים *astonished* Ez. **3**, 15. That the full form has a certain emphasis is seen from its frequent use in pause, as in סַבּוּנִי גַּם־סְבָבוּנִי in Ps. **118**, 11) (compare לַחְמָם Is. **47**, 14 (perh. for לְחֻמָּם) *for their warming.*)

11. We have seen above (No. 5 Rem.), that in the *Impf.* of forms resembling the Aramaic form, the Dāghĕsh of the third radical, together with the preceding vowel, is omitted before afformatives, which however take the tone, as יִדְמוּ. The same omission occurs also in other forms at times, as in *Perf. Qăl* תַּמְנוּ for תַּמּוֹנוּ Num. **17**, 28 (Jer. **44**, 18); *Imperf.* נָבֹזָה **1** Sam. **14**, 36 (ה־ *paragog.* without influence on the form, comp. Rem. 2); sometimes even the strong vowel becomes *Shewâ*: נָבְלָה Gen. **11**, 7 for נָבֹלָּה *we will confound* (Cohortative from בָּלַל); יָזְמוּ for יָזֹמּוּ Gen. **11**, 6 *they will devise*; *Perf. Niph.* נְסַבָּה for נָסֹבָּה Ez. **41**, 7, נְמַלְּתֶם for נְמַלֹּתֶם Gen. **17**, 11 (from מַלַל=מוּל *to circumcise*); comp. Is. **19**, 3, Jer. **8**, 14. Without Dāghĕsh. but with the accented full vowel: הִתֵּלְתָּ for הִתֵּלֹּתָ Judg. **16**, 10, הִצָּרָה for הִצָּרֹּה Prov. **7**, 13, נָבֹזָה **1** Sam. **14**, 36, comp. נְחַמִּים Is. **57**, 5 for נֶחָמִּים.

12. Though the tone is here less attracted to the endings (comp. No. 7 above, p. 163), yet this exceptionally happens at times—*a*) in the *Perf.*, specially if it stands in the sense of a present tense (§ 126, 3), as in רַבּוּ (*they are many*) Ps. 3, 2, 104, 24, Jer. 5, 6, 1 Sam. 25, 10 (with הַיּוֹם *to-day*), רַבּוּ (*they are soft*) Ps. 55, 22, קַלּוּ (*they are swift*) Jer. 4, 13, Hab. 1, 8, זַכּוּ (*they are pure*) Job 15, 15, 25, 5;—*b*) in the *Imper.* (demanding in excited tone), as in רָנִּי (*rejoice aloud!*) Is. 54, 1, Zeph. 3, 14, Zech. 2, 14, רָנִּי Is. 44, 23, 49, 13, Jer. 31, 7 (but הֵילִ֫ילִי *wail!* Lam. 2, 19), חֹגִּי *celebrate* (thy festivals) Nah. 2, 1, Jer. 7, 29;—*c*) in forms with pronominal suffix (this accords with the general law about the *tone*, § 29, 1, 2), as in סָבּוּנִי, סַבּוּנִי Ps. 118, 11, and here the vowels before the *Dāghēsh* suffer the changes pointed out in § 27, 1, viz., *Chōlěm* in the *Impf.* becomes *Qibbûṣ*, more seldom *Qāmĕṣ-chāṭûph* (so too רָנִּי above under letter *b*), *Ṣērê* in *Hiph.* becomes *Chîrěq* (after the analogy of הֵסַבּ֫וֹתָה, תְּסִבֵּ֫ינָה); the preformatives then, in place of the full vowel, take Shᵉwâ, e. g. יְסָבֵּ֫נִי Ps. 49, 6, יְסָבֵּ֫הוּ Job 40, 22, יְחָנֵּ֫נוּ Ps. 67, 2; *Hiph.* יְסַבֵּ֫נִי Ez. 47, 2.

C. WEAKEST VERBS (VERBA QUIESCENTIA).

§ 68.

VERBS פ״א.

E. g. אָכַל *to eat. Paradigm* I.

So far as the א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pê Guttural,* exhibited in § 63. But here we regard them only in so far as the א *quiesces,* i. e. loses its consonant sound, and is blended with the foregoing originally short vowel, into a long one, which chiefly happens in the *Impf. Qăl* of only a few very common verbs and forms, much modified by constant use. The following are the particulars:—

1. In the *Impf. Qăl* of five verbs (viz. אָבַד *to perish,* אָבָה *to be willing,* אָכַל *to eat,* אָמַר *to say,* אָפָה *to bake*) the א always quiesces in a long *ô* (*Chôlěm*), as יֹאבַד׃ In some others, the other form in which it retains its power as a consonant is also in use, as יֹאחֵז and יֶאֱחֹז *he takes hold;* יֹסֵף (v. Rem. 2), also יֶאֱסֹף. (So now in the vulgar Arabic of Palestine *ya'kul* (he eats) becomes *yôkul*.) The *ô* in this case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived

by contraction from ──. The last syllable of these verbs
receives an *ē* (or *ă*) instead of the stronger vowel *ō* (orig. *ŭ*)
e. g. יֹאחֵז Job 17, 9, mostly *ē* with distinctive accents and
before the accented afformative וּן; but with conjunctive
accents, which mark continuous discourse, it takes *ă* (*Păthăch*),
e. g. תֹּאבַד לָעַד Ps. 9, 19, on the contrary תֹּאבֵד (compare a
similar exchange of *ē* and *ă* in § 65, 1, *c*) in Ps. 1, 6. When
the tone moves back, the last stem-syllable has sometimes
Păthăch, as יֹאבַד יוֹם *perish the day* Job 3, 3, וַיֹּאכַל *and he ate,*
and sometimes *Sᵉghôl,* as in וַיֹּאמֶר (*Mil'él*) with a conjunctive
accent; but וַיֹּאמֶר וַיֹּאכַל (*Milră*) with a distinctive and in
pause (only in Job mostly וַיֹּאמֶר *Mil'él*). Of אָחֵז the weak
imperf. is always יֹאחֵז and וַיֹּאחֵז (however וְאָחֵז Judges 20, 6;
comp. וְאָכַל Gen. 3, 12 in *pause*).──אָבָה and אָפָה are at the
same time verbs ה״ל; hence *Impf.* יֹאבֶה (§ 75, 1).

It is but very seldom that *Sᵉrê* stands before א in *Impf. Qăl,* as
תֵּאתֶה *it shall come* (Mic. 4, 8) contracted from תֶּאֱתֶה (from אָתָה), אֵהַב
(in 1st sing. only for אֱהַב) *I love* (Prov. 8, 17) as well as אֹהַב (from אָהַב,
אֱהַב); but always in the *Inf.* with לְ, as in לֵאמֹר *for to say* (i. e. *saying*)
for לֶאֱמֹר.

2. In the *1st pers. sing. Impf.* the second (the radical) א (to
avoid the repetition of this feeble letter) is regularly dropped
(§ 23, 3), as אֹמַר for אֶאֱמַר *I will say,* וָאֹמַר *and I said.* In the
other cases, where the א is generally conceived of as quiescent
with *ô* or *ê,* it is retained merely orthographically and for
the sake of etymology. Hence the possibility of its being
dropped in the following examples:

Continually in the contracted forms of אָסַף, thus תֹּסֶף for תֹּאסֶף *thou
takest away* Ps. 104, 29, וַיֹּסֶף *and he gathered* 2 Sam. 6, 1. Compare also
in the 1st pers. Micah 4, 6 and אֹסְפָה 1 Sam. 15, 6 (with *ĭ* according to
§ 60, Rem. 4); further more תֹּמְרוּ 2 Sam. 19, 14, וַתֹּחֶז 2 Sam. 20, 9, יֹּאתֶא
Deut. 33, 21 (for וְאָתֶה), according to another reading יֶרְתֶּא, וַיֶּתֶא or
וַיֵּלֶא, etc.; חֵזְלִי *thou goest away* (from אָזַל) Jer. 2, 36, v. Rem. 1.

The Parad. I shows the weak forms in which א is treated
as a quiescent (viz., *Impf. Qăl*), and merely indicates the
more regular ones.

Rem. 1. In forms of the derived conjugations the א but very seldom
quiesces, as in *Perf. Niph.* נֶאֶחֲזוּ Josh. 22, 9, *Hiph.* וַיַּאֲצֶל *and he took
away* Num. 11, 25, יֶרֶב (for וַיֶּאֱרֹב) *and he set an ambush* 1 Sam. 15, 5,

אַזִין *I hearken* Job **32**, 11, אוֹכִיל (*ô* from *â*) *I cause to eat* Hos. **11**, 4, אֹבִידָה (*ô* from *â*) *I will destroy* Jer. **46**, 8, מֵזִין *giving ear* Prov. **17**, 4; Imp. הַֽאֲזִינוּ *bring ye* (from אָזָה) Is. **21**, 14.

2. In *Pi.* the א is sometimes dropped by contraction (like ה in יְקַטֵּל, ־הַקְטִיל), e. g. מַלֵּף (as in Aram., and Samar.) for מְאַלֵּף *teaching* Job **35**, 11, יַֽהֵל for יְאַהֵל *he shall pitch tent* Is. **13**, 20, וַתְּזְרֵנִי *thou girdest me* 2 Sam. **22**, 40 for יַתְּאַזְרֵנִי (Ps. **18**, 40).

§ 69.

VERBS פ״ו. FIRST CLASS, OR VERBS ORIGINALLY פ״ו.

E. g. יָשַׁב *to dwell.* Paradigm K.

Verbs פ״ו fall principally into *two classes,* which are different from each other in their origin and inflection. The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic and Ethiopic they are written with ו (e. g. יָלַד, Arab. and Ethiop. *wălădă*), but in Hebrew (and Aramæan) by a change of sound which shows itself also, with few exceptions in the noun, they take י instead of it, wherever the first stem-letter begins the form, whereas after preformative the ו either appears again, or is likewise changed into י, or finally is completely elided. The *second* class embraces those which are properly פ״י, and which have *Yôdh* also in Arabic (the so-called *Verba cum Jod originario* § 70). A few of these verbs פ״ו, of both classes form, in some respects, a *third* class which is inflected like verbs פ״ן (§ 71).

In the verb יָצַר the forms are distinguished according to the signification, viz.,—1) יָצַר (1st class, for יַצַר) *to be in a strait, Impf.* וַיֵּצֶר, יֵצֶר;— 2) יָצַר (2d class) *to form, Impf.* וַיִּיצֶר, יִיצֶר.

The peculiar inflection of the *first class,* which is analogous to the Arabic פ״ו, consists in the following particulars:

1. In the *Impf., Imp.* and *Inf. constr.* of *Qăl* there is a twofold inflection according as the *Wāw* is wholly rejected or only changed into *Yôdh.* The entire rejection (elision) takes place regularly in eight verbs (v. Rem.) after the following analogy:

Impf. יֵשֵׁב, with tone-long *ē* in both syllables. The vowel
of the preformative had *ĭ* (attenuated from *ă*);
after the elision of *Wāw*, this *ĭ* standing in an
open syllable had to be changed into a tone-
long *ē* (the fully written form, as יִישֵׁב is ex-
tremely rare and incorrect). In the second syl-
lable, five of these forms have an original *ĭ*
which in the tone-syllable becomes likewise *ē*;
three verbs however (under the influence of a
guttural), take *ă*: יֵחַד, יֵקַע, יֵדַע.

The tone-long *ē* of the 2d syllable may naturally become
Sĕghōl or *Shĕwâ*, e. g. וַיֵּשֶׁב, יֵשְׁבוּ etc.; in the same way the *ă*
become *Shĕwâ* in cases like יֵדְעוּ etc., but in *pause* it is retained
and lengthened into *Qā'mĕṣ* (וַיֵּדָעוּ) and before suffixes (יֵדָעֵם).
As the last example shows the tone-long *ē* of the 1st syllable
is retained, not only before the tone (יֵשֵׁב etc.) but also with
the secondary tone.

Imp. שֵׁב, shortened from יֵשֵׁב by omission of the feeble יְ;
and—

Inf. שֶׁבֶת, shortened in like manner, but taking the femi-
nine-ending ־ֶת, which again lengthens and
strengthens the form; comp. § 66, 1.

The greater part of these verbs are inflected with *stronger*
forms, have the *Impf. A,* and retain the *Yôdh* at the begin-
ning, viz. in—

Imp. יְרַשׁ and *Inf.* יְסֹר, as a *consonant,* but in

Impf. יִירַשׁ, as a *quiescent,* resolved into the vowel *î* (§ 24, 2).
In the 2d syllable the Impf. regularly has *ă*.

That the latter mode of inflection belongs to verbs actually פ״י
(which has often been overlooked and falsely denied), is shown, partly
by the numerous verbs which take these forms in Qăl, and at the same
time have י in *Niph.*, *Hiph.*, and *Hoph.*, partly by the Arabic, where
the verbs פ״ו have likewise a double inflection, comp. *wălădă, Impf.*
jălĭdu (with the elision of the *Wāw*) and *wă'gĭlă, jaûgalu* (with the
retention of the *Wāw* v. Rem. 3).

Even in the same verb are found both the weaker and the stronger
forms, the latter with the *Yôdh*, the former without it, as צַק 2 K. 4,
41, and יְצֹק *pour thou* Ez. 24, 3, (comp. *Infin.* צֶקֶת Exod. 38, 27); רֵשׁ
1 K. 21, 15, רַשׁ Deut. 2, 24, also יְרַשׁ *possess thou*, lengthened יְרָשָׁה Deut.

33, 23; *Impf.* וַיִּיקַר *he will kindle* Deut. 32, 22, and יֵקַר Is. 10, 16; וַיִּיקַר *it became dear* 1 Sam. 18, 30 and יֵקַר Ps. 49, 9 (comp. יִיקַר Ps. 72, 14).

NB. To the first mode of inflection belong, e. g. יָלַד *to bear* (off-spring), יָצָא *to go forth*, יָשַׁב *to sit*, יָרַד *to descend*, יָדַע *to know* (*Impf.* יֵדַע with *Păthăch* in the last syllable so also, וַיֵּחַר); to the second belong יָגַע *to weary*, יָעַץ *to counsel*, יָשֵׁן *to sleep*.

2. The original *Wāw* appears always a consonant, wherever it must be doubled, as in the *Inf.*, *Imp*. and *Impf.* Niph. יִוָּשֵׁב ,הִוָּשֵׁב (just like הִקָּטֵל ,יִקָּטֵל); and also in the *Hithp.* of some verbs, e. g. הִתְוַדַּע from יָדַע, הִתְוַכַּח from יָכַח, הִתְוַדָּה from יָדָה, and in some noun-forms, e. g. וָלָד *offspring* from יָלַד *to bear*. The ו at the end of the syllable becomes *û* (וּ) as in all *Hŏph'ăl*, e. g. הוּשַׁב for הֻוְשַׁב; and in combination with a preceding *a*, as a diphthongal *ô* (וֹ) in *Perf.* and *Part.* of *Nĭph'ăl*, and in all *Hĭph'îl*, e. g. נוֹשַׁב for נַוְשַׁב, הוֹשִׁיב for הִוְשִׁיב.—The *Yôdh* stands as a consonant in the *Perf.* and *Part.* Qăl (יָשַׁב etc., יָשֵׁב, יָשׁוּב) even when ו precedes, as יִישַׁב (yet we have וִירִשְׁתֶּם according to § 24, 1, *a*), in all *Pi.* and *Pu.*, as יִחֵל *to wait for,* יֻלַּד *to be born,* also in the *Impf.* and *Part.*, as מְיֻדָּע ,וַיְיַחֵל *known* (from יָדַע), also at times in *Hithp.*, as הִתְיַחֵשׂ ,הִתְיַצֵּב, הִתְיַלֵּד (as well as הִתְוַדַּע with *Wāw* as above).

NB. In those forms in which Yôdh does not appear, these verbs may be *distinguished*, in the *Impf.* of Qăl by the *Ṣērê* under the pre-formatives, in *Niph.*, *Hiph.*, and *Hoph.* by the *Wāw* (וֹ, וִ, וּ) before the second radical. (The defective orthography, as in הֹלִּיד, is not frequent.) Forms like שֵׁב, שֶׁבֶת are common to these and verbs פ״ן. Hŏph'ăl has the same form as in verbs ע״ע and ע״וּ.

Rem. 1. The *Inf.* Qăl of the weaker form שֶׁבֶת Gdf. שִׁבְתְּ) takes suff. like שִׁבְתִּי; and it very seldom has the masculine form like דֵּעַ *to know* Job 32, 6, 10, or the feminine ending ־ָה, like דֵּעָה Ex. 2, 4. רֶדָה Is. 37, 3, רְדָה *to descend* Gen. 46, 3. Instead of דֵּעַת stands יָדַע under the influence of the guttural דַּעַת, with *Suff.* דַּעְתִּי etc. (on the other hand צֵאת : רצא from יָצָא). From יָרַד is found, Ps. 30, 4, in *Qeri* quite notably the strong form מִיָּרְדִי (for מִיָּרְדִי).—לֶרֶת *to bear* in 1 Sam. 4, 19 is contracted to לַת (§ 19, 2).—Examples of the regular or strong form are יְרֹא *to fear* Josh. 22, 25, with prep. לִירֹא Is. 51, 16; with suffix, בְּיָרְאֲךָ Job 38, 4, בִּיסֹדוֹ Ezra 3, 12. The strong form seldom has the feminine-ending, as in יְכֹלֶת *to be able,* יְבֹשֶׁת *to dry up* Gen. 8, 7 (also יְבֹשׁ Is. 27, 11).

2. The *Imp. Qǎl* often has the lengthening ה⸗ָ, as שְׁבָה *sit thou*, רְדָה *descend thou*. From יָהַב *to give*, Arab. *wăhăbă*, there is found in Hebrew *only* the *Imper.* which is הַב *give*, lengthened הָבָה, mostly with the signification *L. age, go on!* (before א e. g. Gen. **29**, 21 הָבָה, to avoid a hiatus); fem. הָבִי Ruth **3**, 15, probably *Milʿră* after the analogy of the plur. הָבוּ (but Job **6**, 22, before the tone syllable יָהֹבוּ; comp. however Deut. **32**, 3).

3. The *Impf.* with ו elided takes ǎ in 2d syll., besides cases in No. 1, also in תֵּרַד Jer. **13**, 17 and in the pausal form יֵלַךְ Job **27**, 21 (from הָלַךְ v. Rem. 8). The ǎ returns regularly before the *aff.* נָה (תֵּרַדְנָה etc.). Forms with ē in 2d syll. are shortened to ě by the drawing back of the tone (before a tone syllable and after ו *consec.*); e.g. וַיֵּשֶׁב־נָא Gen. **44**, 33; וַיֵּרֶד, יֵּשֶׁב but in pause וַיֵּשֵׁב and וַיֵּרֵד (but 1. p. s. וָאֵרֵד). The *Impf.* יִירַשׁ, when lengthened, can also lose its radical י, even when the preformative is י, whose vowel (a long î) has then *Mèthegh* (see § **16**, 2, *b*), as in יֵצְפוּ Is. **40**, 30, יְרִיעוּ Is. **65**, 23.—From יָכֹל (*to be able*) we get exceptionally יוּכַל as the *Impf. Qǎl;* comp. the Arab. form *yauru'u (yôru'u)* from *warua,* and *yaugalu (yôgalu)* from *wagila;* or even the vulgar Arab. *yûṣalu* from *waṣala*. Others regard יוּכַל as *Impf. Hoph.* (of יָכֹל) *he is enabled=he can,* which may have got into use instead of the *Impf. Qǎl.*

4. The section 44, Rem. 2 (comp. § 64, Rem. 1) refers to the attenuation of the ǎ into ĭ in the *Perf.* (in a toneless closed syllable) which is found in some forms of יָלַד (Num. **11**, 12, Ps. **2**, 7 etc. always after a preceding וְ) as well as of יָרַשׁ, e. g. וִירִשְׁתֶּם etc. Deut. **4**, 1, **8**, 1, **19**, 1, **26**, 1 (however only after וִ for וְ). In both cases one can explain the attenuation by the tendency to the assimilation of the vowel, at least if we pronounce י as i (§ 47, 2). From the restoration of the ĭ are explained also in the simplest manner the forms יִירָשׁוּךָ Ez. **36**, 12 and וִירֵשׁוּהָ Ps. **69**, 36.

5. As an exception, the *Impf. Niph.* sometimes has י instead of the ו; e. g. וַיִּיָּחֶל *and he waited* Gen. **8**, 12; comp. Ex. **19**, 13, 1 Sam. **13**, 8 *Kethîbh.*—The first pers. sing. has always the form אִיָּשֵׁב not אִוָּשֵׁב; comp. § 51, Rem. 4.

6. In *Piʿēl*, the radical *Yôdh* is sometimes dropped after יְ preformative, which takes its pointing (like א in § 68, Rem. 2); e. g. וַיַּגֶּה for וַיְיַגֶּה *and he grieved* Lam. **3**, 33, יַדּוּ for וַיְיַדּוּ *and they cast,* also in verse 53. And so also from a verb פ״י of the second class, יַבְּשֵׁהוּ for וַיְיַבְּשֵׁהוּ *and he dried it up* Nah. **1**, 4; comp. וַיִּשְׁרֵם 2 Chr. **32**, 30 *Qerî.*

7. In the *Imper. Hiph.,* instead of the usual form הוֹשֵׁב, î is also found in the 2d syllable: הוֹצִיא Is. **43**, 8; הוֹפִיעַ Ps. **94**, 1 (before ה, perhaps a mere misspelling for הוֹפִיעָה); הוֹכִיחַ Prov. **19**, 25. With a closing guttural the 2d syllable has generally ǎ, e. g. הוֹדַע, הוֹשַׁע, comp. also הֹקַר Prov. **25**, 17. On the other hand î appears again everywhere in open syllables, thus הוֹשִׁיבָה, הוֹשִׁיבִי and so always before suffixes (§ 61, 2).—The *Impf. Hiph.,* like *Impf. Qǎl,* takes *Seghôl* when the tone

is drawn back, as יוֹסֵף *let him add* Prov. **1**, 5, וַיּוֹסֶף *and he added* (תּוֹסַף Prov. **30**, 6 is anomalous); in *pause* however also תּוֹסַף as *Jussive*, Job **40**, 32 (usually, *Jussive* in *pause:* רוֹשֵׁב etc.; the latter form also outside of the pause after *Wāw consecutive* Gen. **47**, 11, 2 Sam. **8**, 4). With final guttural רוֹכַח (*Jussive*) and וַיֹּרַכַח etc. On forms like יְהוֹשִׁיעַ, see § 53, Rem. 7.—In *Hoph.* are some cases of וֹ for וּ, as הוֹדַע for הוּדַע Lev. **4**, 23, 38, and אוֹרֶא for יִירֶה Prov. **11**, 25. However comp. *Delitzsch*.

8. The verb הָלַךְ *to go* is connected in part with verbs פ״וֹ of the first class, for it forms (as if from יָלַךְ) *Impf.* יֵלֵךְ, with *Wāw cons.* וַיֵּלֶךְ, in *pause* וַיֵּלַךְ (§ 29, 4. Rem.), *Inf. constr.* לֶכֶת, w. suf. לֶכְתִּי, לֶכְתְּךָ, לֶכְתּוֹ, *Imp.* לֵךְ, w. ה cohort. לְכָה, and also לֹךְ Num. **23**, 13, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflections from הָלַךְ, as *Impf.* יַהֲלֹךְ, *Inf.* הֲלֹךְ (Num. **22**, 14, 16, Eccl. **6**, 8, 9), *Imp.* pl. הִלְכוּ (Jer. **51**, 50); on the contrary *Perf. Qǎl* is always הָלַךְ, *Part.* הֹלֵךְ, *Inf. abs.* הָלוֹךְ, *Niph.* נֶהֱלַךְ, *Pi‛ēl* הִלֵּךְ, *Hithp.* הִתְהַלֵּךְ, so that in this verb a י nowhere distinctly appears as first radical. An obsolete stem יָלַךְ may however be assumed, although in a word so much used as הָלַךְ, the feeble letter ה may itself be treated like י, and so the inflection resemble פ״וֹ. Comp. also the feeble פ״א, e. g. תֵּזֵלִי from אָזַל (§ 68 2), and תֵּלְכִי from הָלַךְ, *Impf. Hiph.* אֹבִידָה from אָבַד like אוֹלִיכָה 2 K. **6**, 19 from הָלַךְ.

§ 70.

VERBS ע״י. SECOND CLASS, OR VERBS PROPERLY ע״י.

E. g. יָטַב *to be good.* *Paradigm* L.

The most essential points of difference between verbs properly ע״י and verbs ע״ו are the following:—

1. Qǎl has only the stronger of the two forms described in § 69, 1, viz. that in which the radical י remains, *Inf.* יְטֹב, with the *Impf. A*, as יִיטַב, יִיקַץ, יִירַק, also written יְטַב etc.; and so always with accented ǎ in the 2d syllable, even after *Wāw consec.* וַיִּקַץ the *Pǎ‛thǎch* of which becomes *Seghôl* when the tone shifts back, as וַיִּיקֶץ *and he awoke* Gen. **9**, 24, וַיִּיצֶר (from וַיִּצַר) *and he formed* Gen. **2**, 7.

2. In Híph‛îl the י is regularly retained in writing, and is pronounced as a diphthongal ê (*Serê*), e.g. הֵיטִיב (from הַיְטִיב), *Impf.* וַיֵּיטֶב, יֵיטִיב; uncontracted with the diphthong *ai*, as in וְיַשִׁירוּ *they make straight* Prov. **4**, 25; הַיְצֵר (*Imper.*), Ps. **5**, 9 in Q°rî, comp. Gen. **8**, 17 in Q°rî.

NB. The following are the only verbs of this kind: טָב *to be good,*
יָנַק *to suck,* יָקַץ *to awake,* יָצַר *to form,* יָלַל (only in Hiph. הֵילִיל) *to bewail,*
יָשַׁר *to be straight,* יָבֵשׁ (Arab. *yăbĭsă*) *to be dry* (yet like the פ"י, *Hiph.*
הוֹבִישׁ) and the *Hiph.* הֵימִין (denom. of יָמִין) *to go to the right.*

Rem. Of the *Impf. Hiph.* there is an anomalous form with pre-
formatives put before the already contracted form: יֵילִטֵב Job. 24, 21;
יְיֵלִיל *he wails,* אֲיֵלִיל *I wail,* יְיֵלִילוּ *ye wail,* Is. 15, 2, 65, 14, Jer. 48, 31,
Hos. 7, 14; also יֵילֵטֵב Job 24, 21; and once even in *Impf. Qâl* in יִירַע
Ps. 138, 6, from יָדַע. *Kimchi* and others explain the above forms from
an exchange of sound between *Yôdh* and *Hê,* assuming as a base the
non-syncopated form יְהֵילִיל (comp. Is. 52, 5) etc. But then also יִירַע
should be explained, with *Kimchi* as *Hiphil.* It might be more correct
to suppose that originally the regular forms (יֵילִיל, יֵיטֵב) were intended,
but were separated in the later pronunciation in order to reestablish
artificially the preformative which had been blended with the 1st stem
consonant. Other anomalies also are: *Perf. Hiph.* וְהֵימַבֹּֽתִי Ez. 36, 11
(with separating vowel for הֵיסַבֹּתִי) after the analogy of ע"ו; תִּרְטְבִי (*Impf.*
Qâl for תִּירְטְבִי) Nah. 3, 8; וַתְּנִירְקֵהוּ *Impf. Hiph.,* after the analogy of ע"ו,
Exod. 2, 9. In the same way הֵיקִיץ from יָקַץ is always used instead
of the *Hiph.* הֵקִיץ (from קוּץ). On וַיַּבְשֵׁהוּ Nah. 1, 4, see § 69, Rem. 6.

§ 71.

VERBS פ"י. THIRD CLASS, OR CONTRACTED VERBS פ"י.

This class embraces those verbs פ"י, of the first and second
class, whose י does not quiesce in long *î* or *ê,* but is as-
similated like נ. Some verbs are exclusively of this class,
e. g. יָצַע *to spread under, Hiph.* הִצִּיעַ, *Hoph.* הֻצַּע; יָצַת *to burn
up, Imp.* יְצַת, *Niph.* נִצַּת, *Hiph.* הִצִּית; others have two forms,
the one *sharp* with the י assimilated, the other weaker with the
י quiescent, as יָצַק *to pour, Impf.* יִצֹּק and וַיִּצֶק (1 K. 22, 35);
יָצַר *to form, Impf.* וַיִּצֶר and יִצֹּר (Is. 44, 12, Jer. 1, 5); יָשַׁר
to be straight, Impf. יִישַׁר and וַיִּשַׁרְנָה (for 'תַּ acc. to § 47,
Rem. 3) comp. אֶסְרֵם Hos. 10, 10 (1 Sam. 6, 12).—It is worthy
of notice that the verbs which are thus inflected have an *s*
sound as the second radical, with the exception of וַיִּקֵּץ
(1 K. 3, 15) and הֻלֶּדֶת (Gen. 40, 20, Ez. 16, 5) *Inf. Hoph.*
from יָלַד.

NB. Verbs of this class (which seldom occur) are inflected like verbs
פ"ן, for which they may easily be mistaken by the learner. When,
therefore, a form has not a root פ"ן in the lexicon, he should look for
one of this class under *Yôdh.*

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third follows exactly verbs פ״נ, and is besides very rare.

§ 72.

VERBS ע״ו.

E. g. קוּם *to rise up. Paradigm* M.

1. In these verbs (with a few exceptions, Rem. 10 below) the middle stem-letter וֹ always gives up its consonant sound and *quiesces;* not merely in the usual cases (according to § 24, 1) when a Sh⁰wâ precedes or follows, as בּוֹשׁ *bôsh* for בְּוֹשׁ *bᵉwōsh*, but also when it is both preceded and followed by a full vowel, as קוּם *Part. Pass.* for קָווּם; קוֹם *Inf. absol.* for קֹווֹם. Hence the stem or root appears always as a monosyllable.

2. The vowel in which the וֹ quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 43, Rem. 1, § 67, 2). However we must here remark *a*) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in an accented closed *ultima* (except in *Hoph.*, v. No. 3) e. g. 3d pers. *Perf.* קָם from קָוַם, *fem.* קָמָה, *Pl.* קָמוּ, but in the closed penult קַמְתָּ etc.;[1] *b*) that in the present forms the lengthening of the original short vowel is sometimes performed anomalously, e. g. *Impf. Qăl* יָקוּם from יָקֻם (the normal lengthening of *ŭ* appears again in the *jussive* יָקֹם, *Impf. constr.* וַיָּקֶם); *Imper.* קוּם (from original קֻם lengthened normally in 2. *fem. pl.* into

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[1] In the Aramæan, and also in Heb. Grammars before Kimchi, the long *â* is found, as קָמָה, קָמְתִּי etc., but in our editions of the Bible, it is so only in *pause*, e. g. קָמְתִּי Mic. **7**, 8, מְרַתֵּנוּ 2 K. **7**, 3, 4. If we explained (with *Olsh.* et al.) the *ā* of the *Perf. Qăl* קָם as a combination of two *ăă* which have remained after the elision of the וֹ in קַוַם, then we ought to suppose that the language (or the Massôrā) was mistaken later in respect to the origin of this *a*; for an *â* contracted from *ăă* could hardly be shortened, as it is in קַמְתָּ etc. Nor could *ô* in בֹּשְׁתִּי etc. (v. Rem. 1) be kept in a closed penult, if it had arisen by contraction from *băŭschti* and not rather by lengthening from *bŭschti*.

קָמְנָה because long *û* could not be retained in a closed penult.
Comp. with this No. 4.

The intransitive verbs *middle E* take in *Perf.* (and *Part.*)
Qăl the form of מֵת (from מָוֵת) *he is dead;* the verbs *middle
O* take the form of אוֹר (from אָוֹר) *it shone,* בּוֹשׁ (from בָּוֹשׁ)
he was ashamed. Comp. Rem. 1, below.

3. The preformatives in the *Impf. Qăl* and *Perf. Niph.*,
and throughout *Hiph.* and *Hoph.*, which before the mono-
syllabic stem form a simple syllable, take instead of the short
vowel of the regular form the corresponding long one. In *Qăl*
and *Niph.* the original *ŭ* is the vowel which is lengthened and
not *ĭ*, attenuated from *ă* (§ 67, 6), e. g. יָקוּם for יַקְוֻם, הֵקִים
for הֻקַם, הוּקַם for הֻקְוִים.

> This vowel is changeable, and becomes Sh⁰wâ when the tone is
> thrown forward, e. g. before *suff.* יְמִיתֶנּוּ *he will kill him,* and in the full
> plural form of the *Impf.* יְמוּתוּן *they will die.*
>
> The ו in *Hoph.* forms an exception; for it has become a quite firm
> and unchangeable vowel, as if it had been transposed, and so הֻקְיַם had
> become הָוְקַם, hence הוּקַם.

4. The above (No. 2) mentioned cases of unusual vowel
lengthening are: *Impf. Qăl* יָקוּם (also Arab. *jăqûmu*); on the
other hand *Jussive* יְקֹם with retraction of tone יָקֹם (*jăqŏm*),
וַיָּקָם (in *pause* וַיָּקֹם); *Imper.* קוּם (in the 2d fem. pl. קֹמְנָה, v.
No. 2 above, *ŭ* is normally lengthened); *Infin. constr.* קוּם.
In *Hiph.* the lengthening of the original *ĭ* into *î* (הֵקִים *Impf.*
יָקִים, Jussive יָקֵם with retraction of tone יָקֶם, (וַיָּקֶם) corresponds
entirely with the analogy of the strong verb (comp. § 53, 1).
The following forms require a particular explanation: the
Part. Qăl קָם may be traced to the groundform with *â* unin-
flected (Arab. *qâtĭl,* § 9, 10, 2, § 50, 2); after the rejection of
the ו there was *qâim*[1] and this became קָם,—the *ĭ* being ab-
sorbed by the predominating *â*. The immutability of the *â*
(pl. קָמִים, *constr.* קָמֵי etc.) favors this explanation.—In the
Impf. Qăl again there are found, besides the forms with ori-
ginal *ŭ* (now *û*), forms with original *ă*. This *ă* became *ā* after
the elision of ו and was again inflected into *ō*; so especially

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[1] Arab. *qâim* (really *qâ'im* in which the two vowels are united by the
insertion of א, comp. Aram. קָאֵם) rarely contracted, as *sâs* for *sâis*, *hâr* for *hâir*.
Others think that קָם is for קַיְם, like the verbal adjective קָטֵל, comp. § 84, 1.

וַיָּבֹא (יְבֹא) יְבוֹא etc. from the *Perf.* בָּא (*he has come*). In the *Impf.* יֵבוֹשׁ from בּוֹשׁ *to be ashamed,* the *ē* of the preformative has been lengthened from *ĭ* (attenuation of original *ă*) and thus *yĭ-băsch* became *yĭ-bāsch* and finally *yē-bôsch.* The *Niph.* נָקוֹם (נָקוֹם) *Impf.* יִקּוֹם (יִקּוֹם) have arisen in the same way (*yĭq-q[aw]ăm = yiqqām*) by the obscuration of *ā* which was lengthened from *ă.*

5. In the *Perf. Niph.* and *Hiph.* (in order to keep the long vowel of the stem), an וֹ is regularly inserted before the afformatives (1st and 2nd person) that begin with a consonant, and ־ִי is inserted in *Impf. Qăl* before the afformative נָה (comp. § 67, 4). As in verbs ע״ע, these separating vowels are an artificial opening of the preceding syllable in order that the latter may retain its long vowel; however there is also frequently found in the *Perf. Hiph.* before וֹ the reduction of *î* into *ē* (as a normal lengthening of the original *ĭ*) especially after the *Wăw. consec.* as well as before the afformatives תֶּם and תֶּן or before suffixes. For in all these cases the accent is removed from the וֹ to the following syllable, and this removal of tone produces, at the same time, a great weakening of the *î*; thus הֲקִים, הֲקִימוֹת (or הֲקֵק׳) but וַהֲקֵמֹתָ etc. (however comp. וַהֲקֵמֹנוּ Micah 5, 4). In the same way in the 1st pers. sing. of the *Perf. Niph.,* the *ô* before the separating vowel is always modified into *û* (נְקוּמֹתִי). In the *Impf. Qăl* the separating ־ִי is always accented (תְּקוּמֶינָה).

Without the separating vowel and consequently with tone-long *ō* and *ē* instead of *û* and *î* are found in *Impf. Qăl,* תָּשֹׁבְןָ Ez. 16, 55 (also תְּשׁוּבֶינָה in the same verse), in *Hiph.* as הֵנִפְתָּ Ex. 20, 25, but also הֲנִיפֹתִי in Job 31, 21, תָּשֹׁבְנָה Job 20, 10. Wholly abnormal is תְּקֹרֶמְנָה Jer. 44, 25 probably a transposition of רמ׳ (for תְּקֹמֶרְנָה) or an incorrect vowel writing (for תָּקֹרֶמְנָה or תְּקֹרֶמְנָה).

6. The *tone,* as in verbs ע״ע, is not thrown forward upon the afformatives ־ָה, וּ, ־ִי, e. g. קָמָה (however after *Wăw consec.* also וְקָמָה), קָמוּ (however also קָמוֹ; רָקוּמוּ, תָּקוּמִי, וַיְקֹמוּ); on the other hand before suffixes and with *Nûn paragogic* וַיְסֻכֻּם 2 Chr. 28, 15; יְקוּמוּן Deut. 33, 11. For the accent on the וֹ and ־ִי, see No. 5. In those forms which do not take either of these endings, the accentuation is quite regular, e. g. קָמְתָּ; so always in Hoph., e. g, הוּקְמְתָּ.

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7. The conjugations *Pi., Pu.* and *Hithp.*, are very seldom found in the *weak* verbs עו״י (comp. Rem. 10). The only instance of *Pi.* with the ו as a doubled consonant is עִוֵּר *to surround* from עוּד. In a few others י has taken the place of ו, as in קִיֵּם *Inf.* קַיֵּם Esth. 9, 31, 32 from קוּם; וְחִיַּבְתֶּם Dan. 1, 10 from חוּב *to be guilty,* which forms belong to the la'er Hebrew, and were borrowed from the Aramæan. On the contrary, the elsewhere rarer conjugation *Pĭ lēl* (§ 55, 2), with its passive and reflexive, is the common form employed in the sense of *Pĭ ēl,* and as its substitute; e. g. קוֹמֵם from קוֹמֵם or (after the elision of ו) from *qâmēm* with obscuring of *â* to *ô* (comp. § 67, 8) *to set up* (from קוּם), רוֹמֵם *to raise, pass.* רוֹמַם (from רוּם), *reflex.* הִתְעוֹרֵר *to rouse one's self* (from עוּר). More rare is the conjugation *Pilpēl* (see § 55, 4), e. g. כִּלְכֵּל *to sustain, to nourish; pass.* כָּלְכַּל (from כּוּל).

REMARKS.

I. On Qăl.

1. Of verbs *middle E* and *O,* which in the strong verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מֵת (for מָוֵת) *he is dead, fem.* מֵתָה 2. *masc.* מַתָּה, 1 *sing.* מַתִּי, even in *Pause* Gen. **19**, 19, 1 *pl.* בַּתֹּנוּ, 3 *pl.* מֵתוּ; בּוֹשׁ (for בָּוֹשׁ) *he is ashamed,* בֹּשְׁתִּי, בֹּשְׁנוּ, בֹּשׁוּ; אוֹר *it has shined,* Plur. אוֹרוּ; טוֹב, טֹבוּ. *Part.* מֵת *dead;* בּוֹשִׁים *ashamed ones* Ez. **32,** 30. See the Paradigm M.

Isolated anomalies are also in the *Perf.* וְשָׁבַת (with the original ending of the fem. for יָשְׁבָה) Ez. **46,** 17 (v. § 44, Rem. 4); צָקוּן Is. **26,** 16 (*Nûn. parag.* with *Perf.* only Deut. **8,** 3, 16).—In בַּנּוּ 1 Sam. **25,** 8 (for בָּאנוּ from בּוֹא) the א has been dropped contrary to custom. In בָּאוּ Jer. **27,** 18 (instead of בָּאוּ) the Massora seems to point towards the *Imperf.* יָבֹאוּ, which might be expected there; as *Yôdh* precedes we may suppose that it is simply a mistake in writing. In the *Perf.* and *Part.*, the usual form קָם is only very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם *he rises* Hos. **10**, 14, לָאט *being secret* Judg. **4,** 21, שָׁאטִים *despisers* Ez. **28,** 24, 26, *fem.* **16,** 57. The *Part.* in verbs med. *ō* takes at times also the form of קוּם for קָם 2 K. **16**, 7; even with a transitive sense, as לוֹט *covering* Is. **25,** 7, בֹּאסִים for בָּסִים Zech. **10,** 5.

2. Verbs whose imperfects have *û* take also *û* in the *Imper.* and *Inf. constr.,* thus יָקוּם, *Imper.* and *Inf.* קוּם; however for יָדוּשׁ *he thrashes* (*Impf.* דוּשׁ) the *Imper.* has דּוֹשׁ (*fem.*) Micah **4,**13; for יָמוּט *he staggers* the *Inf.* is מוֹט; comp. נוֹחַ (also נוּחַ) and נוֹעַ Is. **7,** 2 (elsewhere נוּעַ) with

the *Impf.* יָנוּחַ and רָנִיעַ. The *Inf. absol.* has always וֹ in the final syllable (like קָטוֹל), as קוֹם וָקוֹמוּ *surgendo surgent* Jer. **44**, 29.—Those verbs which have וֹ in the *Inf. constr.* mostly retain it in the *Impf.*, as בּוֹשׁ=וֵבוֹשׁ, בוֹא, יָבוֹא *he will come*=בוֹא etc.

3. In the *Imp.* with afformatives (קוּמִי, קוּמוּ) the tone is on the stem syllable, with a few exceptions, as עֽוּרִי in Judg. **5**, 12, an intended variation with עוּרִי and צֽוּרִי Is. **21**, 2 likewise for rhythmical reasons. So too the lengthened form, as שׁוּבָה Jer. **3**, 12, Ps. **7**, 8, עוּרָה Ps. **7**, 7; but often also with the tone at the end, specially if an א begins the next word, Ps. **82**. 8, Judg. **4**, 18, and so too before רִהֽיָה, because this was read as אֲדֹנָי (§ 17), see Ps. **3**, 8, **7**, 7, even without א following (רִיבָה) **74**, 22.

4. The shortened *Impf.* as *Jussive* (§ 48, 4), has the form יָקֹם (see above No. 4) also יָקוֹם incorrectly written fully and even יָקֵם which however differs only orthographically from יָקוּם. In the form with *Wāw consec.* (וַיָּקָם, in *pause* וַיָּקֹם) with a guttural or a *Resh*, the final syllable usually takes *Pă'thăch*, e. g. וַיָּסַר *and he turned aside* Ruth **4**, 1 (but also וַיָּגָר from גּוּר), וַיָּנַח *and he rested* Gen. **20**, 11, וַיָּעַף *and he wearied* Judg. **4**, 21, 1 Sam. **14**, 28, 31 (on the other hand in open syll. always וַיָּקוּמוּ etc.).

The full plural-ending וּן has the tone (according to No. 6 on p. 177), e. g. תְּמֻחוּן Gen. **3**, 3, 4, יְנוּסוּן Ps. **104**, 7, וְרוֹצוּן Joel **2**, 4, 7, 9.

II. *On Niph'ăl.*

5. In the Paradigm M. the form of the 1 *pers. sing. Perf.* נְקֻטֹּלְתִּי, which occurs repeatedly, as in נְסִלֹּתִי, נְפִלֹּתִי, is taken as the model also for the 2 *pers. sing.* נְקֻטֹּלְתָּ, נְקֻטֹּמוֹת and for the 1 *pers. plur.* נְקֻטֹּוֹנוּ, although no examples of them occur; so too the 2 *pers. plur.*, of which we find only forms with *ô* (not *û*), viz. נְפוֹצוֹתֶם *ye have been scattered* Ez. **11**, 17, **20**, 34, 41, and נְקֹטֹתֶם *ye loathe yourselves* Ez. **20**, 43.— To the *ĭ* (instead of *ă*) of the Preformative may be traced the *Perf.* נֵעוֹר Zech. **2**, 17 (*Impf.* יֵעוֹר for רֵעוֹר). The *Inf. constr.* occurs once in the anomalous form הֵרֹשׁ Is. **25**, 10; in לָאוֹר Job. **33**, 30 the Massora supposes the syncopè of ה (for לְהֵאוֹר); but perhaps לָאוֹר (*Qăl*) is meant. Comp. also Rem. 9.

III. *On Hiph'îl.*

6. Examples of the *Perf.* without the inserted וֹ are: הֵנַפְתָּ *thou liftest* Ex. **20**, 25, הֵמַתָּה *thou killest* (from מוּת, comp. § 20, 1, *a*), הֵסַתָּה 3d *fem. Perf. Hiph.* of סוּת or סית 1 K. **21**, 25; הֵכַנּוּ 1 *plur. Perf. Hiph.* of כּוּן 2 Chron. **29**, 19, and even הֵמֵחֶם (§ 27, Rem. 3) Num. **17**, 6; with *Wāw consec.* וְהֵמַתִּי Is. **14**, 30; comp. וְהֵטַלְתִּי, Jer. **16**, 13 and וְהֵנַפְתָּ Ex. **29**, 24.—In these cases the *ē* in the first syllable is retained in the secondary tone; elsewhere in the antepenult it becomes —; more fre-

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quently however ‒, and in the syllable before the antepenult it is necessarily ‒ (e. g. וְהָקֵמֹתִי Gen. **6**, 18, and so always before the suffix).— As in verbs ע"וּ (§ 67, Rem. 6) these verbs take before gutturals also Pă'thăch instead of ‒; thus in all the forms of עוּר Ex. **19**, 23 and עֹר Is. **41**, 25. **45**, 13.

7. In the *Imp.*, besides the shortened form הָקֵם, the lengthened הָקִימָה also occurs. With *suff.* הֲקִימֵנִי; הָבִיא Jer. **17**, 18 is anomalous (for הָבֵא Gen. **43**, 16); perhaps הָבִיא was meant (as in 1 Sam. **20**, 40) or it was originally הָבִיאָה. In the *Inf.* the ה is syncopated in לְבִיא Jer. **39**, 7. 2 Chron. **31**, 10 (for לְהָבִיא). The participles have *ē* as vowel of the preformative like the ע"וּ; for מֵבִי (1 K. **21**, 21 in *Kethîbh*) the *Qᵉrî* is everywhere מֵבִיא.

The shortened *Impf.* has the form יָקֶם, (וַיָּקֶם, but always וַיָּבֵא) comp. No. 4 above. The final syllable, when it has a guttural or *Resh*, takes Pă'thăch, as in *Qăl*, e. g. יָרַח 1 Sam. **26**, 19; וַיָּרַח Gen. **8**, 21; וַיָּסַר *and he took away* Gen. **8**, 13. Still the 1. *sing.* is usually like וָאָשׁיב Neh. **2**, 20, more rarely וָאָשֵׁב Josh. **14**, 7.

IV. *In General.*

8. On account of the intimate relation between verbs ע"וּ and ע"ע (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Qăl* with *Wāw consecutive; Piʿlēl* of ע"וּ and *Pôʾēl* of ע"ע. Hence it is that verbs ע"וּ borrow forms from verbs ע"ע, as in *Perf. Qăl* בָּז *he despised* (from בָּזוּ, as if from בָּזַז) Zech. **4**, 10, טָח (for טָחַ) *he besmeared* Is. **44**, 18. *Perf. Niph.* נָמֵר Jer. **48**, 11 (for נָמוֹר from מוּר, as if from מָרַר).

9. In common with verbs ע"ע (§ 67, 5), these verbs have also in *Niph.* and *Hiph.* the Aramaic and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Dāghēʾsh fortè.* This form and the common one are often both in use; e. g. הָסִית *to incite, Impf.* יַסִּית (also הֵסִית, יָסִית), וַיַּתֵּר *and he shows the way* 2 Sam. **22**, 33 (also יָתֵר Prov. **12**, 26), הֵסִרג *to remove, Impf.* יַסִּרג (from סוּג), also *Hoph.* הֻסַּג Is. **59**, 14; sometimes with a difference of meaning, as הֵנִיחַ *to cause to rest,* הִנִּיחַ *to set down, Impf.* יַנִּיחַ, *Imp.* הַנַּח, *plur.* הַנִּיחוּ, יָלִין *to spend the night, to abide,* יָלִין, מַלִּין *to be headstrong or rebellious.* Other examples: *Niph.* נִמּוֹל (from מוּל, not נָמִל) *to be circum.*- *cised* Gen. **17**, 26, 27, *Part.* **34**, 22, with a guttural נֵעוֹר Zech. **2**, 17; *Hiph.* הַזִּיל *to despise* Lam. **1**, 8, יַלֻּזוּ *they depart.* Prov. **4**, 21.

To this class are perhaps to be referred some forms of verbs *Pē Guttural* with *Dāghēʾsh fortè implicitum,* which others derive from another root, or wish to amend, viz. וַתֵּחַשׁ for וַתֶּחֱשׁ *and she hastens* (from חוּשׁ Job. **31**, 5, וַיָּעַט (others read וַיַּעַט) 1 Sam. **15**, 19, 25, 14 from עוּט, עיט,

to rush upon. Both forms would be correct *imperf. apoc.* of חָשָׂה and עָטָה (ל"ה); both are found however with quite a different signification from that required in this case.

10. Verbs, in which the middle stem-letter *Wāw* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. חָוַר *to be white, Impf.* יֶחֱוָר; גָּוַע *to expire, Impf.* יִגְוַע; רָוַח *to be wide; Pi.* עִוֵּל, *Impf.* יְעַוֵּל *to act wickedly;* צָוָה *to bend, Hithp.* הִתְעַוֵּת *to bend one's self,* especially in those which are also at the same time verbs ל"ה, as צָוָה *Pi.* צִוָּה *to command,* קִוָּה *to wait,* רָוָה *to drink, Pi. and Hiph.* רִוָּה, הִרְוָה *to cause to drink.*

§ 73.

VERBS ע"י.

E. g. בִּין *to discern. Paradigm N.*

1. These verbs have the same inflection as verbs ע"ו, and the י is here treated in the same manner as the ו of that class; e. g. *Perf. Qăl* שָׂת (for שִׂית) *he has set, Inf.* שִׂית, *Inf absol.* שׂוֹת (for שִׂית), *Imp.* שִׂית, *Impf.* יָשִׂית, *Jussive* יָשֵׂת, with *Wāw consec.* וַיָּשֶׂת.—But the *Perf. Qăl* has, in several verbs, still a second set of forms, which resemble a *Hĭphîl* with the characteristic ה elided, e. g. בִּין Dan. 10, 1; בִּינוֹתִי (similar to הֲבִינוֹתִי) Dan. 9, 2, also בַּנְתָּ Ps. 139, 2; רִיבוֹתָ *thou contendest* Job. 33, 13, also רַבְתָּ Lam. 3, 58. The above perfects (בִּין, רִיב and the like) might be taken as forms *med. e* (really *ĭ*) whose *ĭ* has been lengthened into *ī* (as *ŭ* into *ū* instead of *ō* in the *Impf. Qăl* of קוּם). It is more probable however that they actually are a shortened Hiphil form; especially as often complete *Hiph.* forms occur, e. g. *Perf.* הֵבִין, הֲבִינוֹתָם, *Inf.* הָבִין (also בִּין), *Imp.* הָבֵן (also בִּין), *Part.* מֵבִין. Elsewhere *Hiphil* forms are in use along with actual *Qăl*-forms with the same signification, so too מֵרִיב (also רָב), מֵשִׂים *putting* (also שָׂם), מֵצִיץ *glittering* (also in *Perf.* צָץ). Moreover, as *passive,* we find a few times *Hoph. Impf.* יוּשַׁר from שִׁיר *to sing,* יוּשַׁת from שִׁית *to set.*

2. The above *Hiph.* forms may easily be traced to verbs ע"ו, and possibly they in part belong to that class. The same may be said of *Niph.* נָבוֹן, *Pĭlēl* בּוֹנֵן, and *Hĭthpă lēl* הִתְבּוֹנֵן (as

if from בּוּן). These verbs are in every respect closely related to verbs ע"י. Hence it is that we find several verbs used in the *Qăl*, as ע"י and י"ע, and with the same meaning in both forms, as לין (*denom.* from לַיְל *night* but see Davies' Heb. Lex. under v. לוּן, I.) *to spend the night, Inf.* לוּן oftener than לִין; שִׁים *to put, Inf.* שׂוּם (rarely שִׁים Job 20, 4), *Impf.* רָשִׂים, once רְשׂוּם (Ex. 4, 11), *Part. pass.* שִׂים and שׂוּם. In other verbs, one of the two is the predominant form, as גִּיל *to exult* (גּוּל only in Prov. 23, 24 *Kethîbh*). The following are mostly found as verbs ע"י;—רִיב *to contend,* שִׁית *to set,* דִּין *to judge,* שִׁישׁ *to rejoice;* so too *Perf.* כָּל (for in Arab. it is a verb *mid. Yôdh*) *to comprehend, to measure* Is. 40, 12, עִיט (as in Arab. and Syr.) *to rush upon;* and the *Perf.* קָץ (*denom.* from קָיִץ) *to pass the summer* Is. 18, 6, and דִּיג (from הָג) *to fish* Jer. 16, 16.

The older grammarians did not recognise such verbs, but referred all the forms to verbs ע"י. Indeed in many cases a decision is impossible, as imperfects like רָשִׂים may be just as well referred to the *Hiph.* of שׂוּם and as participles, like שָׂם and other forms, agree already with the form of the ע"י. In modern Arabic we find an exactly corresponding abbreviation (comp. בִּין above No. 1) of the *Hĭph'îl* (Conj. IV.) of verbs ע"י. However forms still remain which can only be traced to verbs ע"י comp. Rem. 3. The Arabic, as also Ethiopic, has actual verbs י"ע, and ע"י, and the Hebrew has some with a *Yôdh* as a consonant, like אָרַב *to hate,* and עָרֵם *to tire,* הָיָה *to be,* חָיָה *to live.*

The paradigm N is placed in connection with that of verbs ע"י (Parad. M), in order to exhibit the parallel between the two classes. The conjugations which Parad. N omits have the same form as in Parad. M.

Rem. 1. In the *Perf. Qăl*, 3d fem. sing. there is found once וְקָמָה Zech. 5, 4 instead of וְקָנָה, with the weakening of the toneless *ā* into *ĕ* (like fem. participles זוּרָה Is. 59, 5); 1st pers. plur. וְקַמֹּנוּ Judges 19, 13 for *lan-nû.* The lengthened imperative has before א the tone on the ultima (as by the verbs ע"י § 72, Rem. 3); רִיבָה יחוה Ps. 35, 1, the same also elsewhere (Ps. 43, 1, 74, 22, 119, 154) for rhythmical reasons. Examples of the *Inf. absol.* are רֹב *litigando* Judg. 11, 25, שׂוֹם *ponendo* Is. 22, 7, but also רִיב יָרִיב Jer. 50, 34, בִּין תָּבִין Prov. 23, 1.

2. The *Impf. apoc.* is יָרֵב; with shifted tone it takes the form with *Seghôl,* as יָרֶב לוֹ Judg. 6, 31. So with *Wāw consec.* וַיָּשֶׂם *and he placed,* וַיָּבֶן *and he perceived;* with guttural בָּהֶם וַיָּעַט *and he flew at them* 1 Sam. 25, 14 (vide § 72, Rem. 9). As Jussive of לִין stands תָּלַן Judges 19, 20 (in *pause*) and Job. 17, 2 for תָּלֶן.

3. As *Part. act. Qăl* we find once לָן *spending the night* Neh.13, 21; *Part. pass.* שִׂים or שׂוּם (according to a different reading) 2 Sam. 13, 32.

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4. Verbs פ״א scarcely ever suffer their א to quiesce, and hence are to be regarded as verbs *'Ayin Guttural*, as in § 64. An exception where the א has lost its force as a consonant is: נָאווּ *they are fair* (from נָאֲיָה *Pi' lēl* to נָאָה really נָאוּ) Is. 52, 7, Cant. 1, 10. Very doubtful on the other hand is יָנֵאץ *it blooms* (Ec. 12, 5) *Impf. Hiph.* of נָאֵץ, for יִנְאַץ; if the form has been correctly preserved, it could better be traced back to נָצַץ (with incorrect writing for יָנֵץ) comp. *Delitzsch in loc.*

§ 74.
VERBS ל״א.
E. g. מָצָא *to find.* Paradigm O.

The א is here, as in verbs פ״א, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a syllable), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מָצָא, מֹצֵא, הִמְצִיא, מְצוּא. In all these cases the א is simply absorbed into the long vowel without the latter being subject to any variations; at the utmost there might have been preserved originally a certain sound of the א after the quite heterogeneous *û*. Therefore in the *Perf., Impf.* and *Imp. Qăl*, in the *Perf. Niph.*, and *Pŭ'ăl* and *Hoph.*, the *Pă'thăch* is lengthened before the feeble א into *Qă'měṣ* (§ 23, 1), as מָצָא, רָמְצָא, etc., which (–) however is movable (§ 25, 2), hence we have in the plural רָמְצְאוּ.

The *Impf.* and *Imp. Qăl* have *A* after the analogy of verbs *Lā'mĕdh Guttural*.

2. Also before afformatives beginning with a consonant (ת, נ) the א is not heard, but is quiescent in the *Perf. Qăl*, in *Qă'měṣ*, as מָצָאתָ (for מָצָאתָ); in the *Perf.* of all the other active and reflexive conjugations, in *Ṣē'rê*, as נִמְצֵאתָ; in the *Imp.* and *Impf.* of all the conjugations, in *Sĕghôl*, as תִּמְצֶאנָה, מְצֶאנָה.

The Sᵉghôl of these forms of the *Impf.* and *Imp.* may be considered throughout as an inflection and at the same time a lengthening of an original *ă* (v. § 8, 1). In the same way the *ē* of the *Perf.* forms in *Piel, Hiphil, Hithpael* may be traced to an original *ĭ* (as the usual 3d pers. sing. of this conjugation) although this *ĭ* may have been attenuated from an original *ă*. Regarding the *Niphal*, we might refer to traces of a weakening of the *ă* to *ĭ* with the verbs ע"ע (§ 67, Rem. 5); the supposition however lies nearer that the *Niphal* has yielded to the pervading analogy of the other conjugations. The use of *Sᵉ̂rê* and *Sᵉghôl* is otherwise explained from the great resemblance between verbs ל"א and ל"ה (comp. § 75, 2), and an approximation of the former to the latter. No form of this kind in *Puʿal;* in *Perf. Hoph.* only 2d *masc.* הָבֵאתָ Ez. **40**, 4, lengthened in accordance with the rule.

Before the suffixes הָ, כֶם, כֶן, the א retains its character as a guttural, and takes (—̣); as אֲמָצְאֲךָ Cant. **8**, 1, הִבְרַאֲךָ Ez. **28**, 13; comp. § 65, 2, Rem. The reason (as in verbs *Lăʾmĕdh Guttural*) is, that those suffixes require before them a *Shᵉwâ mobile*.

3. At the beginning of a syllable or before afformatives beginning with a vowel, as well as before suffixes; the א is a consonant, and the form regular, as מָצְאוּ *mā-ṣᵉʾû'*, מָצְאָה etc. (in *pause* מָצָאָה, מָצָאוּ).

REMARKS.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Sᵉ̂rê* in the other persons of the *Perf.* as in מָלֵאתִי; yet 2 pl. יְרֵאתֶם in Josh. **4**, 24; מִלֵּאוּ Esth. **7**, 5. Instead of מָצְאָה is sometimes found the form קָרָאת for קָרְאָת (after the form קְטַלַּת, § 44, Rem. 4) *she names* Is. **7**, 14, *it happens to* Jer. **44**, 23, Deut. **31**, 29, in *Niph.* נִפְלָאת Ps. **118**, 23, in *Hoph.* הֻבָאת Gen. **33**, 11.

2. In the *Inf. Qăl* occurs the *fem.* form מְלֹאת *to fill* Lev. **12**, 4 (comp. גְּלוֹת from ל"ה); also מְלֹאות Job **20**, 22 and Esth. **1**, 5 written כִּמְלֹאת. Compare similar forms Judges **8**, 1, Prov. **8**, 13; before suffixes Ez. **33**, 12 and likewise in *Niph.* Zech. **13**, 4.

3. The *Part. fem.* is commonly (by contraction) מֹצֵאת, seldom מֹצָאת Cant. **8**, 10, and without the א (see Rem. 4) יֹצֵת (from יָצָא) Deut. **28**, 57. So too in *Niph.* נִשְׁאת Zech. **5**, 7 (cf. also 2 Sam. **19**, 43, where it stands as a substantive, like L. *oblatum*=*oblatio, donum*) and 1 Ch. **14**, 2; נִפְלָאת Deut. **30**, 11.—The Plur. of Part. *Niph.* makes נִמְצָאִים dropping the *Qameṣ* (1 Sam. **13**, 15, 2 K. **14**, 14), which however remains in pause (Ezr. **8**, 25); so from נָבָא the plur. נִבָּאִים (but in p. נִבָּאִים Ez. **13**, 2); the *Qameṣ* remains also before suff. as נִמְצָאֶךָ Is. **22**, 3, and before fem. ending נִמְצָאָה 2 K. **19**, 4, plur. נִמְצָאֹת Gen. **19**, 15. In the forms חֹטְאִים *sinning* 1 Sam. **14**, 33, and בֹּדְאָם *feigning them* Neh.

C, 8, the vowel is drawn back (§ 23, 2) and the א orthographically retained.

4. The א is sometimes dropped: a) in the middle of the word as in תֹּצֵא Num. 11, 11, חֵבֵא Job 32, 18, comp. 1, 21, תָּמֵרְךָ Judges 4, 19. In *impf.* תֵּאֶסֵ Jer. 9, 17, Zech. 5, 9, Ruth 1, 14 (on the other hand the same form with pleonastic *Yódh* analogous with ל״ה Ez. 23, 49 comp. Jer. 50, 20); *Niph.* נִטְמֵתֶם *ye are defiled* Lev. 11, 43; b) at the end of the word: יִבֵּי 1 K. 12, 12 *Kethíbh; Hiph.* הֶחֱטֵא 2 K. 13, 6. *Hiph.* הֶחֱטִיא *to cause to sin* Jer. 32, 35.

Upon the transformation of verbs ל״א into forms ל״ה v. § 75. Rem. VI.

§ 75.

VERBS ל״ה.

E. g. גָּלָה *to reveal. Paradigm P.*

These verbs, like the verbs פ״י (§§ 69, 70), embrace two different classes of the irregular verb, viz. ל״י and ל״ו, which in Arabic, and especially in Ethiopic, are still more clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 4), in all those forms which end with the third radical, and hence these verbs are called verbs ל״ה; e. g. גָּלָה for גָּלִי *he has revealed,* שָׁלָה for שָׁלוּ *he has rested.* By far the greater number, however, of these verbs are treated as originally ל״י; and only a few forms occur of verbs ל״ו. The separation of these classes is therefore not so distinct as in verbs פ״ו and פ״י.

A true verb ל״ו is שָׁלָה *to be at rest,* whence (with a ו conson.) 1 pers. sing. *Perf. Qâl* שָׁלַוְתִּי Job. 3, 26, *Part.* שָׁלוּ, and the derivative שַׁלְוָה *rest;* yet in the *Impf.* it has יִשְׁלָיוּ (with *Yódh*). In עָנָה I (Arab. عَنِي) *to answer,* and עָנָה II (Arab. عَنِي) *to suffer, to be oppressed,* are two verbs originally distinct, but with the same form in Hebrew (see Davies' Heb. Lex.).—In Syriac the intermingling of these forms is carried still farther, verbs ל״א being confounded with verbs ל״ה, i. e. with the two classes ל״י and ל״ו of the Arabic.

Of quite another class are those verbs whose third stem-letter is a *consonantal* ה (distinguished by *Mappíq,* § 14, 1), e. g. גָּבַהּ *to be high.* They are inflected throughout like verbs *Lamedh Guttural.*

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:—

1. In all forms in which the original *Yôdh* or *Wāw* would have to stand at the end of the word, it is dropped and ה is placed in its stead, as an orthographical compensation, indicating that a long vowel precedes. Such an indication was necessary already for practical reasons in the still unvocalized consonant text. But even after the addition of vowel signs, the orthographic rule still remained with very insignificant exceptions (v. § 8, No. 4 and *ā* in קָטַלְתָּ etc.), that a final vowel must be pointed out by a so-called vowel-letter.—In the verb ל״ה, the ה which here is employed as a vowel letter, is preceded in each particular form by the same vowel through all the conjugations. Thus appears the ending:

ֶה— in all the Perfects, גָּלָה, גָּלְתָה, נִגְלָה, etc.

ֶה— in all the Imperfects and Participles active, יִגְלֶה, גֹּלֶה, etc.

ֵה— in all the Imperatives, גְּלֵה, גָּלֵה, etc.

ֹה— in the Inf. absol. (except in *Hiph.* and *Hoph.*, also *Pi.*, see Rem. 10 and 15 below), גָּלֹה, etc.

The *Part. pass. Qăl* forms an exception, in which the original י appears, at the end, גָּלוּי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has, as a rule, the feminine form in ת; thus in *Qăl* גְּלוֹת (from גְּלֹיֶת), in *Pĭël* גַּלּוֹת, etc.

In explanation of these forms we observe:—

That in the *Perf. Qăl* גָּלָה stands for גָּלַי (according to § 24, 2, *c*), so too in *Niph.*, *Pŭ'ăl* and *Hŏph'ăl*. The *Pi.* and *Hithp.* are based on the forms קִטֵּל, הִתְקַטֵּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטֵל, after the manner of the Arabic *'ăqtălă* (§ 53, 1).

The final accented ֶה— of the imperfect is variously explained. The least plausible is a contraction of the original *Yôdh* (or rather the *i* into which it is dissolved) with preceding *ă*. For the language generally only has *ê* as contraction of the diphthong *ai*, which at the most may be weakened into *î* (v. No. 2). According to *Rödiger* the obscure ֶה— is in place of the distincter characteristic vowels of the corresponding forms of the strong verb, which have maintained themselves in Arab. and Ethiop. with greater purity also in these verbs, e. g. *Impf. Qăl* יִגְלֶה, (Arab. *yaǵlû*) (vulgar *yaǵlì*), Eth. *yĕglû;* יִבְכֶּה (from בָּכָה *to weep*), Arab. *yabkî*, Eth. *yĕbkî;* יִחְיֶה (r. חָיָה *to live*), Arab. *yachyà*, Eth. *yechyaw;* יִרְעֶה (r. רָעָה *to feed*), Arab. *yar'ā*, Eth. *yer'ay.* So too in the other conjugations, e. g. *Pi.* יְגַלֶּה, cf. Arab. *yuṣállî*, Eth. *yĕṣallî* (he

prays); Hiph. הִרְאָה (r. רָאָה *to see*), Arab. *yur'î*, Eth. *yâr'î*, etc. According to these examples in Arab. and Ethiop. the characteristic vowel has maintained itself everywhere, and from this we might conclude that also in Hebrew in the imperfects of the different conjugations of the ל״ה different vowels were originally employed, but in an endeavour after a complete analogy they all have become equally ◌ֵ. That such an effort has taken place, remains without doubt, if we also consider the uniformity of the forms, in *perf.*, *impf.* and *participle*. The only question now is, whether in regard to the imperfects, the uniformity of formation did not originally exist in an *ă* as a vowel to the final syllable. By the *Pual* and *Hophal* this would be a matter of course; but also elsewhere (especially in the *Qăl*, v. Rem. 4) the *ă* shows itself occasionally as the original vowel. Accordingly the accented ◌ֶ would be an inflection and lengthening of *ă* in an open syllable (as מֶלֶךְ for מַלְךְ) instead of the full lengthening into *ā*. In the same way may be also explained the ◌ֶ of the participles, whilst the *constr. state* of the same (גֹּלֶה) is based upon a contraction of the original *ay;* comp. also the noun שָׂדַי and שָׂדֶה (from שָׂדַי) *field;* construct שְׂדֵה. The same as in these constr. forms, also in the *Imper.* (ending ◌ֵה, contraction of *ay*) *Yôdh* must everywhere be supposed to be the final letter, the original ל״ו having also followed the analogy of ל״י.

2. Before the afformatives beginning with a consonant (ת, נ), the original י remains, and there arises *a*) in the *Perf.* the diphthong *ay* (◌ַי); this diphthong should be contracted into *ê* (◌ֵי), but this *ê* is constantly found only in passive conjugations, whilst regularly in Qăl and other active and reflexive conjugations it appears to be further attenuated into *î* (comp. Rem. 7, 9, 14 and § 27, Rem. 1); but in the *Impf.* and *Imp.* before נָה it is changed into the obtuse and accented *ê* (◌ֶי). Here again we have the disputed question (v. above) whether this ◌ֶי must be considered the equivalent of ◌ֵי (i. e. *ê* as contraction from *ay*) or whether after the dropping of the *Yôdh* (as in the 3d sing.) *ă* was inflected into *Seghôl*. In the latter case the *Yôdh* which is still written everywhere in these forms, must be simply considered an orthographical remainder of the original form. Accordingly before afformatives beginning with a consonant, there appears as chief vowel—

Perfect *Qăl î*, as גָּלִיתָ;

Perfects of the other active conjugations, and also in the reflexive, partly *ê*, partly *î*, as in גִּלִּיתָ, גָּלִיתָ and נִגְלֵיתָ and נִגְלֵיתָ;

Perfects of the passives only *ê*, as גְּלֵיתָ;

Imperfects and Imperatives always ־ֵי, as תִּגְלֶינָה, גְּלֵינָה.

The diphthongal forms have been throughout retained in Arabic and Ethiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Aram. and Syriac, the contracted forms predominate, yet the Syr. also has in *Qăl* 2 p. sing. גְּלֵיתְ (but 1 p. sing. גְּלֵית), and so too the West. Aram. has גְּלֵיתָ along with גְּלֵיתָ.

3. Before the vowel afformatives (וּ, ־ִי, ־ָה), the *Yôdh* with the vowel before it is usually dropped, e. g. גָּלוּ (for גָּלְיוּ), תִּגְלִי (for תִּגְלְיִי), *Part. fem.* גֹּלָה, *plur. mas.* גֹּלִים; yet it is retained in ancient full forms, particularly in *pause,* as וְגָלְיוּ (see Rem. 4 and 13). Before *suffixes* also it is dropped, as in גָּלְךָ (Rem. 19).

4. In 3 *Perf. sing. fem.,* the old *fem.* ending ־ַת returns, and, with the elision of the *Yôdh* arises the form גָּלַת (before suffixes) and tone-lengthened גָּלָת. But this ancient form is become very rare (see Rems. 1 and 19); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending ־ָה is appended, before which the *Pä'thăch* of the ending ־ַת becomes *Shewâ* so as to form גָּלְתָה, גָּלְתָה (*pause* גָּלָתָה).

See similar cases in § 70, Rem. and in § 91, 3.

5. The formation of the *shortened Imperfect* both as *jussive* and w. וְ consec. § 48 and 49), which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the ־ֶה, by which some other changes are occasioned in the form (see Rems. 3, 8, 11, 16). The *shortened Imperative* is also formed by *apocope* of the ־ֶה (Rems. 12, 16).

6. Of the *Imperfect lengthened* by ־ָה (§ 48, 3), only the following examples are found in verbs ל״ה:—in *Qăl,* אֶשְׁעֶה Ps. 119, 117, אֶהֱמָיָה (retaining י, see Rem. 4) Ps. 77, 4, and in *Hithp.* נִשְׁתָּעֶה Is. 41, 23 (toneless ־ָה after long vowel).

REMARKS.

I. *On Qăl.*

1. For the 3 *Pers. fem.,* the older and simpler form גָּלָת, from גָּלְיַת (comp. the verb ל״א, § 74, Rem. 1), is almost entirely banished from common use (see No. 4 above). One instance is עָשָׂת *it yields* Lev. 25,

21 (comp. 2 K. 9, 37 *Keth.*). So in *Hiph.* and *Hoph.*, e. g. הִרְצָת *it enjoys* Lev. **26**, 34, הָגְלָת *it is taken captive* Jer. **13**, 19. But with *suffixes* this form is always used; see Rem. 19 below. In the 3d pers. plur. is found instead of the usual accent (גָּלוּ etc.) Ps. **37**, 20, כָּלוּ in *pause* and also in rhythmical antithesis to the preceding כָּלוּ. Regarding the accent of the *consec. perf.* v. § 49, 3 Rem.

2. The *Inf. absol.* has also the form רָאוֹ *videndo* Gen. **26**, 28. The form שָׁתוֹת Is. **22**, 13 (also שָׁתוֹ in the same verse) has been chosen, because it represents a similarity of sounds with שָׁתֹם; the same in **42**, 20 in *Qeri* and Hos. **10**, 4. As *Inf. constr.* גְּלוֹת (once גְּלֹה or גְּלוֹ) comp. רְאֹה Gen. **48**, 11, עֲשֹׂה **50**, 20, or עֲשׂוֹ **31**, 28, and the feminine form רַאֲיָה *to see* Ez. **28**, 17, like קִטְלָה (§ 45, 1, *b*).

3. The *shortening* of the *Impf.* (see above in No. 5) occasions in *Qăl* the following changes:—

a) The first stem-letter most commonly receives a helping *Seghôl*, or, when the middle radical is a guttural, a helping *Păthăch* (§ 28, 4), e. g. יִגֶל for יִגְל; וַיִּבֶן *and he built;* יֵשַׁע *let him look* (for יִשְׁע).

b) The *Chĭrĕq* of the preformative is also sometimes lengthened into *Sē'rē* (because it now stands in an open syllable), as יֵרֶא *let him see* (from רָאָה). This however occurs mostly only after the preformative ת, whilst after the י the ĭ being homogeneous remains, e. g. וַתֵּבְךְ (also וַיֵּבְךְ), וַתֵּפֶן (also יִפֶן); and by verbs middle guttural וַתֵּחַתְ, תֵּחַתְ (from כָּהָה). The strange accentuation תֵּרֶא Zech. **9**, 5, יִתְרֶא Micah. **7**, 10 and יֵרֶא (mid. *ē*) Gen. **41**, 33 can be explained only to some degree from rhythmical reasons.

c) The helping vowel is not used elsewhere, and especially not in the cases mentioned in § 28, 4; e. g. וַיִּשְׁבְּ *and he took captive* Num. **21**, 1; and with ĭ lengthened to *ē*, וַיֵּשְׁתְּ *and he drank*, וַיֵּבְךְ *and he wept.* The verb רָאָה has the forms יֵרֶא *let him see*, and וַיַּרְא *and he saw*, the latter with *Păthăch* on account of the following ר.

d) Examples of verbs which are *Pē Guttural* (§ 63) as well as *Lă'mĕdh Hē*:—וַיַּעַשׂ *and he made* (from עָשָׂה), וַיַּעַן *and he answered* (from עָנָה), וַנַּעַל *and we ascended* (from עָלָה). On a few forms of פ״א v. § 76, 2, *c*. Sometimes the pointing of the first syllable is not affected by the guttural, as in וַיִּחַר *and he was wroth*, וַיִּחַן *and he encamped*, יִחְדְּ (with *Dag. lenê*, according to § 28, 4) *let it rejoice* Job. **3**, 6. On וַיִּז, וַיִּי, וַיֵּטְ (both ל״ה and פ״ן) v. § 76, 2, *b*.

e) The verbs הָיָה *to be* and חָיָה *to live*, where analogy would require the *Impf. apoc.* to be יְהִי, יְחִי, change these forms to יְהִי and יְחִי, because the second *Yôdh* draws to itself the vowel *i*, and makes with it a long *î*; in *pause*: יֶחִי, יֶהִי, the original *ă* having been modified into *Seghôl*. (Comp. the derivatives בְּכִי for בְּכְי, עֲנִי for עֲנְי, etc., § 85, No. V).—From הָיָה *to be* occurs once the form יְהוּא for יְהוּ *he will be* Ec. **11**, 3, (on the א v. § 23, 3, Rem. 3).

The full forms, without the *apocopè* of ה�ָ—, occur sometimes even after *Wāw consec.*, especially in the 1st person and in the later books, e. g. וָאֶרְאֶה *and I saw* (20 times) and Josh. **7**, 21 in *K*e*thib* but never in the Pentateuch (וָאֵרֶא, 15 times, 3 times in *Pent.*); וַיַּעֲשֶׂה *and he made* 4 times (but וַיַּעַשׂ over 200 times). At times also for the *jussive*, as in יַעֲשֶׂה Gen. **41**, 34, Jer. **28**, 6.

4. The original י is sometimes retained before the afformatives beginning with a vowel (comp. Nos. 3 and 6 above), especially in and before the *pause*, and before the full plural ending וּן—, or where for any reason an emphasis rests upon the word. *Perf.* חָסָיָה *she trusts* Ps. **57**, 2, חָסָיוּ *they trust* Deut. **32**, 37 (comp. Ps. **73**, 2 *Q*e*rî*). *Imp.* בְּצָיוּ *ask ye* Is. **21**, 12, *Impf.* יִשְׁלָיוּ *they are quiet* Ps. **122**, 6, יִרְבְּיוּן *they increase* Deut. **8**, 13, Ps. **36**, 9, more frequently like יִשְׁתָּיוּן *they drink* Ps. **78**, 44, Is. **21**, 12; **26**, 11, Ps. **36**, 8 (comp. Rems. 5, 7, 13 and 16).

5. The *Part. act.* has also a *fem.* retaining the 3d radical י, as in בּוֹכִיָה (=בֹּכָה) *weeping* Lam. **1**, 16, צוֹפִיָה *spying* Prov. **31**, 27, פּרִיָּה *fruitful* Ps. **128**, 3; in the *plur.* like אֹתִיּוֹת *coming* Is. **41**, 23. The *Part. pass.* is still sometimes found with the ו as 3d radical, as עָשׂוּי *made* Job. **41**, 25, צָפוּי Job **15**, 22, contracted from עָשׂוּוּ, צָפוּוּ, and the י has still its consonant sound before a formative ending, as in עֲשׂוּוֹת (read it as *ʿ*a*sûwố'th*) 1 Sam. **25**, 18 in K*e*thibh, נטוות (read *n*e*ṭûwố'th* Is. **3**, 16 K*e*thibh.

6. The forms are at times written defectively, as in וְהָיִתָ 2 Sam. **15**, 33, תֵּבֹשְׁנָה Job. **5**, 12, and (according to the Massora) תִּרְאֶינָה Mic. **7**, 10, comp. תַּעֲנֶה Judges **5**, 29 (according to others in *sing.* with *suff.* of the 3d fem. sing.). Both cases must probably be considered in the sense of § 20, 2, *c.*

II. *On Nĭph'ǎl.*

7. Here the forms with ־ִי in 1 and 2 p. sing. of the *Perf.* are the usual, the ־ִי— being found only in נִקְרֵאתָ Gen. **24**, 8; but in 1 p. pl. the ־ִי— is always used, as in נִגְלֵינוּ 1 Sam. **14**, 8. No examples of the 2 p. pl. occur in *Niph.* of these verbs.—The י is retained in pause, as in נַשֵּׂיתִי Num. **24**, 6.

8. The *apocopè* of the *Impf.* occasions here simply the rejection of ה⁻ָ—, יִגָּל from יִגָּלֶה; yet in one verb *Ǎ'yĭn Guttural*, we find a form with (—ֵ) shortened to (—ַ), viz. יֵרַמ (for יֵרָמֶה) Ps. **109**, 14 (but in pause תֵּמַח Ps. **109**, 13). Similar also in *Pi.* is תְּעַר (from תְּעָרֶה) Ps. **141**, 8, and in *Hithp.* תִּתְרַע (from תִּתְרָעֶה) Prov. **22**, 24.

III. *On Pĭ'ēl, Pŭ'ǎl, and Hĭthpǎ'ēl.*

9. In the *Perf. Pi.*, the second syllable has *î* (*Chîreq*) instead of the diphthongal ־ֵי— in the greater number of examples, as in דִּמִּיתָ, קִוִּיתִי, always in 1 p. pl. and before *suffixes*, e. g. כִּסִּינוּ Gen. **37**, 26, הִכִּיתָנוּ Ps. **44**, 20. But in the Paradigm the form with ־ֵי— stands first,

as being older, though examples occur in the O. Test. only in 1st sing. as Joel 4, 21. In *Hithp.* not only ־ֶ— (Jer. **17**, 16), but also ־ַ— is sometimes found (Prov. **24**, 10, 1 K. **2**, 26, Jer. **50**, 24). Yet *Pŭ'ăl* has always *Ṣē'rê* (־ֵ—), as in עֻשֵּׂיתִי Ps. **139**, 15.

10. The usual form of the *Inf. absol. Pi.* is like כַּלֵּה, קַוֵּה (according to קַטֵּל, the more frequent form also in the strong verb, see § 52, Rem. 3), rarely like קַוֹּה Ps. **40**, 2.

11. The *Impf.* loses, after the *apocopè*, the *Dāghē'sh fortè* of the second stem-letter (comp. § 20. 3, *a*); hence *Pi.* וַיְצַו *and he commanded*, *Hithp.* וַיִּתְגַּל *and he uncovered himself*, Gen. **9**, 21. Less frequently is *Pă'thăch*, in this case, lengthened into *Qā'mĕṣ*, as וַיֵּתַר *and he marked* 1 Sam. **21**, 14, יִרְאָו *he craves*, *Hithp.* תִּשְׁתָּע Is. **41**, 10. Ps. **45**, 12; according to the best texts however this should read יִתְאָו.

12. In *Pi.* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as צַו for צַוֵּה *command thou*, נַס for נַסֵּה *prove thou* Dan. **1**, 12; הִתְחָל *feign thyself sick* 2 Sam. **13**, 5, Deut. **2**, 24. Anomalous is Judges **9**, 29 רַבֵּה for רַבֵּה *increase*; on הֵלֹּוּ Prov. **26**, 7 (according to some *Imper. Pi.* for הַלֹּוּ) comp. *Delitzsch in loc.* In Ps. **137**, 7 is found twice עָרוּ *naked* instead of עָרֹוּ (for עֱרוּ), but comp. 2 Chr. **24**, 11.

13. The *Yôdh* is retained in some cases where it is more commonly omitted, e. g. *Impf.* תְּדַמְּיוּן *will ye liken* Is. **40**, 18, comp. vs. 25; יְכַסְיֻמוּ *they cover them* Ex. **15**, 5.

IV. *On Hĭph'îl and Hŏph'ăl.*

14. In the *Perf. Hiph.* 3 sing הִגְלָה, as also found besides הִגְלָה, especially הֶרְאָה, הֶלְאָה. The forms with *ê* are found throughout in the 1st sing. (except Prov. **5**, 13), rarely in the 2d sing. masc. never in 1. pl. In the other pers. they are about equally common with *î*; before suffixes the latter is used as somewhat shorter than the other. The Paradigm P puts first the older form with ־ֵ—. In *Hoph.* only ־ָ— occurs.

15. The *Ṣē'rê* of the *Inf. absol. Hiph.* is the regular vowel (as in הַקְטֵל); *Hoph.* conforms to this *Inf. absol.*, as in הֻפְדֵה Lev. **19**, 20. The verb רָבָה *to be much* has three forms of the *Inf.;* viz. הַרְבֵּה used as adverb (§ 131, 2) *much*, הַרְבָּה as *Inf. absol.* with a finite verb (§ 131, 3), הַרְבּוֹת as *Inf. constr.* Comp. Gen. **41**, 49, **22**, 17, Deut. **28**, 63. On הַמְרוֹת Job. **17**, 2 (with *Dag. f. dirimens*) v. § 20, 2, *b*.

16. The *Impf. apoc. Hiph.* is found either without a helpingvowel, as יֵרְדְּ *let him subdue* Is. **41**, 2, יֶפֶץ *let him spread* Gen. **9**, 27, וַיַּשְׁקְ *and he watered* (see § 28, 4); or with it, as יֶגֶל (for יַגְל, see § 27, Rem. 2, *c*), as וַיֶּגֶל *and he led captive* 2 K. **18**, 11, יֶפֶר *and he made fruitful* Ps. **105**, 24. Examples with gutturals: יַעַל Num. **23**, 2, וָאַצֶל etc., which can be distinguished from the like forms in *Qăl* only by the sense (comp. 28, 4). — The *Impf. apoc. Hiph.* has always the helping-vowel *Ṣĕghôl* or *Pă'thăch*, as הֶרֶב *increase thou* (for הַרְבְּ, הַרְבֵּה) Ps. **51**, 4, *Q°rî;* הֶרֶף *let alone* (for

הָרֵף‎, הַרְפֵּה‎ (‎ Deut. **9**, 14, הַעַל‎ (for הַעֲלֵה‎) Ex. **33**, 12.—The *Impf. Hiph.* with *Yôdh* retained occurs only in תֹּגְרוּן‎ Job **19**, 2, from רָגָה‎. Comp. Rem. 4 on p. 190.

V. *In General.*

17. In the Aramæan, where as before remarked, the verbs ל״א‎ and ל״ה‎ run into one another, both classes terminate in the *Impf.* and *Part.* of all the conjugations, without distinction, in א—‎ or י—‎. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Impf.* in ה—‎, more seldom א—‎ or י—‎, which are found in Hebrew also, especially in the later writers and the poets. *Inf. Pi.* חַפֵּר‎ Hos. **6**, 9. *Imp. Qăl* הֱיֵא‎ *be thou* Job. **37**, 6, *Impf.* יֵרֶא‎ *let him see* Gen. **41**, 33; יַעֲשֶׂה‎ *he will do* Is. **64**, 3; אַל־תֶּחֱרֶה‎ Jer. **17**, 17, אַל תֹּבֵא‎ *consent thou not* Prov. **1**, 10, אַל־תַּעֲשֶׂה‎ *do thou not* 2 Sam. **13**, 12 (the same for Gen. **26**, 29, Josh. **7**, 9, Jer. **40**, 16, *Q°ri*); וַיַּעֲשֶׂה‎ Josh. **9**, 24; תִּרְאֶה‎ Dan. **1**, 13. Comp. also in *Niph.* Lev. **5**, 9; in *Pi.* Lev. **18**, 7, 8, 12—17, 20, 19 (everywhere לֹא תְגַלֵּה‎ and also תְּגַלֶּה‎ with small distinctives); יִנָּקֶה‎ Nah. **1**, 3; אֶרְאֶה‎ Ez. **5**, 12 (with *Zaqeph*). The circumstance that many of these forms stand in *pause* and that at the same time they represent a *Jussive* or *Voluntative* (Josh. **7**, 9), leads us to suppose that the long vowel has been chosen principally in order to heighten the emphasis of the pausal form, and at the same time to distinguish, by sound, the *Jussive* from the usual *Imperf.* Elsewhere (Gen. **26**, 29, Lev. **5**, 9, Jer. **40**, 16, Dan. **1**, 13) the long vowel serves probably to avoid the hiatus which is produced by a following א‎ or ע‎. We are not sure whether in the choice of the — we may not have a return to the original diphthongal final sound (in a manner that תַּעֲשֶׂה‎ be directly contracted from תַּעֲשׂוֹ‎).

The ending י—‎ is found for ה—‎ in the *Impf. Qăl* וַתִּזְנִי‎ *and she committed fornication* Jer. **3**, 6 (before *Măqqē'ph*) instead of ה—‎ in the *Perf. Hiph.* הֶחֱלִי‎ *he made sick* Is. **53**, 10 (perhaps for החליא‎ from חלא‎ as secondary form to חלה‎ v. Rem. 21). Wholly Aramaic is the *plur.* הִמְסִרוּ‎ *they intimidated* (Josh. **14**, 8).

18. In three verbs is found the rare conjugation Pi'lel, or its reflexive (§ 55, 2), where the third radical, which that conjugation requires to be doubled, appears repeated under the form וה‎ (see § 24, 2, *c*), viz. in נָאֲוָה‎ (contracted נָּאוָה‎) *to be beautiful*, from נָאָה‎; מְשַׁחֲוִים‎ *archers* Gen. **21**, 16; but especially in שָׁחָה‎ *to bow*, *Pi'lel* שַׁחֲוָיָה‎, hence *Hĭthpă'lēl* הִשְׁתַּחֲוָה‎ *to bow one's self, to prostrate one's self*, 2d *pers.* in ־יתָ‎ and 1st *pers.* ־יתִי‎, *Impf.* יִשְׁתַּחֲוֶה‎, *apoc.* וַיִּשְׁתַּחוּ‎ for יִשְׁתַּחֲוְ‎ (analogous to segholate forms like שָׁחוּ‎ for שַׁחְוְ‎).

19. Before *suffixes*, the ה‎ final and the preceding vowel, are displaced by the so-called union-vowel (§ 58, 3, *b*), as עָנָנִי‎ (in pause עֲנָנִי‎) *he answered me*, עֲנֵךְ‎, in pause עֲנֵךְ‎ Is. **30**, 19 (and even outside of pause Jer. **23**, 37) or like קָנֵךְ‎ Deut. **32**, 6, בָּנְיוּ‎, עָנֵם‎, *Impf.* יַעֲנֵהוּ‎. יַעֲנֶךָ‎, *Hiph.* הִגְלָךְ‎, הֶגְלְךָ‎, הִגְלַנִי‎. Very seldom י—‎ takes the place of the

final ה— or ה—, as in אֶפְאֵירֶהם Deut. **32.** 26, יְכַסֵּימוֹ *he will cover them*
Ps. **140,** 10 (*Qᵉrî*, הַכֵּנִי *smite me* 1 K. **20,** 35. By these examples we
might suppose a return to the original ending *ay;* but perhaps they
are based on a less correct full writing. The 3. *Perf. fem.* always takes
before *suff.* the older form בְּלָת (see No. 4), e. g. כִּלָּתוּ for כִּלְּתָהוּ, Zech.
5, 4, in *pause* עֲשָׂתְנִי Job **33,** 4.

VI. *Affinity of Verbs* ל"ה *and* ל"א.

20. The verbs of each of these classes, in consequence of their
intimate relation (being quite confounded in Aramæan), often borrow
forms from one another, especially in the later writers and the poets.

21. Thus there are forms of verbs ל"א—

a) Which have adopted the vowels of verbs ל"ה, e. g. *Perf.* כָּלֵאתִי *I*
restrain Ps. **119.** 101; *Part.* חֹטֵא *sinning* Ec. **8,** 12. **9,** 18; *Pi. Perf.*
מִלֵּא *he has filled* Jer. **51,** 34; comp. 1 K. **9,** 11, Am. **4,** 2, Ps. **143,** 3;
רֹפֵאתִי *I heal* 2 K. **2,** 21; comp. Jer. **51,** 9; *Niph. Perf.* נִפְלְאָתָה (like
נִגְלְתָה) *it was wonderful* 2 Sam. **1,** 26; *Hiph. Perf.* הִפְלָא Deut.
28, 59, הֶחְבְּאָתָה *she hid* Josh. **6,** 17. On the other hand forms like
רֲעֵשִׁיא Jer. **10,** 5, תַּדְבִּאוּנַנִי (correct reading) Job **19,** 2, are based
upon syncope of א, v. § 74, Rem. **3.**

b) Which retain their own pointing, but have adopted the ה, e. g.
Imp. רְפָה *heal thou* Ps. **60,** 4; *Niph.* נֶחְבָּה Jer. **49,** 10 and הֵחָבֵה
to hide one's self 1 K. **22,** 25; comp. Jer. **19,** 11; *Pi. Impf.* יְמַלֶּה *he*
will fill Job **8,** 21.

c) Which in all respects have the appearance of verbs ל"ה, e. g. *Perf.*
Qǎl צָמִת *thou thirstest* Ruth **2,** 9, comp. 2 Sam. **3,** 8; כָּלוּ *they kept*
back, 1 Sam. **6,** 10; מָלוּ *they are full* Ez. **28,** 16, comp. **39,** 26; *Inf.*
חֲטוֹ (v. Rem. 2) *to sin* Gen. **20,** 6; *Impf.* יִכְלֶה (for יִכְלָא) *he will keep*
back, Gen. **23,** 6; תִּרְפֶּינָה *they heal* Job **5,** 18; *Part. fem.* יֹצֵא Ec.
10, 5; *Part. pass.* בָּשׂוּי Ps. **32,** 1; *Niph.* נִרְפָּתָה Jer. **51,** 9; נִבְרִת Jer.
26, 9, *Impf.* יֵרָפוּ 2 K. **2,** 22; *Pi. Impf.* יְרַפּוּ Jer. **8,** 11, comp.
Gen. **31,** 39; *Hithp.* הִתְנַבִּית *thou prophesiest* 1 Sam. **10,** 6, *Inf.*
הִתְנַבִּית 1 Sam. **10,** 13. For the *Kᵉthîbh* להשות 2 K. **19,** 25 the *Qᵉrî*
gives the usual form לְהַשְׁאוֹת; the *Kᵉthîbh* would read לְהַשִׁית (with
syn. of א).

22. On the contrary, there are forms of verbs ל"ה which, wholly
or in part, follow the analogy of verbs ל"א; e. g. in their consonants
אָרָא *he comes* Is. **21,** 12; יִרְצָאתִי Ez. **43,** 27, יִשָׁנֶא Lam. **4,** 1, מַרְפֵּא Jer.
38, 4, יִשְׁנֶא Eccl. **8,** 1, יִשָׁנֶא *it is changed* Lam. **4,** 1, שָׂנֶא 2 K. **25,** 29,
יֶחֱלָא *and he became sick* 2 Ch. **16,** 12; in their vowels, אָקְנֵא Jer. **3,** 22,
יִקְרֶה Dan. **10,** 14, תִּכְלֶה 1 K. **17,** 14; in both, תִּלְאוּם 2 Sam. **21,** 12 *Qᵉrî.*

§ 76.

VERBS DOUBLY WEAK OR ANOMALOUS.

1. There are a number of verbs that have two stem-consonants which as weak letters are affected by the anomalies already described. In cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus e. g. from נָדַד *to flee* are formed *Impf.* יִדֹּד Nah. **3**, 7, and יִדַּד Gen. **31**, 40 (after the analogy of verbs פ"ן), *Hiph.* הֵנַד (as a verb ע"ע), but in *Impf. Hoph.* יֻדַּד (as פ"ן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

a) Verbs פ"ן and ל"א (comp. §§ 66 and 74); e. g. נָשָׂא *to bear, Imp.* שָׂא, *Inf. constr.* שְׂאֵת (for שְׂאֶת), also נְשֹׂא; after the *prefix* לְ always לָשֵׂאת (but once מַשֹּׂאת Job **41**, 17 with *Syn.* of א); *Impf.* תִּשֶּׂאנָה for תִּשָּׂאנָה Ruth **1**, 14.

b) Verbs פ"ן and ל"ה (comp. §§ 66 and 75), as נָטָה *to bend,* נָכָה *to smite.* Hence *Impf. Qǎl* יִטֶּה, *apoc.* וַיֵּט *and he bowed,* וַיֵּז and יִז *and he sprinkled* (from נָזָה); *Perf. Hiph.* הִכָּה *he smote, Impf.* יַכֶּה, *apoc.* מַכֶּה; *Part.* הַכֹּת; *Inf.* הַכֹּת; *apoc.* הַךְ; *Imp.* וַיֵּ֫ז, so also וַיַּ֫ךְ, יַךְ.

c) Verbs פ"א and ל"ה (comp. §§ 68 and 75), as אָבָה *to be willing,* אָתָה *to come,* אָפָה *to bake.* So *Impf. Qǎl* יֹאבֶה, יֹאפֶה, *plur.* יֹאפוּ; וַתֵּ֫תֶא Deut. **33**, 21 (for יֶאֱתֶה), *Impf. apoc.* יֵ֫תֵא Is. **41**, 25 (for וַיֵּ֫אתְ), *Impf.* אֱתָיוּ Is. **21**, 12, **56**, 9, 12 (comp. אֵתָ֫יוּ Exod. **16**, 23) for אֵתָ֫יוּ (§ 23, 3, Rem. 2, § 75, Rem. 4), *Hiph. Imp.* הֵתָ֫יוּ for הַאֵתָ֫יוּ (הַאֲתָ֫יוּ), Is. **21**, 14; *Impf. apoc.* וַיִּ֫אָל *and he swore* 1 Sam. **14**, 24 (from אָלָה), really יֵאֲלֶה, hence יֹאאֶלֶה and, with the obscuring to ô, יֹאאֶלֶה; instead of the simple *apocopè,* which would give וַיֵּ֫אל, the א which had already disappeared, becomes again audible by the auxiliary *Seghôl.*

d) Verbs פ"י and ל"א (comp. §§ 69, 70 and 74), as יָצָא *to go forth, Imp.* צֵא, *Inf.* צֵאת, *Hiph.* הוֹצִיא *to bring out.*

e) Verbs פ"י and ל"ה (comp. §§ 69, 70 and 75), e. g. יָרָה *to throw,* in *Hiph. to confess, to praise,* and יָרָה *to cast* which are properly verbs פ"ו, also יָפָה *to be beautiful* (which is really פ"י). *Inf.* יָרֹה, יְרוֹת; *Imp.* יְרֵה (cf. *Impf.* וַיִּ֫ירֶק Ez. **31**, 7), with *suff.* יַּירֵם *we shot them* (from יָרָה) Num. **21**, 30; *Pi.* יִרֲהוּ for יִרֲיֻהוּ (§ 69, Rem. 6); *Hiph.* הוֹדָה, הוֹרָה, *Inf.* הוֹרֹת, *Impf.* יוֹרֶה, *apoc.* וַיּוֹר 2 K. **13**, 17.

f) Verbs ע"ו and ל"א, particularly בּוֹא *to come, Perf.* בָּא, בָּאתָ, once בָּנוּ for בָּ֫אנוּ 1 Sam. **25**, 8; *Hiph.* הֵבִיא, הֵבֵאתָ and הֲבֵיאֹתָ. *Impf.* אָבִיר, for אָבִיא Mic. **1**, 15. So יָנֵר *he refuses* (*Impf. Hiph.,* from נוּא) Ps. **141**, 5.

g) Moreover the verb חָיָה *to live* deserves to be noticed, which, besides its usual form חָיָה *fem.* חָיְתָה, is also treated as a verb ע"ע, and hence has חַי (*pause* חָי, w. ו cons. וְחַי) in the 3 *Perf. Qăl* in Gen. **3**, 22 and other cases; In Lev. **3**, 22 is found even the contraction to חָי. The form יְחָיֶה stands Ex. **1**, 16 in *pause* for יְחֶיֶה (3. *fem.*) with *Dāgh.* omitted on acc. of the pausal lengthening of *ă* to *ā*.

§ 77.

RELATION OF THE WEAK VERBS TO ONE ANOTHER.

Several classes of weak verbs, e. g. those פ"ו and פ"י, ל"א and ל"ה, ע"ו and ע"ע, stand in a very close relationship, as appears from the similarity in their meaning and inflection, from their mutual interchange of forms and especially from the fact that often the same biliteral root occurs in several weak verbs having the same meaning. These two root-consonants, to which the common signification attaches (*biliteral root,* § 30, 2), are constant, and the third feebler radical is not taken into account. Thus, דָּכָה, דּוּךְ, דְּכָא and דָּכָה[1] are all developements of the crude-form (or ultimate root) דךּ, and mean *to strike, to beat in pieces;* נוּד, נָדַד, נָדָה (from the root נד) *to flee.*

In this manner are related in form and signification—

1. Verbs ע"ו and ע"ע (in which the essential stem-letters are the first and last), e. g. מוּךְ and מָכַךְ *to become poor,* מוּשׁ and מָשַׁשׁ *to feel* or *touch,* נוּד and נָדַד *to flee.*

2. Verbs פ"ו and פ"ן (in which the two last are the essential stem-letters), are related both to each other and to the former class. They are related to each other in the verbs יָצַב and נָצַב *to place,* נָקַשׁ and יָקֹשׁ (*yāqō'sh*) *to fowl;* to the former class, especially to verbs ע"ו, in גּוּר and יָגֹר *to fear,* טוֹב and יָטַב *to be good,* נָפַח and פּוּחַ [= E. *puff*] *to blow;* נָפַץ and פּוּץ *to smash.* Verbs פ"א are only seldom found connected with these classes, as אָשַׁם, שָׁמַם and יָשַׁם *to be destroyed,* אָדַשׁ and הוּשׁ *to thresh,* etc.

3. Verbs ל"א and ל"ה (in which the first two consonants properly form the stem) are related both to each other and to the former classes; to each other in דָּבָא and דָּכָה *to break in pieces,* קָרָא and קָרָה *to meet* (comp. § 75, Rem. 20 ff.); to verbs of the former classes, in מָצָה and מָצַץ *to suck,* דָּחָה and הוּחַ *to thrust,* etc.

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[1] These verbs are *mimetic* or *onomatopoetic,* mimicking the sound intended, and so are akin to our *dash* and *thwack* (see § 30, 3).—*Tr.*

§ 78.

DEFECTIVE VERBS.

It often happens, when two kindred weak verbs are in use in the same signification, that both are *defective,* i. e. do not occur in all the forms. As, however, the missing forms or tenses are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἔρχομαι, 2 aor. ἦλθον, fut. ἐλεύσομαι, and in Latin *fero, tuli, latum, ferre;* but with this difference, that in Hebrew these verbs are almost universally related in root as well as signification, like the Greek βαίνω, 2 aor. ἔβην, from the stem βά-ω.

A list of the most common verbs of this class:—

בּוֹשׁ *to be ashamed, Hiph.* הֵבִישׁ, but also הוֹבִישׁ (from יָבֵשׁ).

טוֹב *to be good, Perf.,* טוֹב; *Impf.* יִיטַב (from יָטַב); *Hiph.* הֵיטִיב (from יָטַב).

יָגֹר *to fear, Impf.* יָגוּר (from גּוּר).

יָקַץ *to awake* only in *Impf.* יִיקַץ; for *Perf.* the *Hiph.* הֵקִיץ is used (fr. קוּץ).

נָפַץ *to break in pieces, Impf.* יָפוּץ (from פּוּץ), *Imp.* פּוּץ; *Niph.* נָפוֹץ; *Pi.* נִפֵּץ (from נָפַץ); *Pi'lēl* פּוֹצֵץ (from פּוּץ); *Reflex.* הִתְפּוֹצֵץ; *Hiph.* הֵפִיץ. Also *Pilpēl* פִּצְפֵּץ Job **16**, 12.

שָׁתָה *to drink,* used in *Qăl;* but in *Hiph.* הִשְׁקָה *to give to drink,* from שָׁקָה, which is not used in Hebrew.

On הָלַךְ (יָלַךְ) *to go,* see above in § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

יָסַף (*to add*) borrows its missing *Inf.* and *Impf. Qăl* from *Hiph.* הוֹסִיף, הוֹסִיף.

נָגַשׁ (*to approach*) takes *Perf. Niph.* נִגַּשׁ for the *Perf. Qăl,* which is not in use; only the *Impf.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גֶּשֶׁת of *Qăl* are in use.

נָחָה (*to lead*) has *Perf.* usually in *Qăl,* also the *Imp.* נְחֵה; but the *Impf.* always in *Hiph.* יַנְחֶה.

נָתַךְ (*to pour out*) has *Perf. Niph.* נִתַּךְ, along with *Impf. Qăl* יִתַּךְ, but the *Impf. Niph.* and *Perf. Qăl* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms (formæ mixtæ)* in which, as they maintain, are united the character and signification of two different tenses, moods or conjugations. On correct grammatical principles most of the examples they adduce are

set aside; in others, the form seems to have originated in misapprehension and inaccuracy, especially through misunderstanding of an unusual full writing. Others again are nothing but false readings, or the erroneous combination of two originally different readings.

CHAPTER III.

O F   T H E   N O U N.

(*Substantive and Adjective.*)

§ 79.

GENERAL VIEW.

1. As according to § 30, 1 most word stems are developed into verbal stems as well as into noun stems; it has become customary, especially lexically, to trace back also the noun to the most simple ground form of the verbal formation viz: the 3d sing. perf. Qăl, and, as it were, to derive it thence. This is done not only with those noun stems which may be classified directly with the corresponding verbal stem (the so-called verbal nouns § 83) but also with the so-called primitive nouns i. e.: those whose verbal stem can no more be found in Hebrew (§ 82), as well as finally with Denominatives which have evidently been derived from other nouns (§ 86).

NB. The *adjective* quite coincides with the *substantive* in form. On the process by which words with an abstract sense come to be treated as concretes or adjectives, see § 83, Rem. 1.

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although some ancient and almost wholly extinct traces of case-endings perhaps remain (§ 90). The relation of case in a noun is, therefore, either learned simply from its position in the clause, or indicated by prepositions. In either case the *form* of the noun undergoes no change (except for the construct state); and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connection of the noun with the feminine,

with the dual and the plural terminations, with suffixes, and with another noun following in the genitive, produces numerous changes in its form (see §§ 80, 87—89, 91—96), which is all that is meant by the *inflection*[1] of nouns in Hebrew. Even for the *comparative* and *superlative,* the Hebrew has no appropriate forms, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

§ 80.
FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, a *masculine* and a *feminine.* Even inanimate objects or things and abstract ideas, which other languages generally express by the *neuter,* are regarded in Hebrew as either masculine or feminine, chiefly the latter (see the Syntax, § 107, 3).

2. The *masculine,* as being the prevalent and more important gender, has no peculiar indication.

The *feminine* had originally the ending ח—, as in the 3 *sing. Perf.* of verbs (§ 44, 1). The original ח— however has been retained (provided the principal form was not already created by the annexation of a simple ח, v. below lit. b) only in close connection with a following genitive or suffix (comp. § 89, 2, *b* and § 91, 4). Apart from these cases the feminine ending of the independent form (the so-called absolute state) is:

   a) Most commonly an accented ה—, as סוּס *horse,* סוּסָה *mare;* as in the 3d sing. fem. perf. (קָטְלָה etc.) this ה— has been produced by rejecting the closing ח and lengthening the ă in an open syllable; whereupon the ה has been added as an orthographical compensation for ח, as well as to point out the final long vowel (comp. the quite analogous creation in forms like גָּלָה for גְּלַי § 75, 1).

   b) Simple ח to nouns terminating with a vowel e. g. יְהוּדִי *Jew.,* יְהוּדִית *Jewess.* The same termination ח is added very frequently to stems terminating with a consonant,

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however only (except before suffixes) with the aid of
an auxiliary vowel, which as a rule is *Sᵉghôl* but after
gutturals *Pă'thăch,* e. g. קְטֹל, *fem.* קֹטֶלֶת *killing* (ground-
form קְטֹלְתְּ, therefore before suffixes קְטַלְתִּי etc.); מוֹדָע,
fem. מוֹדַעַת *acquaintance.* The forms created in that way
follow in every regard the analogy of the so-called
Segholate forms (§ 94). The forms which have been
developed by the aid of an auxiliary vowel maintain
themselves also in the *status constructus;* except יוֹלַדְתְּ
for the elsewhere used יוֹלֶדֶת Gen. 16, 11, Judges 13, 5, 7
and so regularly before suffixes e. g. יֹלַדְתּוֹ Prov. 17, 25.

Rem. 1. The feminine form ־ֶת ־ is, in general, less frequent than
the other, and occurs almost exclusively when the other in ־ָה is also
in use. It is only in Participles and Infinitives that it is found more
frequently than the other (e. g. קֹטֶלֶת oftener than קֹטְלָה, לֶדֶת than לֵדָה).

2. *Rarer* feminine endings are:—

a) ־ַת accented, as בָּרֶקֶת *emerald* Ez. 28, 13, (also בָּרְקַת Ez. 28, 17);
נִגְרַת Ps. 61, 1; חַיַּת 74, 19; שִׁפְעַת *crowd* 2 K. 9, 17 (if not a false
reading); more often in *proper names* especially of places, among
the Canaanites, the Phœnicians (in whose speech ־ַת was the usual
f. ending, § 2, 2) and other neighbouring tribes, as צָרְפַת *Sarepta,*
גִּבְעַת *Gibᵉath,* אֵילַת *Aelana* in Idumea, קִרְיַת *Kirjath,* גָּלְיַת *Goliath*
(Philistine).

b) ־ָת, also in *names* of places, as בַּעֲלָת, חֶלְקַת, else mostly poetical,
e. g. זִמְרָת Ex. 15, 2, Is. 12, 2, Ps. 118, 14 (probably instead of זִמְרָתִי
my song with suppressed termination before the following יָ), נַחֲלָת
heritage Ps. 16, 6, either for נַחֲלָתִי *my heritage* or for נַחֲלָתָה, comp.
let. *f.,* as probably also עֶזְרָת *help* Ps. 60, 13, 108, 13, פֹּרָת *prolific*
Gen. 49, 22; שְׁנָת *sleep* (for שֵׁנָה) Ps. 132, 4 and in prose קָאַת *pelican*
(which reading is also preferable in Is. 34, 11 to the form קָאָת); in
prose also we find מָחֳרָת *morrow* Gen. 19, 34.

c) ־ָא, Aramæan orthography for ־ָה, found chiefly in the later
writers, e. g. חָפָא *fright* Is. 19, 17, שֵׁנָא *sleep* Ps. 127, 2, קָרְחָא *baldness*
Ex. 27, 31, מַטָּרָא *mark* Lam. 3, 12.

d) ־ֶה, a weakened form of ־ָה (§ 27, Rem. 4), only in זוּרֶה for זוּרָה
Is. 59, 5 and לָנֶה for לָנָה Zech. 5, 4.

e) ־ָ֫ה, without accent, as רְחָ֫מָה Deut. 14, 17, תַּנּוּר בֹּעֵ֫רָה *burning
furnace* Hos. 7, 4; comp. Ez. 40, 19, 2 K. 15, 29, 16, 18. In all
these examples there should be the usual accented ־ָה, but the
Punctists, not comprehending the feminine here, marked the ־ָ֫ה
(by depriving it of the tone) as not feminine, but a kind of *locative*

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1 On the feminines not distinguished by their form, see § 107, 1, 3, 4.

form (v. § 90, 2). Also לַיְלָה *night* (really *noctu* comp. new Greek ἡ νύχθα)·appears by the tone to be such a form, particularly as it is always construed as *masc.*, and we find לַיִל, לֵיל also occurring. Also מְאוּמָה *something*, might be considered as an old accusative (from מוּם, מְאוּם, *spot, point*). In the same way could be explained as accusatives אַרְצָה Is. **8**, 23 and (in *pause*) Job **34**, 13; but there are also found forms in which the unaccented הָ— may be considered as a meaningless appendix, serving, at the most, as poetical emphasis, thus: אַרְצָה (in P.) Job **37**, 12; הַחַרְסָה *the sun* Judg. **14**, 18 (else חֶרֶס), נַחְלָה *brook* Ps. **124**, 4, הַמָּוְתָה *death* Ps. **116**, 15, and some other words. Much of this however is doubtful.

f) הָ— only in poetry, e. g. אֵימָתָה *terror* (=אֵימָה), עֶזְרָתָה *help* (=עֶזְרָה), יְשׁוּעָתָה *salvation* (=יְשׁוּעָה), עַוְלָתָה *wickedness* (=עַוְלָה), and רְשׁוּעָתָה (=רִשְׁעָה), see Ps. **3**, 3, **63**, 8, **92**, 16, **94**, 17, **120**, 1, **125**, 3, Job **5**, 16, Ex. **15**, 16, and other places. Those cases can hardly be taken for double fem. endings, for if they were, we could not explain why the final syllable has lost the tone; they are rather cases of an old accusative of direction (intention). In examples like עֶזְרָתָה *help!* (Ps. **44**, 27 etc.) this is still quite apparent, but elsewhere it has become meaningless and stands only for poetical emphasis; comp. § 90, 2.

3. It is wholly unsuitable to consider the *vowel*-ending הָ—[1] as the original termination of the feminine, and the *consonant*-ending ת— as derived from it. The Ethiopic still has the ת constantly, so too the Assyrian (*at, it*), and in the Phœnician also the feminines end only rarely in א, but mostly in ת, which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii* Monumenta Phœnicia, pp. 439, 440; *Schröder's* Phön. Sprache, pp. 169—74). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive,* i. e. those whose kindred relation to a verb-stem does not so easily appear (§ 82), as אָב *father,* אֵם *mother* (see Davies' Hebr. Lex.); or *derivative,*

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[1] In this ending the ה can be considered consonantal (*h*) only in the sense, that the original ת as aspirated mute was at first changed into a guttural (according to *Socin,* among a part of the modern Bedouins there is still heard an *h* as fem. ending); at any rate in Hebrew this final consonant sounding has been later entirely abandoned.

as being derived either from the verb (*Verbals, §§ 83—85*) in the sense given above in § 30, 1 and § 79, 1, as צַדִּיק *just,* צְדָקָה ,צֶדֶק *righteousness,* from צָדַק *to be just;* רָם *high,* רָמָה *high place,* מָרוֹם *height,* from רוּם *to be high;* or (as in very few cases) from another noun (*Denominatives,* § 86), as מַרְגְּלוֹת *place at the feet,* from רֶגֶל *foot.*

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words,* classed *all* nouns among the verbals, and divided them into,—*a*) *Formæ nudæ,* i. e. such as have only the *three* (or *two*) stem-letters, and—*b*) *Formæ auctæ,* such as have received formative letters or syllables at the beginning or end, as. מַלְכוּת, מַמְלָכָה. These formative letters are:

(הֵאֱמַנְתִּיו) ה, א, מ, נ, ת, י, ו.[1]

According to the view of *roots* and *stems* given in § 30, 1, Rem. 2, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives,* the number in Hebrew is very small, e. g. בְּלִיַּעַל properly *worthlessness, baseness.* As *proper names,* they occur frequently, e. g. גַּבְרִיאֵל (*man of God*), יְהוֹיָקִים (*whom* יָה *raises up*), יְחִזְקִיָּהוּ (*whom* יָה *strengthens*), etc.

§ 82.

PRIMITIVE NOUNS.

1. The number of *primitives,* as explained in § 81, is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of animals and natural objects, as שָׂעִיר *he-goat* (prop. *shaggy,* from שָׂעַר), שְׂעֹרָה *barley* (prop. *bearded,* also from שָׂעַר), חֲסִידָה *stork* (prop. *pia,* sc. *avis*), זָהָב *gold* (from זָהַב=צָהַב *to be yellow*). There remain a few nouns, e. g. the names of members of the body in men and beasts, for which a suitable stem-verb can hardly be found, or at most only indirect ones (derived from the kindred Semitic dialects), as קֶרֶן *horn,* עַיִן *eye.*

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[1] From this *vox memorialis* the *nomina aucta* are called also, by the old grammarians, *nomina heemantica.* Comp. § 5, Note 5, § 30 Rem. 1.

2. The *form* of the primitives is that of the simple verbals, as קָטֵל, קְטֵל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are referred.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 84), whether it comes from אָדַם (*to be ruddy*) or not: אָב *father*, אֵם *mother*, have the same form as if derived from אָבָה, אָמַם, and undoubtedly they may be traced back to these stems, although their corresponding signification (אָבָה *to procreate*, אָמַם *to precede*) has not been preserved in the language.

§ 83.

VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in *form* and *signification* with certain forms of the verb, viz. the Participles and Infinitives, which, even without any change, are often employed as nouns; e. g. דַּעַת (*to know*) = *knowledge*, אֹיֵב (*hating*) = *enemy*. Still oftener, however, we find that certain forms of the Infinitive and Participle, which are seldom or never found as such in the strong verb itself, though in use in the weak verb and in other dialects, are the prevalent forms employed for the verbal noun; e. g. the participal form קָטֵל, the Infinitives after the (Aram.) form מִקְטַל (as a noun also מִקְטָל), farther קְטָלָה, קָטְלָה, קִטְלָה, קְטֹלֶת (§ 45, *b*) etc. Some (as the Arabic shows) are properly intensive forms of the Participle.

2. As to *signification,* it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state,* with other closely-related ideas (e. g. the *place* of the action), and are therefore mostly *abstract;* that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete.* It is to be noticed, however, that a particular sense is found in many isolated examples of derivative nouns, which does not hold good alike in all.

Rem. It must not, therefore, appear strange (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed afterwards as a *concrete*, and *vice versâ*. So, in English,

we say *his acquaintance* for one *with whom he is acquainted;* the *God-head* for *God* himself; in Heb. מוֹדָע *acquaintance* and *an acquaintance;* פֶּתִי *simplicity* and *a simple one;* on the contrary, חַטָּאת *that which sinneth* for *sin,* which use is frequent in the *fem.* of *concretes* (§ 84, 5, 6, 11).

For the sake of clearness, we treat first of the *derivatives* from the strong or regular verb (§ 84), and then of those from the different classes of the weak or irregular verb (§ 85).

The general view given in § 84 first classifies the Noun forms, after their significance, into *concretes* (as related to the participle), and *abstracts* (as connected with the infinitive); but next advances under each of these divisions from the simpler and easier forms to the harder and more enlarged. But the whole series of forms may be enumerated also simply with respect to the difference of form, without regard to the difference of meaning, since the forms do not always differ strictly according to the sense. In that case the forms would stand nearly in this order: 1) from simple stems: Nos. 1—5, 10—13; 2) from streng-thened stems either by doubling the middle stem consonant (e. g. Nos. 6—9) or by repetition of one or several consonants of the stem (e. g. Nos. 20—23); 3) nouns with other additional letters whether *pre-formatives* (e. g. all forms derived from Niph. Hiph. and Hithpael, as well as the numerous forms with מ preformative) or *afformatives* (e. g. Nos. 15, 16). It is of the greatest importance to distinguish everywhere whether the vowels employed by the formation of nouns were originally long and therefore unchangeable, or originally short, but have been lengthened in or before the tone. In the latter case the tone lengthened vowel becomes short by the removal of the accent or *Sheʷâ* (with the pretonic vowels, but also elsewhere). In what follows, the groundforms have everywhere been added where such changes are liable to occur.

§ 84.
NOUNS DERIVED FROM STRONG STEMS.[1]

We distinguish here—

I. *Participial Nouns from Qăl.*

1. קְטֹל, *fem.* קְטֹלָה, (Groundform *qătăl, qătălăt*), one of the most simple forms of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as

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[1] Under the strong verb we here include the verb with gutturals (§§ 63—65), and also those forms of weak stems whose weakness does not appear (comp. § 41).

an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It occurs, however, also with an abstract sense (No. 12).

2. קְטֵל, *fem.* קְטֵלָה, (Grdf. *qăṭil, qăṭilăt*), Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43) and therefore frequently as adjectives; e. g. זָקֵן *old*, יָבֵשׁ *dry*, דָּשֵׁן *fat*.

3. *a*) קָטֹל and קָטוֹל, *fem.* קְטֹלָה, (Grdf. *qăṭôl, qăṭôlăt*), with unchangeable *ô*, which, however, can be shown to have partly arisen from an obscured *â*. Here belong numerous adjectives, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As *abstr.* substantives, כָּבוֹד *honour*, שָׁלוֹם *peace*. From this is to be distinguished *b*) nouns of the form *qăṭôl* from original *qăṭŭl* e. g. אָדֹם *red*, עָגֹל *round*, עָמֹק *deep*, etc. (not seldom written fully thus: אָדוֹם, עָגוֹל etc.) The original *ŭ* of the 2d syllable appears again before afformatives, because then the following consonant is artificially doubled (as the *ŭ* can stand only in a closed syllable); thus the plurals עֲמֻקִּים, עֲגֻלִּים etc.

4. קֹטֵל, קֹטֶל, *fem.* קֹטֶלָה (sometimes like יֹלֵדָה with the *Ṣē'rê* retained) or קֹטֶלֶת, the usual active participial of *transitive* verbs, e. g. אֹיֵב *enemy*, יֹנֶק *suckling;* hence of the instrument by which the action is performed, as חֹרֵשׁ *a cutting instrument* (also with a personal signification, *plowman*). A feminine with a collective signification is sometimes found, as in אֹרְחָה *caravan*, properly *a wandering, a wandering crowd*. The groundform of these participles is *qôṭĭl* (modified from *qâṭĭl*) *qôṭĭlăt;* but קֹטֶלֶת has for groundform *qôṭălt*, comp. § 80, 2, *b*.

5. קָטוּל and קָטִיל, (*qăṭûl* and *qăṭîl*) passive Participles of Qăl, the latter (the usual Aramæan participial form) employed rather as a substantive; e. g. אָסוּר *imprisoned*, מָשׁוּחַ *anointed*, אָסִיר *prisoner*, מָשִׁיחַ *anointed one*. Both forms occur also with intrans. and even active signification, as עָצוּם *strong* and the examples in § 50, Rem. 2; in the form קָטִיל (as secondary form to קָטֹל No. 2), צָעִיר *small*, and *act.:* נָבִיא *prophet*, פָּקִיד *overseer*, etc. Some words of the form קָטִיל express the *time* of the action, as קָצִיר *time of cutting, harvest*, חָרִישׁ *time of ploughing*, like the Greek verbals in τός, e. g. ἄμητος, ἄροτος, τρύγητος, (acc. to the Greek Grammarians, the *cutting, plowing*, etc. is in opposition to ἀμητός etc. *harvest gathered in.*—v. *Liddell* and *Scott* s. v. ἄμητος—; corresponding to this also the forms in the Heb. like קָצִיר are used *actively;* comp. עֵת קָצִיר in Jer. **50**, 16, **51**, 33, Cant. **2**, 12). The feminines e. g. בְּתוּלָה *virgin* (*the secluded*).

6. קַטָּל (Arabic קַטָּאל), with unchangeable vowels (see however below). In Arab. it is the usual intensive form of the participle, and hence in Heb. expresses what is *habitual*, e. g. נַגָּח *apt to butt*, קַנָּא (also קַנּוֹא) *zealous*, חַטָּא *sinner* (diff. from חֹטֵא *sinning*), גַּנָּב *thief;* so of occupations and trades (the so-called *nomina opificum*), e. g. טַבָּח *cook*, חָרָשׁ (for חַרָּשׁ) *artificer*. It is curious that the unchangeable *â* of the 2d syllable should be dropped in the *constr. state sing.*, as if the groundform were not *qaṭṭâl* but *qăṭṭăl* e. g. חָרַשׁ עֵצִים *carpenter* Is. **44**,

13.—To the same category belongs the form קְטֵל (with the attenuation of *ă* of the 1st syll. to *ĭ*) e. g. אִכָּר (arab. *'akkâr*) *husbandman* (prop. *digger*). Here again the feminine (קְטֵלָה or קְטֶלֶת) often takes the abstract signification, as חַטָּאָה (also חַטָּאת) *female sinner* and *sin;* דַּלֶּקֶת *burning fever*, with a guttural טַבַּעַת *signet*.

7. קָטִיל and קָטוּל, intensive forms applied to persons as adjectives of quality, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate*. Seldom passive, as אָסִיר *fettered*.

8. קָטוֹל, as יִסּוֹר *corrector*, שִׁכּוֹר *drunkard*, גִּבּוֹר *strong one, hero.* Seldom passive, as יִלּוֹד *born*. As, for instance the Arab. *gabbâr* (for גִּבּוֹר) shows, all these forms are but modifications of the form קָטֵל, produced by the attenuation of *ă* into *ĭ* in the first syllable, and by inflecting *â* into *ô* in the second.

9. קִטֵּל (Grdf. *qiṭṭil*) indicates everywhere abnormal qualities, especially a bodily fault or a defect, e. g. גִּבֵּן *hunch-backed*, קֵרֵחַ *bald-headed*, אִלֵּם *dumb*, עִוֵּר *blind*, פִּסֵּחַ *lame*, חֵרֵשׁ *deaf*, עִקֵּשׁ *perverse;* פִּקֵּחַ *clear-sighted* follows the same analogy. The *abstr.* signification is found in the *fem.*, אִוֶּלֶת *folly*, (although, before suff. אִוַּלְתּוֹ).

II. *Nouns after the manner of Infinitives in Qăl.*[1]

10. קְטַל, קְטֵל, קְטֻל (really *qᵉṭăl, qᵉṭĭl, qᵉṭŭl*), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first a rare form in the verb as Infinitive (§ 45, *a*). As nounforms they are rare, e. g. גְּבַר *man*, פְּאֵר *ornament*, צְחֹק *laughter*. Instead of these, we much oftener find—

11. קֶטֶל, קֵטֶל, קֹטֶל, their three kindred so-called *sᵉgholate* forms (sprung from the grnd.-forms *qaṭl, qiṭl, quṭl*, as preserved in Arabic); e. g. מֶלֶךְ (for מַלְךְ *malk*, § 27, Rem. 2, *c*) *king*, סֵפֶר (orig. form סִפְר) *book*, קֹדֶשׁ (orig. form *qudsh*) *sanctuary;* these have the characteristic vowel with the accent in the first syllable, and the unaccented helping-vowel *Sᵉghôl* (§ 28, 4) in the second. Instead of the *Sᵉghôl*, a *Pă'thăch* is used with gutturals in the second or third place, as זֶרַע *seed*, נֶצַח *eternity*, פֹּעַל *work*.[2]—Examples of feminines, מַלְכָּה *queen*, עֶזְרָה *help* (also עֵזֶר), חָכְמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, as הֶרֶג *slaughter*, חֶסֶד *pity*, זֵכֶר *memory*, אֹסֶף *gathering;* yet the *concrete* often occurs, especially in the form קֶטֶל, e. g. מֶלֶךְ *king*, נַעַר *a youth*, בַּעַר *brutish*, עֶבֶד *servant*, בַּעַל *lord*, גֶּבֶר *man*. In such forms the concrete sense is secondary and derived from

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[1] All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or as so-called *nomina verbi.*

[2] Only very few remain without a helping-vowel, as גַּיְא *valley*, חֵטְא *sin*, קֹשְׁטְ *truth;* the first two of which may be explained by the circumstance that א final has there lost its value as a consonant.

the abstract, as in בַּעַר prop. *brutishness*, נַעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*), or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ, עֶבֶד from participial forms (*mălĭk*, *'ăbĭd*), meaning *ruling, serving.*[1] But altogether the meaning of these forms is very various, e. g. even for the instrument, as חֶרֶב *sword*, חֶרֶט *graving-tool*, and passively אֶרֶג *web* (really *weaving*, hence instrumentally *weaver's shuttle*). In the latter sense the form קְטֶל is more common, as אֹכֶל *food;* this form קֶטֶל is also more used in the *abstract* meaning, hence נַעַר *a youth*, נֹעַר *youth.*

12. קָטָל (*qăṭāl*, like No. 1), fem. קְטָלָה (*qăṭălăt*), both very often with the *abstr.* sense; e. g. רָעָב *hunger*, אָשָׁם *guilt*, שָׂבָע *satiety* (their *concretes* being רָעֵב *hungry*, אָשֵׁם, שָׂבֵעַ); *fem.* צְדָקָה *righteousness*, נְקָמָה *vengeance.* Less frequent is the form קֶטָל (Grdf. *qĭṭāl*), as שֵׁכָר *strong drink*, עֵנָב *grape*, לֵבָב *heart.* It would perhaps be more correct to count these forms among the participials in No. 1.

13. קָטוֹל, קְטִיל, קְטָל (where *ô* is orig. *â*), קָטוּל, all with an immovable vowel (§ 25) between the second and third radicals, and a Shᵉwâ (instead of orig. short vowel) under the first, as כְּתָב *book* (Arab. *kĭtâb*), חֲמוֹר *ass* (Arab. *hĭmâr*), חֲלוֹם *dream*, כְּסִיל *fool*, גְּבוּל *border;* sometimes with *'Aleph prosthetic*, as זְרוֹעַ=אֶזְרוֹעַ *arm*, אֶפְרֹחַ *brood.* The corresponding *feminines* are like בְּשׂוֹרָה (Arab. *bĭshâra*), *good news*, כְּתֹבֶת (Arab. *kĭtâbăt*) *writing*, גְּבוּרָה *might;* the last form coincides with the fem. of the form קָטוּל in No. 5.

14. מִקְטָל (the Aram. has מִקְטַל. as the form of the infinitive), e. g. מִשְׁפָּט *judgment.* This form belongs to the category of the very numerous nominal formations with preformative מ which (without doubt connected with מִי *who* and מָה *what* v. § 37) is employed to express the most varied relations. In all cases where the מ stands before a consonant with a toneless firm vowel it receives vocal Shᵉwâ (derived from an original short vowel); in those forms however in which the מ, with the first stem consonant makes a closed syllable, it receives at first everywhere the vowel *ă*, which however is frequently weakened into *ĭ* or *ĕ*. Corresponding to this, there is found before the accented stem syllable the pretonic lengthening, partly into *ā* and partly into *ē*. In reference to the signification we must distinguish *a*) the מ *subjective;* thus the preformative מ of the participles of Piel, Hiph. and Hithp. and other active conjugations; *b*) מ *objective;* such as the preformative מ of the passive (Pual, Hoph. etc.) as well as that of

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[1] In Arabic the form *qăṭĭl* always expresses an action or a quality inherent in the subject, as a secondary form to the usual participle *qâtĭl*, which indicates the casual or passing action or quality; thus, *mălăkă* to rule, Part. *mâlik* ruling, *mălĭk* rarely *malk*, ruler, king. Such an origin of מֶלֶךְ may be shown also from other examples. Comp. גֶּדֶר, as the name of a town, with גָּדֵר (gdf. *găḏĭr*) *wall;* and כֶּתֶף shortened (in the *constr.* state) from כָּתֵף (*kătĭp*) *shoulder.*

numerous nouns; comp. מַחְמָד *a desired object*, מַלְקוֹחַ *prey*, בַּלְבּוּשׁ *dress*, מִזְמוֹר *Psalm;* fem. מַמְלָכָה *kingdom*, מִשְׂכֹּרֶת *reward*, מִלְחָמָה *war*, מֶרְכָּבָה *chariot;* c) מ *instrumental*, e. g. מַזְלֵג *fork*, מַפְתֵּחַ *key;* מַזְמֵרָה *pruning knife*, מַאֲכֶלֶת *knife;* d) מ *local*, e. g. מָקוֹם (from קוּם) *place*, בִּרְבָּר *pasture*, מִזְבֵּחַ *altar*, מֶרְחָב *large space*, מִסְתָּר and מִסְתּוֹר *hiding-place*. The vowels of the 2d syllable are with the exception of *î* and *û* as well as of *ô* (which has been mostly inflected from *â;* v. the last example) originally short vowels and therefore subject to attenuation into a short vowel or *Sheʷâ;* thus מַשְׂכֹּרֶת (with *ō* not *ô*) is reduced to the original מַשְׂכָּרְתּ.

15. קְטְלָן (Grdf. *qiṭlăn*), קְטְלוֹן *qiṭlân*, and other similar forms, with the terminations ָן— and וֹן, as פִּתְרוֹן *interpretation*, שֻׁלְחָן *table*, קָרְבָּן *offering;* but also זִכְרוֹן *remembrance*, חִזָּיוֹן *prophetic vision*. In a few old words instead of ָן— and וֹן we find ָם— and וֹם—, as אוּלָם *porch*, פִּדְיוֹם and פִּדְיוֹן *ransom*.

In some examples the afformative *Nûn* has been appended without the aid of an accented vowel, as in כְּנַעַן *Canaan* and צִפֹּרֶן *finger-nail* (in both cases only with an auxiliary vowel before the ending). In גַּרְזֶן *axe* original *ă* has been modified into *Seghol* instead of being lengthened into *ā* (to the same category belong examples with afformative ל as בַּרְזֶל *iron*, כַּרְמֶל etc. (v. No. 35). For וֹן there is a modified form י, written also ה, which occurs especially in proper names, as מִנְהוֹן and מִנְהָה for שְׁלֹמֹה (comp. Πλάτων, *Plato*). In the *patronymic* and *gentilic* forms (§ 86, 5) the *Nûn* still appears, e. g. שִׁילֹנִי from שִׁילֹה the city *Shiloh* (called even now *Seilûn*).

16. Also with the feminine-ending וּת, e. g. סַכְלוּת *folly*, רְפָאוּת *healing*. In the Aramæan, this (or וּ without ת) is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later O. Test. books. As a synonymous ending we find at times ִית— in earlier use, as שְׁאֵרִית *remnant*. Comp. the denominative nouns, § 86, 6.

III. *Participials of the derived Conjugations.*

17. From *Niph.* נִקְטָל, as נִפְלָאוֹת plur. fem. *wonders*.

18. 19. From *Pi'ēl* and *Hiph.*, e. g. מְכַסֶּה *a covering*, מְזַמֶּרֶת *snuffers*, מַשְׁחִית *destruction*.

20. From *Po'ēl*, as עוֹלֵל (probably shortened from מְעוֹלֵל Is. 3, 12) and עוֹלָל *child*, שׁוֹלָל *war-prisoner*, אוֹצָר *store*, חוֹתָם *seal*, שׁוֹפָר *trumpet;* all with original *ă* in the 2d syllable.

21. 22. From *Pi'lēl* and *Po'lal*, as קְטַלֵל (groundform *qăṭlăl*), and קְטְלָל (*qŭṭlăl*), רַאֲנָן *green*, שַׁאֲנָן *quiet;* אֻמְלָל *faint*.

23. קְטַלְטַל have an intensive and iterative sense, as הֲפַכְפַּךְ *full of turns* (L. *flexuosus*), פְּתַלְתֹּל *full of twists* (L. *perversus*), and form adjectives with a *diminutive* signification (§ 55, 3), as אֲדַמְדָּם

reddish, שְׁחַרְחֹר *blackish;* hence in a contemptuous sense (like Latin *miser, misellus,* Germ. *Gesinde, Gesindel*), as אֲסַפְסֻף (with the passive form as enlargement of אָסוּף) *a rabble.*

IV. *Nouns in the form of infinitives of the derived Conjugations.*

24. From *Niph.*, as נַפְתּוּלִים (plur.) *struggles.*

25. From *Pi'ēl*, like נֶפֶץ *dispersion,* more frequently in the *fem.,* as בַּקָּשָׁה *request,* with Qā'mĕṣ unchangeable in the second syllable.

26. קְטוּל, as שִׁלּוּם *requital,* חִבּוּק *folding* (of the hands); also with *concrete* sense (comp. No. 7), as לִמּוּד *learner,* עִזּוּז *strong.*

27. תַּקְטוּל, תַּקְטִיל (*Infin.* of *Pi'ēl* very common in Arabic), e. g. תַּגְמוּל *benefit,* תַּכְרִיךְ (covering) *mantle.*

28. From *Hiph.*, like אַזְכָּרָה *remembrance-offering,* הַשְׁמָעוּת *announcing* (with firm Qā'mĕṣ), like Aramæan Infinitives.

29. From *Hithp.* הִתְיַחֵשׂ *register* (prop. to register oneself in a genealogical table).

30. From *Pŏ'ēl*, like הֹיְלֵלוֹת (plur) and הֹלֵלוּת *folly;* in 31 the forms are kindred, having a long vowel in both syllables, as קִיטֹר *smoke,* צִינֹק *prison,* קִירמֹוֹשׂ, also קִמֹּושׂ *nettle.* Perhaps the *î* of the 1st syllable serves as a compensation for the omission of the Daghesh.

32. From *Pi'lēl*, as סַגְרִיר *heavy rain,* נַאֲפוּף (*only plur.*) *adultery.*

33. פְּקַחְקוֹחַ *opening,* Inf. to No. 23.

34. שֶׁקְטֵל, as שַׁלְהֶבֶת *flame* (comp. § 55, 6).

35. Quadriliterals of various forms 'e. g. *a*) with afformative לֹ (v. No. 15) בַּרְזֶל *iron,* כַּרְמֶל *orchard* (comp. כֶּרֶם *vineyard*) עֲרָפֶל *dark clouds,* חַרְגֹּל *locust,* חַשְׁמַל *bright metal; b*) with the insertion of לֹ, so probably גַּלְמוּד *barren,* חַלָּמִישׁ *flint,* the fem. זַלְעָפָה *glowing heat* etc. *c*) other forms: חֶרְמֵשׁ *sickle,* עַקְרָב *scorpion,* סְמָדַר *vine blossom* etc.—

Quinquiliterals (probably compounded) צְפַרְדֵּעַ *frog.*—See Davies' Heb. Lex. on אַרְנֶבֶת *hare,* and on the other words mentioned above.

§ 85.

NOUNS DERIVED FROM WEAK STEMS.

These are formed after the analogy of the strong stem. Accordingly, following the same arrangement, we shall refer these forms to the corresponding ones already described, marking them with the same number (§ 84), but mentioning only such as exhibit some notable effect of the feebleness of the stem.

I. *From Stems* פ"ן.

Connected with the *Inf.* of *Qăl*, 14. מַתָּן *gift,* מַגָּל *sickle,* מַפָּלָה *overthrow;* with *Inf.* of *Hiph.* 28. הַצָּלָה *deliverance.—*

II. *From Stems* ע"ע.

From the *Part. Qăl* (after the form קְטֹל) we get:—1. תָּם *upright;* commonly with *Păthăch* (to indicate the *Dāg. f. implic.* of the final syllable), דַּל *abject,* רַב *much,* fem. רַבָּה, הַלָּה. From the *Inf.* 10, 11 : בַּז *booty,* חֵן *favour,* חֹק *law,* fem. מִצָּה *word,* הֻקָּה *law;* 14. מֵסַב *that which surrounds anything,* מָסָךְ *covering,* מָגֵן *shield,* מָעֹז *fastness,* fem. מִגִלָּה *roll.* Through the removal of the pretonic vowel have arisen forms after the analogy of No. 10 (קְטֹל), which are further developed into proper segholate forms (No. 11); as מֵמֵר (from מְמַר, r. מָרַר) *bitterness,* מֹרֶךְ *timidity* (from רְבַךְ, r. רָבַךְ). 27. תְּהִלָּה *praise,* תְּפִלָּה *prayer;* also in the segholate form, as מֶסֶם *a melting away* (from תְּמַס, r. מָסַס), perh. also חֹרֶן *mast* (from רָנַן *to make a tremulous sound*). From *Pilpēl* (§ 55, 4), גַּלְגַּל *wheel* and *whirlwind* (from גָּלַל *to roll*), קְלֹקֵל *contemned,* קָדְקֹד *crown* (of the head), בַּקְבּוּק *flask,* etc.

III. *From Stems* פ"ו *and* פ"י.

The participial forms are regular. To the Infinitive belong : 10. דַּע, fem. דֵּעָה, דַּעַת *knowledge,* עֵצָה *counsel.* 13. סֹד, for יְסֹד *divan.* 14. מוֹרָא *fear,* מוֹשָׁב *seat,* מוֹקֵשׁ *snare,* מוֹלֶדֶת *birth,* מוּסָר *punishment;* from verbs פ"ר of the 2d class (§ 70), מֵיטָב *the best* and acc. to § 71 : מַדָּע, מַדַּע (comp. Aram. מַנְדַּע) *knowledge* from יָדַע. 27. תּוֹשָׁב *inhabitant,* תּוֹלֵדָה or תּוֹלֶדֶת *generation* (only *pl. constr.* תּוֹלְדוֹת), תֵּימָן *the south.*

IV. *From Stems* ע"ו *and* ע"י.

Participles: 1. זָר *foreign.* 2. גֵּר *stranger,* עֵדָה *a female witness, testimony.* 3. טוֹב *good,* טוֹבָה *what is good.* Infinitives: 11. various segholate forms, as מָוֶת *death* (Arab. *maut*) and בַּיִת *house* (Arab. *bait*); שׁוֹט (Arab. *saut*) *whip,* שׁוֹק (Arab. *sâq*) *leg,* רוּחַ *spirit;* in feminine עוֹלָה and עִוְלָה *evil,* בֹּשֶׁת *shame.* 14. מָנוֹחַ, fem. מְנוּחָה *rest,* מָקוֹם *place,* also מָשׁוֹט *oar* (from שׁוּט), and מְעָרָה *cave* (from עוּר). 27. תְּהֹם *the deep,* תְּבוּנָה *intelligence,* תְּעוּדָה *testimony.* 28. הֲנָחָה *rest.* 31. נִרֹחַ *satisfaction.*

V. *From Stems* ל"ה.

Participles: 1. יָפֶה *fair,* קָשֶׁה *hard,* fem. רָפָה, קָשָׁה. Some lose the ה —, as יָד *hand,* תְּו *s'gn* (for תֶּוֶה). 4. רֹאֶה *seer,* fem. עֹלָה *burnt-offering.* 5. נָקִי *pure,* עָנִי *poor.—*Infinitives: 11. The segholates in various forms; at times like בֶּכֶה *a weeping,* קֵצֶה *end;* sometimes also curtailed, as עַד *duration, eternity* (from עָדָה). Sometimes the original ו appears, but then merely as a toneless helping vowel, as in שָׂחוּ *a swimming,*

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בֹּהוּ, תֹּהוּ *waste;* but on the other hand with י, as in פְּרִי *fruit* (Grdf. *părj* and farther attenuated to *pirj*), חֱלִי (*chŭlj*) *sickness,* חֲצִי (Grdf. *chisj*)—*half;* the *fem.* form always with consonant ו or י, as in שַׁלְוָה *rest,* לִוְיָה *garland.* 12. (really belonging to 1.): רֵעֶה *friend:* with rejection of the ending: עֵץ *tree.* 13. סְתָו *winter.* 14. מִקְנֶה *possession,* מַרְאֶה *appearance,* מַעֲשֶׂה *deed,* מַחֲנֶה *camp; fem.* מִצְוָה *command.* Apocopated form, בַּעַל *height* (for מַעֲלֶה). 15. קִנְיָן *wealth,* כִּלָּיוֹן *destruction.* 16. דְּמוּת *resemblance,* פְּדוּת *deliverance* etc. 27. תַּבְלִית *annihilation,* תַּבְנִית *structure,* תַּרְבּוּת *brood.* 28. אֶשֶׁךְ *testicle* for אַשְׁכֶּה (from שָׁכָה), really *'ăskăj.*

VI. *From doubly weak Stems.*

We present only some cases of especial difficulty for the beginner to find the triliteral stem:

1. From a verb פ״ן and ל״א, שְׂאֵת and שֵׂת *elevation* (Job **41,** 17) for שְׂאֵת, נָשָׂא from שָׂאַת.

2. From a verb פ״ו and ל״ה, תּוֹרָה (pl. תּוֹרֹת) *instruction, law,* תּוֹדָה *thanksgiving.*

3. From a verb ע״א and ל״ה, שֵׁת *tumult* Num. **24,** 17 (for שְׁאֵת= שְׂאֵת) from שָׂאַת.

4. From a verb ע״ו and ל״ה, אִי (for אֱוִי) *island,* from אָוָה *to dwell;* אוֹת *sign* derived from אָת which again comes from *'ăvăjăt* (with ת fem., comp. Arab. *'ăjăt,* Aram. אָת), from אָוָה; קַו and קָו *cord,* from קָוָה; תָּא *chamber* (for תָּו), from תָּוָה *to dwell* (secondary form of אָוָה v. s.); גּוֹר *people* (from גָּוָה, Arab. *confluxit*); רִי *irrigation* (for רָוִי, from רָוָה).

To the learner the stem is often obscured also though the loss of נ, ד or ה by contraction, e. g. גַּת *wine-press* for גַּנְתְּ, גֻּנַּת and this for רִגְנַת (from יָגַן *to press*); אַף *anger* for אַנְפְּ (*'anp*); אֱמֶת *faithfulness* for אֲמֶנְתְּ (from אָמַן), עֵת *time* for עֶדֶת (*'idt* with *fem.* ת), from עָדָה; זְהִיר for זָהְרוּ *brightness* (from זָהָה).

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed *immediately* from another noun, whether the latter be primitive, or derived from a verb, e. g. קַדְמוֹן *eastern,* immediately from קֶדֶם *the east,* which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given among the verbal nouns, the denominatives as secondary (though partly very old) forms, being entirely analogous to nouns derived from the verb.

The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ *local* was prefixed to a noun in order to make it a *designation of place* (see No. 3 below).

The principal forms are the following:—

1. Like the *Part. Qǎl* (No. 4 of the Verbals), as שׁוֹעֵר *porter*, from שַׁעַר *gate;* בֹּקֵר *herdsman*, from בָּקָר *herd;* כֹּרֵם *vine dresser*, from כֶּרֶם *vineyard.*

2. Like the verbals of No. 6, קַשָּׁת *archer*, from קֶשֶׁת *bow;* מַלָּח *seaman*, from מֶלַח *salt, sea*. Both these forms (Nos. 1 and 2) indicate occupations inhering in the subject, like Greek nouns in της, τευς, e. g. πολίτης, γραμματεύς.

3. Nouns with מ prefixed, expressing the place in or near which a thing is found (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עַיִן *fountain;* מַרְגְּלוֹת *place about the feet*, מְרַאֲשׁוֹת *place about the head*, from ראֹשׁ *head;* מִקְשָׁה for קִשֻּׁא *cucumber field*, from קִשֻּׁא *cucumber*. Comp. ἀμπελών, from ἄμπελος.

4. Adjectival designations, with add. of וָן, וֹן, as קַדְמוֹן *eastern*, from קֶדֶם; אַחֲרוֹן *hinder*, from אַחַר; חִיצוֹן *exterior*, from חוּץ; לִוְיָן *coiled*, hence *coiled animal, serpent*, from לִוְיָה *a winding*, נְחֻשְׁתָן *copper image*, from נְחֹשֶׁת *copper*. Also *abstracts*, as עִוָּרוֹן *blindness*, from עִוֵּר. Comp. § 84, No. 15.

וֹן forms a *diminutive* (like the Syriac וּן), in אִישׁוֹן *little man* (in the eye), *apple of the eye* from אִישׁ; on the contrary שִׁפִיפֹן *little snake*, is really an adjective form, from שָׁפַף *to rub* (perhaps=rubber-like). In the same way יְשֻׁרוּן is really a denominative from יָשׁוּר (=יָשָׁר) and not a diminutive (*pious little people* and the like), but rather *upright* (*righteous people*); finally שַׂהֲרוֹן is not *little moon*, but *artificial moon* (*jewelry*), and צַוְּארֹנִים, not *little neck*, but *necklace* (from צַוָּאר *neck*). Comp. *Delitzsch* on Cant. 4, 9.

5. Peculiar to this class of nouns is the termination ־י, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentilics*, and *patronymics;* e. g. נָכְרִי *strange*, from נֵכָר *what is foreign;* שִׁשִּׁי *sixth*, from שֵׁשׁ *six;* מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a *compound*, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite*, from בִּנְיָמִין (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of ־י we have *a*) the ending ־ַי (as in Aramæan), as כִּילַי *deceitful* and in proper names, as בַּרְזִלַּי (*ferreus*, from בַּרְזֶל *iron*) *Barzillai;* and *b*) its parallel ־ֶה, as אִשֶּׁה *belonging to fire* (אֵשׁ) *fire-food, sacrifice;* לִבְנֶה (prop. *milky*) *white poplar*, arab. *lubnaj*.

6. *Abstract* nouns formed from *concretes* by the addition of וּת and ־ִית (comp. the Eng. terminations *-dom,-hood,-ness*, etc.); e. g. בַּלָּהוּת

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kingdom, from מָלַךְ; אַלְמָנוּת *widow-hood,* from אַלְמָן *widower,* אַלְמָנָה *widow;* רֵאשִׁית *principium,* from רֹאשׁ=רֵאשׁ *princeps.* (See the Verbals No. 16.)

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is ־ים, e. g. סוּס *horse,* plur. סוּסִים *horses,* often also written defectively ־ם, especially when in the same word a ו or י has already gone before as a so-called *fulcrum,* as in Gen. **1,** 21 תַּנִּינִם. Nouns in ־י end with ־יִּים in the plural, as עִבְרִיִּים *Hebrews* (Ex. **3,** 18), from עִבְרִי, but usually a contraction takes place, as שָׁנִים עִבְרִים *crimson garments,* from שָׁנִי.—Nouns in ־ֶה lose this termination when they take the plural-ending, e. g. חֹזֶה *seer,* plur. חֹזִים (comp. § 75, 3).—In regard to the removal of the accent from the ־ם in the two old plurals מַיִם *water* and שָׁמַיִם *heaven,* comp. § 96. The termination ־ים is found sometimes also with feminines (comp. נָשִׁים *women,* § 96, under אִשָּׁה; שָׁנִים *years* from שָׁנָה; רְחֵלִים *ewes,* from רָחֵל) and is employed elsewhere to represent intensive ideas (§ 108, 2), so that the designation of gender is not necessarily attached to it (comp. also No. 3).

This ending *îm* is also prevalent in Phœnician, e. g. צדנם *Sidonians;* in Aramæan it is *în,* in Arabic *ûn* (nominative) and *în* (the other cases), in Ethiopic *ân.* Compare also the ending ־ן in 3*d pers. pl. mas.* of verbs.[1]

Less frequent terminations of the *plur. masc.* are:

a) ־ין, as in Aramaic (aside from the poetical use in some older and even the oldest portions), almost exclusively in the later books of the O. Test., e. g. מְלָכִין *kings* Prov. **31,** 3, צֹרָיִן 1 K. **11,** 33, רָצִין *a guard* 2 K. **11,** 13, חִטִּין *wheat* Ez. **4,** 9; defectively אִיִּן *islands* Ez. **26,** 18, יָמִין *days* Dan. **12,** 13. Comp. also מִדְּרִין *carpets* Judges **5,** 10 (in the north Palestinian song of *Deborah* which shows also other linguistic peculiarities); עִיִּין *ruins* Micah **3,** 12 (apparently caused by the following ת); מִלִּין *words* (from the Aram. מִלָּה) Job **4,** 2 and in 12 other places (also מִלִּים, 10 times); further Job **24,** 22, **31,** 10, Lam. **1,** 4.—Doubtful is however:

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[1] On the connection between all these endings, see *Dietrich's* Abhandlungen zur Heb. Grammatik, Leipzig, 1846, 8vo., p. 51 etc.

b) ־ִי— (with ם cast off, as according to some in *dual* יָדַי for יָדַיִם Ez.
13, 18; comp. the *constr. st.* § 89, 2), e. g. מִנֵּי *chords* Ps. 45, 9, for
מִנִּים (if it is not to be written so); עַמִּי *peoples* Ps. 144, 2 and prob.
also Lam. 3, 14, (2 Sam. 22, 44 satisfies the rendering *my people;*
comp. in paral. ex. Ps. 18, 44 עָם; also in Cant. 8, 2 would the *î* of
רִמֹּנִי better be taken as a *suff.*). If according to this nearly all cases
of this sort are more or less doubtful (comp. also 2 Sam. 23, 8; 1 Ch.
11, 11, 1 Sam. 20, 38 Kᵉthibh and *Gesenius's* Lehrgebäude der Heb.
Sprache, S. 524 ff.), for the whole question, it has at least its ana-
logy in the other Semitic languages. On the Assyrian plural ending
i compare, *Schrader* in the Zeitsch. der DMG. XXVI, p. 218 ff. (e. g.
malki, princes). In Syr. we have the corresp. plur. *malkê* (מַלְכֵּא),
likewise in the idiom of the Babylonian Talmud גַּבְרֵי *men;* finally
the apocopè of the ם or נ is very common in the pronunciation of
the West. Aram. e. g. תִּלֵּי for תִּלֵּים *Psalms.*—More doubtful still is—

c) ־ַי— (like the *constr. state* in Syriac); and here are reckoned, e. g.
חֹורֵי *white cloths* Is. 19, 9, שָׂרֵי *princes* Judg. 5, 15, חַלֹּונֵי *windows*
Jer. 22, 14. This last is also taken for dual (§ 88, Rem. 1) *two
windows*, but it is probably a corrupt reading for חַלֹּונִים; שָׂרַי may
be *my princes* (with suff.), and ־ַי— in חֹורֵי is a formative syllable
(*white cloth*). Further חֲשׁוּפֵי in Is. 20, 4 is either *constr. st.*, comp.
§ 89, Rem., or likewise coll. sing. with the ending ־ַי—; שַׁדַּי *the
Almighty*, from the stem שָׁדַד, is formed with the adjective ending
־ַי—, while in the collectively used singular גֹּובֵי *locust-swarm* Am.
7, 1, Nah. 3, 17 (from גָּבָה) the ־ַי— belongs to the stem (cf. שָׂדַי
Ps. 8, 8, f. שָׂרָה); finally, in אֲדֹונָי *the Lord* (prop. *my lord*, from
the so-called *plural* of Majesty, אֲדֹנִים *lord*) the *ay* is originally a
suffix; see § 121, Rem. 4.

d) ־ַם—, as supposed plural ending in כִּנָּם=כִּנִּים *midges*, which however
is rather a collective singular (of the stem כֵּנַן) with the formative
syllable ־ַם— (comp. § 84, No. 15); likewise סֻלָּם *ladder*, prop. *steps*
(from סָלַל I), comp. our *stairs*.

2. The *plural* termination for the *feminine gender* is וֹת
(often written defectively ־ֹת—), which takes the place of the
singular feminine-ending ־ֶת—, ־ָה—, ־ַה—, when the noun in
the singular ends with one of these; otherwise it is merely
appended to the form of the singular, as תְּהִלָּה *song of praise*,
plur. תְּהִלֹּות; אִגֶּרֶת *letter, plur.* אִגְּרֹות; בְּאֵר *a well, plur.* בְּאֵרֹות.
Feminines in ־ִית— form their plural in ־ִיֹות—, and those in
־וּת—, in ־ִיֹות—, e. g. מִצְרִית *an Egyptian woman, plur* מִצְרִיֹות;
מַלְכוּת *kingdom, plur.* מַלְכִיֹות. These last plurals have, however,
for their basis, the singular endings ־ִיָּה— and ־ִיָּה— before
which *Yôdh* to be retained as a consonant must be doubled.

Rem. It is only from mistake or disregard of these feminine-endings וֹת and ־ִית that some words ending with them, form their plural by the addition of ־ִים, e. g. חֲנִית *spear, plur.* חֲנִיתִים and חֲנִיתוֹת; אַלְמְנוּתִים *widowhood,* and many other instances. After the manner of the Syriac is the formation of the plural (before suffixes) עֵדְוֹת (ʿēdhᵉ-wôʾth) *laws,* with *Wāw* as a consonant, from the singular עֵדוּת.

This ending וֹת (-ôth) stands for -âth (as it sounds in Arab., Ethiop. in the construct state of the West. Aram. in Eastern Syriac also in Assyrian, Schrader l. l. p. 222; see on the change of â to ô, in § 9, 10, 2), and -âth is properly only a longer and stronger form of the singular-ending ǎth (§ 80, 2). The strengthening is intended partly to denote the plural and partly as intensive; and this ending is thus by a further application appended even to such nouns as have not -ǎth in the singular.

How the changeable vowels of the noun are modified by the addition of the plural endings, is explained in §§ 92—95.

3. Words which are of two genders (§ 107, 3) have often, in the plural, both the masculine and the feminine termination, e. g. עָב *cloud,* pl. עָבִים and עָבוֹת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. But a number also of other words of one invariable gender have both (*masc.* and *fem.*) plural-endings, e. g. דּוֹר *m. an age, plur.* דּוֹרִים and דֹּרוֹת; שָׁנָה *f. a year, plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is in such cases retained with both the plural forms, e. g. אֲרִי *m. a lion, plur.* אֲרָיוֹת *m.* (Zeph. 3, 3), דֹּרוֹת *m.* (Job 42, 16).

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days* and שָׁנִים *years* are the usual, but יָמוֹת (only *constr.* Deut. 32, 7, Ps. 90, 15) and שָׁנוֹת are rare poetic forms.

A difference of sense appears in the use of several words for members of the body, the dual (see § 88) being used for the living members themselves, while the plural in וֹת denotes something like them but without life; e. g. יָדַיִם *hands,* יָדוֹת *artificial hands, tenons* Ex. 26, 51, כַּפַּיִם *hands,* כַּפּוֹת *handles* (L. *manubria*); קַרְנַיִם *horns,* קְרָנוֹת *horns* (of the altar); עֵינַיִם *eyes,* עֲיָנוֹת *fountains.*

4. A considerable number of masculines form their plural in ־וֹת, while many feminines have a plural in ־ִם. The gender of the singular, however, as a rule remains in the plural; e. g. אָב *father, plur.* אָבוֹת; שֵׁם *m. name, plur.* שֵׁמוֹת;

on the contrary, מִלָּה *f. word,* plur. מִלִּים; פִּלֶּגֶשׁ *f. concubine,* plur. פִּלַּגְשִׁים.

5. It is only in adjectives and participles that we find the two plural-endings strictly and constantly distinguished according to the gender, e. g. טוֹבִים *boni,* טוֹבוֹת *bonœ;* קְטֻלִים *m.,* קְטֻלוֹת *f.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii,* בָּנוֹת *filiœ;* מְלָכִים *reges,* מְלָכוֹת *reginœ.*

Rem. 1. In some few words, there is added to the plural form in וֹת the other termination of the plural ־ִים— (־ֵי— in construct state, comp. § 89, 2) or that of the dual ־ַיִם; e. g. בָּמָה *height, pl.* בָּמוֹת, *construct state* בָּמֳתֵי־ מְרַאֲשׁוֹתֵי שָׁאוּל *from* places *at the head of Saul* 1 Sam. 26, 12; חוֹמָה *wall, plur.* חוֹמוֹת (*mœnia*), whence *dual* חוֹמוֹתַיִם *double wall.* This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the sing. (e. g. אָדָם *man,* collectively *men*) a series of other nouns are used only in the plural, e. g. מְתִים *men* (in Eth. the *sing.* is *mēt* man); and some of these have a singular sense (§ 108, 2), as פָּנִים *face.* Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פָּנִים means also *faces* in Gen. 40, 7, Ez. 1, 6; אֱלֹהִים *God* and also *gods.*

§ 88.
OF THE DUAL.

1. As a most ancient modification of the plural, we have the *dual,* which however in Hebrew is used only in substantives (v. No. 2) not in adjectives, verbs, and pronouns. It is indicated in both genders by the ending ־ַיִם, appended to the singular, as יָדַיִם *both hands,* יוֹמַיִם *two days;* but instead of the feminine-ending ־ָה, the dual-form always takes the old ending *ath,* with a long *ā* (on account of the open syllable), thus ־ָתַיִם, as שָׂפָה *lip,* שְׂפָתַיִם *both lips;* the ת of the termination ־ֶת remains, as נְחֹשֶׁת, in *dual* נְחֻשְׁתַּיִם *double fetters.*

With nouns which stand in sing. without the fem. ending the dual ending is added to the ground form; which however generally undergoes certain changes in consequence of the removal of the tone, e. g. כָּנָף *wing* (ground form *kănăph*), *Dual* כְּנָפַיִם (the first *ă* becoming *Sh⁰wâ,* since it is no longer

pretonic, and the second *ă* being lengthened before the new tone syllable). But in most cases the original form remains before the dual ending, in the segholate forms (§ 84, 11), as רֶגֶל *foot* (Grdf. *răgl*), dual רַגְלַיִם; yet קַרְנַיִם is used as well as קַרְנַיִם (from קֶרֶן *horn*), לְחָיַיִם from לְחִי *cheek* (as from the plurals לְחָיִם, קְרָנוֹת).

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are;—*a*) ־ַיִן (as in West. Aram.,—comp. *aini* of the Accusative in Arab.) and ־ַיִן (—*âni* of the nom. in Arab.), as דֹּתָיִן Gen. **37**, 17, and דֹּתָן 2 K. **6**, 13 (*pr. name* of a city, prop. *two wells*); קַרְתָּן (dual of קֶרֶת) name of a town, called also קִרְיָתַיִם in 1 Ch. **6**, 61, Josh. **21**, 32 (so too the Moabite cities in Mêsha's Inscription in line 10 קריתן *Qiryathân* or *Qiryathên*=קִרְיָתַיִם in O. Test.; in line 30 בת דבלתם=בֵּית דִּבְלָתַיִם Jer. **48**, 22; in lines 31 and 32 חירן=חֹרֹנַיִם in O. Test., also line 15 צהרם= צָהֳרַיִם *noon;* in line 20 מאתן=מָאתַיִם *two hundred*);—*b*) ־ַם, prob. in the *pr. n.* הָעֵינָיִם *the double spring,* and ־ִים in שְׁנַיִם *two* in the combination שְׁנֵים עָשָׂר *twelve* (besides the usual form שְׁנֵי);—*c*) ־ַ (with ם cast off), יָדַי Ez. **13**, 18 (if we do not read יָדַיִם here), perhaps also חַלּוֹנֵי (*double windows*) Jer. **22**, 14 (but see § 87, 1, *c*).

2. Only seemingly dual are the words מַיִם *water,* שָׁמַיִם *heaven,* יְרוּשָׁלַיִם *Jerusalem.* The former two are plurals from the lost singulars מַי, שָׁמַי (comp. § 87, 1); the latter is probably a distended form for the older יְרוּשָׁלֵם,[1] and the Massora, with its *Qerî perpet.*, did not mean a dual; comp. the shorter form שָׁלֵם Ps. **76**, 3, and the Aramaic יְרוּשְׁלֶם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs,* as יָדַיִם *both hands,* חֳפְנַיִם *both fists,* אָזְנַיִם *both ears,* שִׁנַּיִם *set of teeth* (used of the *two* rows); further נַעֲלַיִם *pair of shoes,* מֹאזְנַיִם *pair of scales* (Lat. *bilanx*), or at least are thought of as forming a *pair,* as יוֹמַיִם *two* (successive) *days,* Lat. *biduum,* שְׁנָתַיִם *two years* (in succession), Lat. *biennium,* אַמָּתַיִם *two cubits.*

Rem. In the former case the dual is used also for a plural, either indefinite or defined by a numeral, as שֵׁשׁ כְּנָפַיִם *six wings* (i. e.: three pairs) Is. **6**, 2, Ez. **1**, 6; שִׁבְעָה עֵינָיִם *seven eyes* Zech. **3**, 9; כָּל־יָדַיִם[2] *all hands* Ez. **21**, 12; כָּל־בִּרְכַּיִם *all knees* Ezek. **7**, 17; מְצִלְתַּיִם *cymbals* Ezr. **3**, 10; שְׁפַתַּיִם *double-hooks* Ez. **40**, 43.—With some emphasis the dual takes also the numeral *two,* as in Amos **3**, 12, Judg. **16**, 28.

[1] See *Gesenii* Thesaurus Ling. Hebrææ, p. 629.

[2] With this use of the *dual* may be compared the Welsh *dwy-law* (two-hands) used for the only *plur.* of *llaw* (hand), and *dwy-fron* (two-breasts) for the *chest,* but *bronau* (the reg. pl. of *bron*) for the *breasts.—Tr.*

See some other remarks on the use of the dual in § 87, Nos. 3 and 5, Rem. 1.

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions and defects above specified belong to a later phase of its developement. The ancient Arabic forms the dual in the noun, pronoun and verb, almost co-extensively with the Sanskrit or Greek; but the modern Arabic omits it almost entirely in verbs, pronouns and adjectives. The Syriac has it without living force, only in a couple of words, and that somewhat as in the Latin forms *ambo, duo, octo.* In like manner, the dual of the Sanskrit is lost in the more modern East-Indian tongues; and its full use in the Old-Slavic has been later, e. g. in the Bohemian, confined as in Heb. to *pairs,* as hands, feet, eyes, ears. On the Germanic dual, see *Grimm's* Gramm. I. p. 814, 2d ed.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings,*[1] but indicates the *relations of case,* either not at all, which is true of the *nominative* and generally also of the *accusative,* or by prepositions (§ 117); but the *genitive* relation is indicated by a close connection between two nouns. The noun, which serves in Latin or Greek as genitive to limit another (*nomen rectum*), in Hebrew remains unchanged, and is only uttered in more close connection with the preceding (*nomen regens*), and the two nouns are sometimes said to be in *regimen.* In consequence of this connection, the tone hastens on the second (the genitive) of the two nouns[2] and the first (or governing noun) suffers a shortening by changes chiefly in the vowels (when changeable), e. g. דָּבָר *word,* דְּבַר אֱלֹהִים *word of God,* literally *word-God* (where we reverse the order, as *God's-word,* like *fruit-tree*); יָד *hand,* יַד הַמֶּלֶךְ *hand of the king;* and partly in both consonants and vowels, e. g. דְּבָרִים

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[1] On some traces of obsolete case-endings, see § 90.

[2] In accordance with the universal tendency of the tone, in the Hebrew, as well as other languages, to hasten towards the end of words (§ 29, 1); observe, for instance, in German the natural accentuation of the last word in *"der Thron des Königs"*.

words, דִּבְרֵי הָעָם *words of the people.* Thus in Hebrew,[1] the noun which stands *before a genitive* suffers a change (when there is any), by which this relation is indicated, and in grammatical language it is said to be in the *construct state,* while a noun which is not thus followed by a genitive is said to be in the *absolute state.* This goes to show that the construct state is not strictly the result of the syntactical relation, but merely an effect of the relations of tone.

Whether such words are (as often happens) connected by Măqqē'ph (§ 16, 1) or not, does not affect the sense, but depends on the accentuation. On the further use of the *construct state,* see the Syntax, §§ 114, 116.

2. The *vowel*-change which many nouns exhibit in the *construct state* are fully taught in the Paradigms, §§ 92—95. This *construct* form of the noun has, moreover, peculiar *endings* better fitted for union with the following noun. Thus:—

a) In place of the plural and dual *endings* ים— and ־ַיִם, it has, by throwing off the *m,* simply ־ֵ (comp. Rem. below); e. g. סוּסִים *horses,* סוּסֵי פַרְעֹה *horses of Pharaoh;* עֵינַיִם *eyes,* עֵינֵי הַמֶּלֶךְ *eyes of the king.*

b) In place of the usual feminine-termination ה־ָ (in the *absol. state*), it always takes the original ending ־ַת, as מַלְכָּה *queen,* מַלְכַּת שְׁבָא *queen of Sheba.* But the feminine-termination ־ֶת remains unchanged in the *constr. st.* as well as the plural ending וֹת—.

c) Nouns in ה־ֶ (from verbs ל״ה, § 85, V.) form their *constr. st.* in ה־ֵ; as רֹאֶה *seer, constr.* רֹאֵה; undoubtedly this ה־ֵ is contracted from original ־ַי (the ה being orthographically retained) whilst the absol. state has been changed, after the *Yôdh* had been dropped, from רֹאִי into רֹאֶה (v. § 75, 1); the same contraction is found with דַּי *constr.* דֵּי *sufficiency;* חַי *life, constr.* חֵי, and so also גַּיְא (גַּי) *valley, constr.* גֵּיְא (גֵּי).

1 What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Keltic. In Welsh, for instance, they express *word of God* by *gair Duw,* i. e. *word-God,* without any change in either noun, their close connection in utterance being all that indicates the genitive case.—*Tr.*

On the ending וֹ and י— in the *constr. st.,* see § 90.

Rem. to *a*). Probably the liquid ם at the end of a word was pronounced obscurely, like the Latin -*m* before a vowel, and hence might
be wholly lost in pronunciation, just as the *m*, in the case alluded to
(commonly called *ecthlipsis*), was obscured or slurred over in the language of common life and in poetry. (*Quinct. Inst. Orat.* IX. 4, § 40;
Schneider's Lat. Gram. I. pp. 153, 300). So also the corresponding *n*
of the plural-ending in Arabic and Aramæan is slurred over, and that
of the plural-ending וּן in the verb (§ 44, 1, and § 47, Rem. 4). After
the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose,
which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of י—,
the Syriac still has י—: in Hebrew, too, this form may be clearly traced
in the suffixes to the plural noun (§ 91, 2). Of this we have, perhaps,
an example in the form חֲשׂוּפַי שֵׁת Is. 20, 4.—It is obvious that the י—
of the *dual* has come from ־י— (יְדֵי from יָדַיִם).

§ 90.

TRACES OF ANCIENT CASE-ENDINGS.

ה— local, ־י— and וֹ appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings,
which correspond in sound to those of the Arabic, but have
mostly lost their significance. These endings (the so-called
paragogic letters) appear only as crumbled remains of a fuller
and more vital organic developement, than the language exhibits in the Old Testament, where it no longer ordinarily
distinguishes the cases by terminations.

The Arabic case-endings in the fully declined nouns (*Triptota*)
are: -*u* for the nominative, -*i* for the genitive, and -*a* for the accusative (corresponding to the three primary vowels); in the so-called *Diptota*
the ending *a* represents also the genitive. In modern Arabic, these
endings have almost entirely disappeared; and when they are now and
then used, as by the Bedawins, it is done without regularity, so that
one is used for the other (*Wallin*, in Zeitschr. d. morgenl. Gesellsch.
Bd. V., 1851, p. 9, Bd. XII., p. 874; *Wetzstein*, ibid. Bd. XXII., 1868,
p. 113). Already, in the Sinaitic inscription, the regular use is not
adhered to (*Beer*, Studia asiatica, III., 1840, p. XVIII; *Tuch*, in Zeitschr.
d. morgenl. Ges. Bd. III., p. 139); and even at present among the Arabs
of the peninsula of Sinai, one may hear e. g. ʿ*ammuk* (thy uncle, in the

nom.) used also for *ʿammik* (*gen.*) and *ʿammak* (*acc.*). In central Arabia the three endings are still heard in the mouth of the people of the towns; farther south and east the *-a* stands for the *-i*, and nearer the coast these endings are heard no more (*Palgrave's* Narrative of a Year's Journey through central and eastern Arabia, Vol. I., p. 465, Lond. 1865). The Ethiopic, likewise, has preserved only the *-a* (in pr. names—*hâ*), which is, however, still used for the whole scope of the accusative, and moreover (the distinction of case being dropped) as a termination of the *constr. st.* for connecting it with a following genitive. *Philippi* gives a lucid discussion of the questions belonging here in: "Wesen und Ursprung des Status constr. im Hebrew. — Ein Beitrag zur Nominal-flexion im Semitischen überhaupt." Weimar 1871, p. 96 ff. (Compare the criticism on it by *Nöldeke* in the Götting. gel. Anzeig. 1871. St. 23.)

2. The *accusative* relation is still most obvious in the ending הָ— (usually without accent), which is appended to the substantive—

a) Mostly to denote *direction* towards an object, or *motion to a place*[1] (answering to our *-ward*), e. g. יָמָּה *sea-ward, westward*, צָפוֹנָה *northward*, אַשּׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, הָרָה (from הַר) *mountain-ward* Gen. 14, 10, אַרְצָה *to the earth*, בַּיְתָה *into a house*, תִּרְצָתָה *to Tirzah* (from תִּרְצָה) 1 K. 14, 17, עַזָּתָה *to Gaza* (from עַזָּה) Judg. 16, 1; with the article, הָהָרָה *to the mountain*, הַבַּיְתָה *into the house*, הָאֹהֱלָה (Grdf. *'o'hl*) *into the tent* (also הָאֱהֱלָה Gen. 18, 6, Exod. 18, 7); even after the *constr. state* with a genitive following, בֵּיתָה יוֹסֵף *into Joseph's house*, אַרְצָה הַנֶּגֶב *to the south-land* Gen. 20, 1, מִדְבָּרָה דַמֶּשֶׂק *towards Egypt's land* Ex. 4, 20, אַרְצָה מִצְרַיִם *towards the wilderness of Damascus*, 1 K. 19, 15 מִזְרָחָה שֶׁמֶשׁ (here *with the tone*, contrary to rule) *towards the rising of the sun, eastward*, Deut. 4, 41; and even after the plural, כַּשְׂדִּימָה *to the Chaldeans*, Ez. 11, 24, הַשָּׁמַיְמָה *the heavens-ward*.

b) Sometimes in a weaker sense, as merely pointing to the place *where*[2] something is; e. g. מַחֲנָיְמָה *at Mahanaim* 1 K. 4, 14; שָׁמָּה *there* (usually *thither*) Jer. 18, 2 comp.

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[1] See on this force of the accusative, § 118, 1: and compare the Lat. local accusative, as *Romam profectus est, domum reverti, rus ire.*

[2] So also elsewhere the accusative, § 118, 1.

2 K. **23**, 8. (On the other hand בָּבֶ֫לָה Jer. **29**, 15 and
זְבֻ֫לָה Hab. **3**, 11, must be taken as the usual accusative
of direction: *to Babylon, in the dwelling;* also expressions
like: פְּאַת צָפ֫וֹנָה *the side towards the north* Jos. **15**, 5,
comp. **18**, 15, 20, Ex. **26**, 18).

c) The proper sense of the ending ◌ָה— is still more dis-
regarded when a preposition is prefixed to the word,
and this not only after לְ or עַד (which is easily expli-
cable), e. g. לְמַ֫עְלָה *upwards,* לְמַ֫טָּה *downwards,* לִשְׁא֫וֹלָה
into the grave Ps. **9**, 18; עַד־אֲפֵ֫קָה *unto Aphek,* Josh **13**, 4
but also after בְּ and even after מִן e.g. בַּנֶּ֫גְבָּה *in the south*
Josh. **15**, 21, מִבָּבֶ֫לָה *from Babylon* Jer. **27**, 16. Comp.
also § 80, Rem. 2, *f.*

This termination ◌ָה— has usually reference to *place*
(hence called *He local*); yet in rare cases it also refers to
time; so, in עַ֫תָּה (with the tone on the last syllable) *now,
at this time* (from עֵת), מִיָּמִים יָמִ֫ימָה *from year to year.* Its
use is peculiar in חָלִ֫ילָה, prop. *ad profanum!* = μὴ γένοιτο,
absit, or *God forbid!*

Also as *accusatives of the object* we may regard not only
a few names of places, Num. **32**, 35, Josh. **21**, 36 (אֶת־יַהְצָה),
but also אַ֫רְצָה זְבֻלוּן *terram* Z. and אַ֫רְצָה נַפְתָּלִי *terram* N. Is.
8, 23; comp. Job. **34**, 13 and § 80, Rem. 2, *e.*

As the ending ◌ָה— is properly unaccented, the vowels of the word,
as the above examples show, undergo mostly no change; in מִדְבָּ֫רָה
(const. state, v. § 26, 3, c) the short vowel *ă* remains even in open tone-
syllable. The segholate forms, as אַ֫רְצָה, בַּ֫יְתָה, appear according to their
original form, without the helping-vowel (cf. also שְׁעָ֫רְמָה); so too the
feminine ending appears in its older style (§ 80, 2), only that the *ă* of
the ending ◌ָה— is lengthened to *ā* in the accented open syllable, as in
תִּרְצָ֫תָה.—Moreover, the ◌ָה— itself is in some cases shortened to ◌ֶה—,
as נֹ֫בֶה *to Nob* 1 Sam. **21**, 2, **22**, 9; דְּדָ֫נֶה *to Dedan* Ez. **25**, 13, אָ֫נֶה *whither*
1 K. **2**, 36, 42.

3. Much less frequent, and almost exclusively poetical,
is the use of the two other endings, which along with the
accusative in ◌ָה—, are presumed to correspond to the Arabic
case endings viz. the so-called *literæ compaginis* ◌ִי— (the obso-
lete *genitive* ending) and ◌וֹ— (also ◌וֹ— in proper names) the

obsolete *nominative* ending. The reference to case in these
forms is *quite lost,* and they are to be regarded simply as
archaisms, which occur in poetry or in elevated speech, and
are found besides in many compound names handed down
from early times. As in these nâmes, so also elsewhere, these
terminations stand only in the closest connection of noun with
noun, viz. in the *constr. state.*[1]

a) The ending ־ִי is not quite rare in the *construct state,*
and it usually has the tone, e. g. בְּנִי אֲתֹנוֹ *his ass's colt*
Gen. **49,** 11, עֹזְבִי הַצֹּאן *forsaking the flock* Zech. **11,** 17,
שֹׁכְנִי סְנֶה *dweller in the bush* Deut. **33,** 16; appended to
the feminine, גְּנֻבְתִי לָיְלָה *stolen at night* Gen. **31,** 39 (in ex-
cited speech), מְלֵאֲתִי מִשְׁפָּט *full of justice* Is. **1,** 21, עַל דִּבְרָתִי
מַלְכִּי־צֶדֶק *after the manner of Melchizedek* Ps. **110,** 4.
To the same category belong the apparently numerous
cases, in which a preposition is inserted between the
construct and the absolute state (comp. § 116, 1) without
abolishing the relation of dependence e. g. רַבָּתִי בַגּוֹיִם
mistress among the nations Lam. **1,** 1 (the removal of the
tone from the ־ִי here may have proceeded from the
foregoing רַבָּתִי עָם, where the drawing back of the tone
resulted from the following tone syllable; however comp.
also אֹהַבְתִּי לָדוּשׁ Hos. **10,** 11); אֹסְרִי לַגֶּפֶן *binding to the
vine* Gen. **49,** 11, comp. Ex. **15,** 6, Obad. 3, Ps. **113,** 5—9
(partly in freer constructions; v. 8 even with *Infin.*).
Outside of the *constr. st.* is found the *Chîrĕq compaginis*
e. g. Is. **22,** 16, Mic. **7,** 14, Ps. **123,** 1, and besides these
in like manner it is found with some particles which are
strictly nouns in the *constr. st.,* as זוּלָתִי (=זוּלַת) *besides,*
מִנִּי (poet. = מִן) *from,* בִּלְתִּי *not,* and in compound proper
names, as מַלְכִּי־צֶדֶק (i. e. king of righteousness), גַּבְרִיאֵל
(man of God), חַנִּיאֵל (favour of God), and others; comp.
the Punic name *Hannibal,* i. e. חַנִּיבַעַל (favour of Baʻal).

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[1] In ancient combinations of words, other endings are also often retained which
have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending
־ָה with the noun in the genitive connection (§ 89, 2, *b*) and with the verb
in connection with suffixes (§ 59, 1). In like manner, many peculiarities of the
language are retained in proper names, and also by the poets.

b) The always accented ending וֹ— is of much rarer occur-
rence, in prose only in the Pentateuch, and that in
more elevated style, Gen. **1**, 24 חַיְתוֹ־אֶרֶץ *the beast of
the earth* = חַיַּת הָאָרֶץ v. 25 (the same is copied in Ps.
50, 10, **79**, 2, **104**, 11, 20, Is. **56**, 9, Zeph. **2**, 14); other
cases are בְּנוֹ בְעֹר *son of Beor* Num. **24**, 3, 15, בְּנוֹ צִפֹּר
son of Zippor **23**, 18, and מַעְיְנוֹ מָיִם *fountain of water*
Ps. **114**, 8. — On the ending וֹ—, see the following Rem.

Rem. As these two terminations וֹ— and וֹ have wholly lost their
significance, they can no longer pass for proper case-endings; yet it is
probable that once they, as well as הָ— (No. 2), were so used in the
living language; for we find that the ancient Arabic had exactly
corresponding endings, and like the Hebrew (see above) lost them at
a later period. This is the case also in other tongues. In Latin, for
instance, we find a trace of the so-called locative case (in names of
towns, *ruri, domi*, etc.) with the same ending as in Sanskrit; in modern
Persian the plural-endings *ân* and *hâ* are ancient terminations of case,
which are no longer so used; not to mention the Germanic and Roman
languages. — Even in cases where the ancient Arabic incorporated, with
stronger sound, case-endings with the stem, as in אֲבָא, אֲבִי, אֲבוּ (constr.
st. of אָב *father*), the modern uses all three forms without distinction
of case. Hence also probably in the Hebrew constr. state אֲבִי, אֲחִי, we
have properly a genitive-ending; and in West. Aram., אֲבָא, in Heb. מְתוּ
(in prop. names as מְתוּשָׁאֵל and מְתוּשֶׁלַח), שְׁמוֹ (שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל), a
nominative-ending, so that we can better understand how פְּנִיאֵל occurs
along with פְּנוּאֵל, and אֲחוּמַי with אֲחִירָמֶלֶךְ.

§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which
in this case stand for the genitive of the pronoun and there-
fore necessarily are appended to the construct state of the
noun (§ 33, 2, *b*), we have, as in the verb (§ 57 etc.), two
things to notice, viz. the form of the suffixes themselves and
the changes in the form of the noun. Here we take up chiefly
the first, as the second will be treated of under the inflection
of nouns in § 92. A general view of the suffixes is given also
in Paradigm A. We exhibit the suffixes, first, as appended
to the singular, and then as appended to the plural and dual
of the noun.

1. The suffixes to the singular Nouns are these:—

Singular of Pronoun.		*Plural of Pronoun.*	
1. *com.* ־ִי	*my.*	1. *com.* נוּ, ־ֵנוּ	*our.*
2. $\begin{cases} m.\ ־ְךָ, ־ֶ֫ךָ,\ \text{in }pause\ ־ָ֫ךְ \\ f.\ ךְ, ־ֵךְ \end{cases}$ *thy.*		2. $\begin{cases} m.\ ־ְכֶם, כֶם \\ f.\ ־ְכֶן, כֶן \end{cases}$ *your.*	
3. $\begin{cases} m.\ וֹ, הוּ; ־ֵ֫הוּ; ו, וֹ, ה \\ f.\ הָ, ־ָ֫ה, ־ֶ֫הָ, ־ָ֫ה \end{cases}$ *his.* *her.*		3. $\begin{cases} m.\ ־ָם, הֶם,\ poet. \\ ־ָ֫מוֹ \\ f.\ ־ֶן, הֶן, ־ָ֫ן \end{cases}$ *their.*	

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

a) The forms without a union-vowel are joined to the few nouns which in the *constr. st.* end with a vowel, as אָבִ֫יךָ, אָבִ֫יהוּ and אָבִיו, אָבִ֫יהָ, אָבִ֫יהֶן, אֲבִיהֶם, אֲבִיכֶן, אֲבִיכֶם, אָבִ֫ינוּ.

b) The forms with a union-vowel (§ 58, 3, *b*), are joined to nouns ending with a consonant. The union-vowel is usually *a* in the 3*rd sing.*, *fem.* ־ָה (for *aha*), and 3*rd plur.* ־ָם, ־ָ֫מוֹ, ־ָ֫ן; also in 3*d sing. masc.* וֹ, ה of which the *ô* is contracted from *āhû* (הוּ־) as well as the pausal form of the 2*d masc.* ־ָ֫ךְ (as a half lengthening of original ־ֶ֫ךָ). The forms with *e* are in the above mentioned *pers.* only used with nouns in ה־ (from the stem ל"ה) *constr. st.* ־ה (contracted from *ay*) e. g. שָׂדֵ֫הוּ *his field* (for *sadaihû* or directly from *sadē-hu*); מַרְאֶה from *marajhā = marăhā* with the rejection of *Yôdh* and the half lengthening of *ă* to *Seghôl* in the accented open syllable; but שָׂדֶ֫הָ *her field* from *sāda[j]hā*. Outside of these ל"ה forms is found the union vowel *e*, but rarely with 3*d pers.* e. g. אוֹרֵ֫הוּ *his light* Job 25, 3, לְמִינֵ֫הוּ *after its kind* Gen. 1, 21, 25; but in 2*d sing. fem.* ־ֵךְ and in 1*st plur.* ־ֵנוּ, are the customary forms, while ־ָ֫ךְ, נוּ־ are of rare occurrence; see Rem. 2.—Instead of ־ָה, כֶם , , ־ְךָ (with *Sheшâ mobile*), when the last consonant of the noun is a guttural, we have ־ֲה, ־ֲכֶם, ־ֲךָ as in רוּחֲךָ *thy spirit*, בֹּרַאֲךָ *thy creator* Is. 43, 1, רֵעֲכֶם *your friend* Job 6, 27.

2. Rare forms are—

Sing. 2d pers. *m.*, in pause ־ֶ֫כָה , in כַּפֶּ֫כָה *thy hand* Ps. 139, 5; *fem.* ־ֵ֫כִי Ez. 5, 12, ־ֵ֫כִי Ps. 103, 3, Jer. 11, 15; once ־ֵ֫כָה in מַלְאָכֵ֫כָה *thy envoys* Nah. 2, 14, comp. No. 2, Rem. 2; also ־ָ֫ה (כָּ֫כָה Is. 22, 1).— 3d pers. ־ֹה, e. g. in the frequent אָהֳלֹה Gen. 9, 21, 12, 8, 13, 3, 35, 21 (throughout with *Qeri* אָהֳלוֹ); קִצֹה 2 K. 19, 23, *Kethibh*, for which we find קִצּוֹ in Is. 37, 24; עִירֹה and סוּתֹה Gen. 49, 11 (Qeri עִירוֹ, סוּתוֹ).

Plur. 1st pers. ־ֵ֫נוּ , in *pause* קִרְבָּ֫נוּ Job 22, 20, comp. Ruth 3, 2, Is. 42, 10.—2d pers. fem. ־ְכֶ֫נָה Ez. 23, 48, 49.—3d pers. *m.* ־ָ֫הֶם

2 Sam. **23**, 6 (from which is contracted the usual form הַ—֑). Fem. הֵנָּה‎—֑ 1 K. **7**, 37, Ez. **16**, 53; נָה‎—‎ Gen. **41**, 21, נָה‎—‎ Ruth 1, 19, elsewhere mostly in pause; finally הָן‎—֑ as suff. to a noun, only in Is. **3**, 17.

2. In the *plural masc.* and in the *dual* the suffixes must be considered to be appended to the original ending of the *construct state* (ֵי‎— comp. § 89, 2, Rem.). This ending, however, has been preserved unchanged only in the 2d *fem.* In most cases we find, what occurs in the construct state without suffixes, viz. the contraction into ֵי‎— (so throughout the plur.), whilst in the 2d *masc.* and 3d *masc.* and *fem. sing.* (except in the poetic. suff. יהוּ‎—֑) the *Yôdh*, which has been virtually dropped, is retained orthographically. The preceding *ă* is either lengthened into *ā* (3d *masc. sing.*) or inflected into accented *Seghôl* (2d *masc.* and 3d *fem. sing.*). On the 1st *masc. sing.* see below under letter *b.* Thus we have the following:

Suffixes of Plural Nouns:

Singular.		*Plural.*	
1. *com.* ַי‎—	*my.*	1. *com.* ֵינוּ‎—	*our.*
2. { *m.* ֶיךָ‎—֑ *f.* ַיִךְ‎—֑ } *thy.*		2. { *m.* ֵיכֶם‎— *f.* ֵיכֶן‎— } *your.*	
3. { *m.* ָיו‎—֑, poet. ֵיהוּ‎—֑ *f.* ֶיהָ‎—֑ } *his.* *her.*		3. { *m.* ֵיהֶם‎—, poet. ֵימוֹ‎—֑ *f.* ֵיהֶן‎— } *their.*	

In these forms the original ַי‎— is *a*) contracted in the 3d *sing. masc.* יהוּ‎—֑ and throughout the plural, as סוּסֵיהוּ, סוּסֵינוּ etc.; *b*) retained unchanged in the 1st *masc. sing.* סוּסַי, the real suffix ending י or ַי‎— being blended with the final *Yôdh* into ַי‎—, and in the 2d *fem. sing.* סוּסַיִךְ (with auxiliary *Chireq* after the *Yôdh*); on the other hand *c*) the *Yôdh* of ַי‎— is abandoned and *α*) the *ă* lengthened into *ā* in the 3d *masc. sing.* סוּסָיו i. e. *sûsāw;* *β*) *ă* inflected into accented *Seghôl* in the 2d *masc. sing.* סוּסֶיךָ from *sûsăkhā* and in the 3d *fem. sing.* סוּסֶיהָ from *sûsāhā.*

Rem. 1. The *Yôdh* of these forms (letter *c* above), being only orthographically retained, is occasionally omitted (which in unpointed MSS creates slight confusion with the sing.), e. g. דְּרָכֶּה for דְּרָכֶיךָ *thy*

ways Ex. 33, 13, רֵעֵהוּ for רֵעֵיהוּ *his friends* Job 42, 10, לְמִינֵהֶם *after their kinds* Gen. 1, 21. This omission of the *Yôdh* occurs esp. with the *suff.* 3d pers. *m. sing.*, where we very often find וֹ—ְ, which is, however, almost invariably changed in the Qᵉrî to יו—ָ, e. g. חִצָּו *his arrows* Ps. 58, 8 in Qᵉrî חִצָּיו.

2. Unusual forms are: *sing.* 2d pers. *fem.* כִי—ֵ (after the unchanged interjection אַשְׁרֵי *blessed!* Eccl. 10, 17, comp. *Delitzsch*), כִי—ֵ (comp. Syr. כִי—ְ) 2 K. 4, 3 and 7 in *Kᵉthibh*; Ps. 103, 3—5; entirely abnormal is מַלְאָכֵכִה (so acc. to *Kimchi* Lex.) *thy messengers* apparently for מַלְאָכַיְכִי = מַלְאָכֵכִי Nah. 2, 14.—3d pers. *masc.* וֹהִי (quite an Aramaic form) Ps. 116, 12; 3d *fem.* יהָא—ֵ Ez. 41, 15.—*Plur.* 2d pers. *fem.* רְבֶנָה—ֵ Ez. 13, 20; 3d pers. *masc.* יהֵמָה—ֵ Ez. 40, 16, *fem.* יהָנָה—ֵ Ez. 1, 11.

3. On ימוֹ—ֵ see § 103, 2, Rem.

3. It is clear and beyond doubt that the *Yôdh* in these suffixes belongs, in reality, to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in fact the inaccuracy) of appending these *suffix-* forms (already embodying the plural-ending י—) to the feminine plural in וֹת, as סוּסוֹתֶיךָ, סוּסוֹתֵינוּ, where in reality a double indication of the plural occurs.[1]

NB. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וֹת, as עֵדְוֹתִי Ps. 132, 12 (if not the *sing.* for מִשְׁפָּטֶךָ); תַּחְתֹּתִי 2 K. 6, 8, for (תַּחֲנוּתַי); עֵדְוֹתִי acc. to *Kimchi* in the Lex. תַּחְתֹּתִי Deut. 28, 59 (acc. to analogy of inf. ל״ה). In the 3d *plur.* this is even the more prevalent mode; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבֹתֵיהֶם; so also שְׁמוֹתָם *their names*, דּוֹרֹתָם *their generations*, obviously to avoid the excessively long forms with יהֶם—ֵ.

4. We now subjoin, in illustration of the preceding statements, a Table of the *masculine* and the *feminine nouns* with *suffixes*; and choose for the purpose a word whose stem-vowel is unchangeable. It should be remarked however that the *construct*-ending ת— of the *feminine* retains its *Păˊthăch* before the *grave* suffixes כֶם, כֶן, but changes it to *Qăˊmĕṣ* before the *light* suffixes.

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[1] See an analogous case in § 87, 5. Rem. 1. Comp. the double feminine-ending in the 3 *Sing. Perf.* of verbs ל״ה § 75, 4.

Masculine Noun. Feminine Noun.

Singular.

	Masculine Noun		Feminine Noun	
Absol. st.	סוּס	a horse	סוּסָה	a mare.
Constr. st.	סוּס	horse-of.	סוּסַת	mare-of.
Suff. sing. 1. com.	סוּסִי	my horse.	סוּסָתִי	my mare.
2. { masc.	סוּסְךָ	thy horse.	סוּסָתְךָ	thy mare.
fem.	סוּסֵךְ	thy horse.	סוּסָתֵךְ	thy mare.
3. { masc.	סוּסוֹ	his horse.	סוּסָתוֹ	his mare.
fem.	סוּסָהּ	her horse.	סוּסָתָהּ	her mare.
plur. 1. com.	סוּסֵנוּ	our horse.	סוּסָתֵנוּ	our mare.
2. { masc.	סוּסְכֶם	your horse.	סוּסַתְכֶם	your mare.
fem.	סוּסְכֶן	your horse.	סוּסַתְכֶן	your mare.
3. { masc.	סוּסָם	their horse.	סוּסָתָם	their mare.
fem.	סוּסָן	their horse.	סוּסָתָן	their mare.

Plural.

	Masculine Noun		Feminine Noun	
Absol. st.	סוּסִים	horses.	סוּסוֹת	mares.
Constr. st.	סוּסֵי	horses-of.	סוּסוֹת	mares-of.
Suff. sing. 1. com.	סוּסַי	my horses.	סוּסוֹתַי	my mares.
2. { masc.	סוּסֶיךָ	thy horses.	סוּסוֹתֶיךָ	thy mares.
fem.	סוּסַיִךְ	thy horses.	סוּסוֹתַיִךְ	thy mares.
3. { masc.	סוּסָיו	his horses.	סוּסוֹתָיו	his mares.
fem.	סוּסֶיהָ	her horses.	סוּסוֹתֶיהָ	her mares.
plur. 1. com.	סוּסֵינוּ	our horses.	סוּסוֹתֵינוּ	our mares.
2. { masc.	סוּסֵיכֶם	your horses.	סוּסוֹתֵיכֶם	your mares.
fem.	סוּסֵיכֶן	your horses.	סוּסוֹתֵיכֶן	your mares.
3. { masc.	סוּסֵיהֶם	their horses.	סוּסוֹתֵיהֶם	their mares.
fem.	סוּסֵיהֶן	their horses.	סוּסוֹתֵיהֶן	their mares.

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in a noun (often called its *inflection* comp. § 79, 2), are caused—*a*) by a noun following in the

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[1] In learning this Paradigm and the others, let the accent be carefully placed on the last syllable, except when it is marked elsewhere (see § 15, Rem. 3).—*Tr.*

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genitive,—b) by pronominal suffixes,—c) by the plural and dual terminations, of the absolute state, as well as of the construct (before the following genitive of a noun or suffix).

2. The tone, in all these cases, is moved forward one syllable or more, or even (*Stat. cons.*) thrown upon the following word. We here meet with three cases, viz.—

a) *When the tone is moved forward only one place,* as is the case in appending the plural and dual endings ‫ים‬— and ‫ים‬— as well as all the monosyllabic suffixes, or those which have their accent on the 1st syllable. In dissyllabic nouns the originally short, but tone-lengthened vowel of the 1st syllable becomes *Sh͏ͤwâ* (because it no longer stands before the tone); on the other hand the originally short, but tone-lengthened vowel of the 2d syllable is retained (as being now the pretonic vowel), e. g. ‫דָּבָר‬ *word* (groundform *dăbăr*), plur. ‫דְּבָרִים‬, with the light suffix, commencing with a vowel: ‫דְּבָרִי‬, ‫דְּבָרֵנוּ‬, plur. ‫דְּבָרֶיךָ‬, ‫דְּבָרָי‬, etc.; ‫כָּנָף‬ *wing,* dual: ‫כְּנָפַיִם‬; also with the unchangeable vowel in the 2d syllable: ‫פָּקִיד‬ *overseer,* plur. ‫פְּקִידִים‬ with the suff. to the sing.: ‫פְּקִידִי‬, ‫פְּקִידֵנוּ‬ etc.; to the plur. ‫פְּקִידָי‬, ‫פְּקִידֶיךָ‬ etc.; with the unchangeable vowel in the 1st syllable: ‫עוֹלָם‬ *eternity,* plur. ‫עוֹלָמִים‬, with the suff. ‫עוֹלָמִי‬ etc. But in participial forms with tone lengthened *ē* (originally *ĭ*) in the 2d syllable, this *ē* is reduced to *Sh͏ͤwâ mobile* before the accented suffix e. g. ‫אֹיֵב‬ *enemy,* plur. ‫אֹיְבִים‬, with suff. ‫אֹיְבִי‬ etc., likewise in the formations analogous to ‫קְטֹל‬ (§ 84, No. 9) e. g. ‫אִלֵּם‬ *dumb,* pl. ‫אִלְּמִים‬.

b) *When the tone is moved forward two places,* as in the dual and plural *construct,* and when the *grave*[1] *suffixes* are appended to the plural (‫ֵֶ—יכֶם‬, ‫יהֶם—‬). In this case the tone-lengthened vowel of the 2d syllable becomes *Sh͏ͤwa,* and the vowel of the first syllable which had been

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[1] Nearly all the suffixes are *light,* being so called in distinction from the few that always carry a strong accent or tone, and which hence are called *grave,* namely ‫כֶם ,כֶן ,הֶם ,הֶן; יכֶם— ,יכֶן— ,יהֶם— ,יהֶן—‬.

lengthened, as being pretonic, becomes short again, e. g.
דִּבְרֵי הָעָם *words of the people,* דִּבְרֵיכֶם *your words,* דִּבְרֵיהֶם
their words (in which cases the *ĭ* of the 1st syllable is
everywhere attenuated from *ă*).

Rem. In the socalled Seghṓlate forms, in the singular the suffix
is appended throughout to the groundform (בַלְכִּי *my king,* מַלְכֵּנוּ etc.);
on the other hand, before the ending ־ִים, וֹת (partly also bef. ־ִם)
a *Qā́mĕṣ* is inserted as pretonic vowel, before which the vowel of the
first syllable disappears (מְלָכוֹת, מְלָכִים). This *Qā́mĕṣ* is retained also
before the light suffixes which are attached to the *pl. masc.,* so that
(as with דְּבָרֵי etc. from דָּבָר) it has a semblance, as if the suffixes were
attached, not to the *constr.* state, but to the *absol. state* (מְלָכַי, מְלָבָרֶיךָ etc.).
On the contrary the *construct* state plural and dual form, according to
letter *b* מַלְכֵי, with grave suffix מַלְכֵיכֶם etc.

c) Before the *Shewâ mobile* which precedes the suff. ךְ when
appended to a consonant, the tone-long vowel of the
penult is retained (being now in an open syllable be-
fore the tone) e. g. דָּמָהּ, דְּבָרְךָ; but before the grave
suffixes כֶם and כֶן in the same position it is shortened,
thus דְּבַרְכֶם (*debărekhèm*) etc. In the same way the
tone-lengthened *ā* or *ē* of the 2d syllable in the
constr. sing. is shortened, the tone going forward
to the following word, e. g. דְּבַר אֱלֹהִים; חֲצַר הַבַּיִת
(from חָצֵר).

3. The vowel changes in the inflection of *fem. nouns*
(§ 95) are not so considerable, the addition of the feminine-
ending to the *masc.* having already occasioned similar changes
to those produced by appending the light suffix (§ 94).

Besides the above (No. 1 and 2) mentioned vowel changes which
take place according to general laws (§§ 25-—28) there are other pheno-
mena occasioned by the inflection of nouns, to judge correctly of which,
it is necessary to go back to the original forms §§ 84—86. Here be-
long e. g. the rejection of the ה of the ל״ה stems (comp. § 91, 1, b),
the doubling of the final consonant of the contracted ע״ע stems in cases
like חֹק, חֻקִּי etc.

NB. There is this striking difference between the vowel-changes
in the verb and the noun, namely, that in the verb the *second* of two
movable vowels mostly disappears (קָטַל, קָטְלָה, קָטְלוּ), in the noun the
first (דָּבָר, דְּבָרִי, דְּבָרִים), comp. § 27, 3.

For greater convenience attention will now be given in the next sections to the Inflections of Nouns, with explanatory remarks (founded on the Paradigms); first the masculines (§ 93), then the feminines (§ 95), the theory as to the vowel-changes in the latter being premised in § 94.

§ 93.

INFLECTIONS OF MASCULINE NOUNS.

Masculine nouns of a simple stem may be most conveniently arranged, with reference to their vowel changes, in four classes, as in the following Table. The necessary explanations are subjoined. We here only remark in general, —

a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns (e. g. חֶרֶב *f. sword*, like מֶלֶךְ *m. king*), except that in most cases they take the plural ending וֹת—; so חֶרֶב has *plur. absol.* חֲרָבוֹת, *const.* חַרְבוֹת, which is also the form before *suffixes;* see § 95.

b) That in the plural of the first three classes the lengthened pretonic vowel remains unchanged before the so-called light suffixes, whenever it is found already before the plural-ending ִים—. Comp. § 92, 2, *b*, Rem. and Note [1]; also § 91, 1, Rem. 1, *b*, last clause.

Paradigms of Masculine Nouns.

I.

	a.	b.	c.	d.	e.	f.
Sing. absol.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
„ constr.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נֵצַח	פֹּעַל
„ with light suff.	מַלְכִּי	סִפְרִי	קָדְשִׁי	נַעֲרִי	נִצְחִי	פָּעֳלִי
„ with grave suff.	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם	נַעַרְכֶם	נִצְחֲכֶם	פָּעָלְכֶם
Plur. absol.	מְלָכִים	סְפָרִים	קְדָשִׁים	נְעָרִים	נְצָחִים	פְּעָלִים
„ constr.	מַלְכֵי	סִפְרֵי	קָדְשֵׁי	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי
„ with light suff.	מְלָכַי	סְפָרַי	קְדָשַׁי	נְעָרַי	נְצָחַי	פָּעֳלַי
„ with grave suff.	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם
Dual absol.	רַגְלַיִם	קְבָצִים	מָתְנַיִם	נַעֲלַיִם		
	(feet)	(two heaps Pr. N.)	(loins)	(sandals)		
„ constr	רַגְלֵי		מָתְנֵי	נַעֲלֵי		

I.

	g.	h.	i.	k.	l.	m.	n.
Sing. absol.	מָוֶת	זַיִת	שׁוֹט	פְּרִי	יָם	אֵם	חֹק
	(death)	(olive)	(scourge)	(fruit)	(sea)	(mother)	(law)
„ constr.	מוֹת	זֵית	שׁוֹט	פְּרִי	יַם,יָם	אֵם	חָק־
„ with light suff.	מוֹתִי	זֵיתִי	שׁוֹטִי	פִּרְיִי	יַמִּי	אִמִּי	חֻקִּי
„ with grave suff.	מוֹתְכֶם	זֵיתְכֶם	שׁוֹטְכֶם	פֶּרְיְכֶם	יַמְּכֶם	אִמְּכֶם	חָקְכֶם
Plur. absol.	מוֹתִים	זֵיתִים	שׁוֹטִים	צְבָיִים (gazelles)	יַמִּים	אִמּוֹת	חֻקִּים
„ constr.	מוֹתֵי	זֵיתֵי	שׁוֹטֵי	צְבָיֵי	יַמֵּי	אִמּוֹת	חֻקֵּי
„ with light suff.	מוֹתַי	זֵיתַי	שׁוֹטַי		יַמַּי	אִמּוֹתַי	חֻקַּי
„ with grave suff.	מוֹתֵיכֶם	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
Dual absol.		עֵינַיִם	יוֹמַיִם	לְחָיַיִם	כַּפַּיִם	שִׁנַּיִם	
		(eyes)	(two days)	(cheeks)	(hands)	(teeth)	
„ constr.		עֵינֵי		לְחָיֵי	כַּפֵּי	שִׁנֵּי	

PART II. PARTS OF SPEECH.

II.

	a.	b.	c.	d.	e.	f.
Sing. absol.	דָּבָר	חָכָם	זָקֵן	כָּתֵף	חָצֵר	שֹׂדֶה
	(word)	(wise)	(an old man)	(shoulder)	(court)	(field
„ *constr.*	דְּבַר	חֲכַם	זְקַן	כֶּתֶף	חֲצַר	שֹׂדֵה
„ *with light suff.*	דְּבָרִי	חֲכָמִי	זְקֵנִי	כְּתֵפִי	חֲצֵרִי	שֹׂדִי
„ *with grave suff.*	דְּבַרְכֶם	חֲכַמְכֶם	זְקַנְכֶם		חֲצַרְכֶם	שֹׂדְכֶם
Plur. absol.	דְּבָרִים	חֲכָמִים	זְקֵנִים		חֲצֵרִים	[שָׂדִים
„ *constr.*	דִּבְרֵי	חַכְמֵי	זִקְנֵי		חַצְרֵ־	שֹׂדֵי
„ *with light suff.*	דְּבָרַי	חֲכָמַי	זְקֵנַי		חֲצֵרַי	שָׂדַי
„ *with grave suff.*	דִּבְרֵיכֶם	חַכְמֵיכֶם	זִקְנֵיכֶם		חַצְרֵיכֶם	
Dual absol.	כְּנָפַיִם	חֲלָצַיִם	יְרֵכַיִם			
	(wings)	(loins)	(thigh)			
„ *constr.*	כַּנְפֵי					

III.   IV.

	a.	b.	c.	a.	b.	c.
Sing. absol.	עֹלָם	אֹיֵב	חֹזֶה	פָּקִיד	עָנִי	כְּתָב
	(perpetuity)	(enemy)	(prophet)	(overseer)	(poor)	(writing)
„ *constr.*	עֹלַם	אֹיֵב	חֹזֵה	פְּקִיד	עֲנִי	כְּתָב
„ *with light suff.*	עֹלָמִי	אֹיְבִי	חֹזִי	פְּקִידִי		כְּתָבִי
„ *with grave suff.*	עֹלַמְכֶם	אֹיִבְכֶם	חֹזְכֶם	פְּקִידְכֶם		כְּתָבְכֶם
Plur. absol.	עֹלָמִים	אֹיְבִים	חֹזִים	פְּקִידִים	עֲנִיִּים	כְּתָבִים
„ *constr.*	עֹלְמֵי	אֹיְבֵי	חֹזֵי	פְּקִידֵי	עֲנִיֵּי	כְּתָבֵי
„ *with light suff.*	עֹלָמַי	אֹיְבַי	חֹזַי	פְּקִידַי		כְּתָבַי
„ *with grave suff.*	עֹלְמֵיכֶם	אֹיְבֵיכֶם	חֹזֵיכֶם	פְּקִידֵיכֶם	עֲנִיֵּיכֶם	כְּתָבֵיכֶם
Dual absol.	מֶלְקָחַיִם	מֹאזְנַיִם		שְׁבֻעַיִם		
	(tongs)	(balance)		(fortnight)		
„ *constr.*		מֹאזְנֵי				

EXPLANATIONS.

1. *Parad.* I comprises the whole circle of the so-called segholate forms (§ 84, 11). In the first three examples with a strong stem, the ground forms, מַלְךְ, סְפֵר, קֹדְשׁ, have been developed by the adoption of an auxiliary *Sᵉghôl* into מֶלֶךְ (*ă* inflected into *ě*) סֵפֶר (*ĭ* lengthened into *ē*) קֹדֶשׁ (*ŭ* lengthened into *ō*). The next three examples show, instead of the auxiliary *Sᵉghôl*, an auxiliary *Pắthăch*, on account of the middle (*d, f*) or closing (*e*) gutturals. In all these cases the *constr. st.* agrees entirely with the *absolute*. The singular suffixes are added to the groundform; but in *c* and *f* the original *ŭ* is replaced by *ŏ*, and, in *d* and *f* the guttural demands an echo of the *ă* and *ŏ* in the shape of a *Châṭēph* (פָּעֳלִי, נַעֲרִי); before a following *Shᵉwâ* this *Châṭēph* is changed into a simple auxiliary vowel (*ă, ŏ*) according to § 28, 3; thus נַעֲרָה etc. In the plural there is inserted, before the accented ending ◌ִים—, a pretonic *Qắmĕṣ*, according to § 92, *b*, Rem., whilst the short vowel of the first syllable becomes *Shᵉwâ*. This *Qắmĕṣ* is again evanescent in the *constr. st.* so that now the short vowel comes to stand after the first stem consonant, in an open syllable (מַלְכֵי not מַלְכֵי). On the other hand the pretonic *Qắmĕṣ* of the *absolute state* maintains itself before the light plural suffixes, whilst the grave suffixes are added to the form of the *constr. st.* The ending of the *absolute state* of the dual is added, as a rule, to the ground form (as with *a—d* and *h*; comp. however *k*); the *constr. st.* of the *dual* is always the same as that of the *plural* (except in cases like *k*).

The paradigms *g* and *h* give forms with middle וּ and ִי (§ 85, IV, 11); the ground forms מָוֶת and זַיִת, with the exception of the *absolute sing.*, have been contracted everywhere into מוֹת and זֵית. Parad. *i* represents one of the numerous forms, in which the contraction of a middle וּ or ִי has been performed already in the *absolute sing.* (ground form *šawṭ*). Parad. *k* is a form from a stem ל"ה (§ 85, V, 11).

The *paradigms l, m, n* are forms of stems ע"ע, therefore contracted out of יְמַם, אֲמַם, חְקַק with regular lengthening into

חֹק, אֵם, רֵם. These forms take *Dăghē'sh* in the last stem letter before suffixes, e. g. רֻמִּי, רֻמִּים etc. (s. § 85, II, 10, 11).

REMARKS.

1. To I *a* and *d* (Groundf. קְטֵל). In *Pause* there occurs mostly the full lengthening into *ā*, like כָּרֶם *vineyard*, נָעַר, זָרַע, *seed*, and so always with אֶרֶץ *earth*, with the article הָאָרֶץ (comp. also by the LXX the writing Ἀβὲλ, Ἰαφέθ for הֶבֶל, יֶפֶת). However there is sometimes found along with the form with *ā* in *Pause* also the simple inflection of *ā* into *ĕ*, e. g. חֶסֶד, together with חָסֶד, and very frequently the form with *Sᵉghol* only, e. g. קֶדֶם *east*, יֶשַׁע *help*, etc.—With two *Sᵉghols* in spite of the middle guttural is found לֶחֶם *bread* (*Pause* לָחֶם) and רֶחֶם *womb* (*Pause* רָחַם) together with רַחַם (*Pause* רָחַם); before the closing א stands always auxiliary *Sᵉghol* as הֶשֶׁא, פֶּלֶא, פֶּרֶא etc. (also written פֶּרֶה).

The *constr. st.* is almost always like the *absolute*, though there occurs sometimes a removal of the characteristic vowel to the second stem-consonant (v. No. 4) e. g. זְרַע, חֲדַר, רֶשַׁע, נֶטַע, also זֶרַע etc.

The so-called ה— *local* is added to the groundform, thus אַרְצָה, in *Pause* אָרְצָה; however compare also נֶגְבָּה from נֶגֶב *south* and קֵדְמָה (perhaps from a secondary form קֶדֶם).

The suffixes of the singular are added likewise to the groundform in middle gutturals with *Châṭēph Pă'thăch* instead of the *silent Shᵉwâ:* נַעֲרִי etc. (however there is also לַחְמִי, זַעֲמִי etc.). With rather a large number of קְטֵל forms before suffixes in the singular, as well as in the *constr. pl.* and *dual*, the *ă* of the first syllable is weakened into *ĭ*, as בִּטְנִי *my body*, יִתְרוֹ; the same with שֶׁמֶשׁ, בֶּצַע, זֶוַע, זֶבַח and many others. In a few cases of this kind, besides the form with *ă* there may exist another with original *ĭ* in the first syllable; it is certainly thus with רֶשַׁע and רֵשַׁע, נֶצַח and נֵצַח etc. With the abolishing of the firm close of syllable is found בְּגְדֵי etc. from בֶּגֶד and יִקְבֶךָ Deut. 15, 14 and 16, 13, in both cases plainly through the influence of the palatal in the middle of the stem. With *ĕ* for *ĭ:* נֶגְדִּי, רֶשְׁעֶךָ, חֶבְלִי etc.

In the plural there is found sometimes, along with the ending ־ים— also the ending ־ות, e. g. נְפָשׁוֹת, עֲצָמוֹת, together with נְפָשִׁים (Ez. 13, 20) etc.; construct state אֲרָצוֹת, נְפָשׁוֹת. Others have only the ending ־ות e. g. אֲרָצוֹת const. אַרְצוֹת from אֶרֶץ. Without *Qă'mĕṣ* before the ending ־ים— is found רַחֲמִים *entrails* (comp. however also the numbers עֶשְׂרִים, twenty, שִׁבְעִים 70 and תִּשְׁעִים 90).

In the construct plural there is sometimes found, contrary to the rule, a firm close of the syllable, e. g. כַּסְפֵּי Gen. 42, 25, 35 (before suffixes); רִשְׁפֵּי Canticles 8, 6, טַרְפֵּי Ez. 17, 9; צִמְדֵּי Is. 5, 10 (on the other hand, according to the best testimony, *not* in חַסְדֵי Is. 55, 3 al.). Very frequently there occurs also here the weakening of *ă* into *ĭ* (v. above) e. g. זִבְחֵי. Even יִלְדֵי Is. 57, 4 besides יַלְדֵי Hosea 1, 2 al.

In the dual absol. are found with the forms like אַלְפַּיִם *two thousand*, נַעֲלַיִם *sandals*, בִּרְכַּיִם *knees* (ă weakened into ĭ), with suffix בִּרְכַּי, also forms with pretonic Qāʹmĕṣ like קְרָנַיִם (also קַרְנַיִם) *horns*, דְּרָכַיִם *double way*.

2. To the paradigms *b* and *e*. By rejecting a final א (which however is preserved orthographically) there is found חֵטְא *sin*.

The first guttural, before suffixes, generally receives *Sᵉghôl* instead of the original ĭ, e. g. חֶלְקִי, עֶזְרִי etc.; the same in construct plur. עֶגְלֵי etc.; חֵטְא forms חֲטָאֵי 2 Kings 10, 29 etc. by preserving the ◌ָ of חֲטָאִים before weak א.

3. To paradigms *c* and *f*. Without an auxiliary vowel stands קֹשְׁטְ Prov. 22, 21; with middle gutturals פֹּעַל etc., with ה however also אֹהֶל, בֹּהֶן; with a closing guttural גֹּבַהּ, רֹבַע etc., with א however גֵּמְא. Before suffixes reappears sometimes in the singular the original ŭ; e. g. גֻּדְלוֹ (Ps. 150, 2) and also גָּדְלִי from גֹּדֶל *greatness;* סֻבֳּלוֹ (with *Dāghēʹsh forte dirimens* and the echo of the ŭ in the form of ◌ֳ) Is. 9, 3.—Corresponding to the form פָּעָלְכֶם *pŏŏlᵉkhĕm* stands קָבְבָהּ Hos. 13, 14 even without middle guttural. In the forms פֹּעֳלִי Is. 1, 31 (instead of פָּעֳלִי) and הֹאֲרוֹ Is. 52, 14 (for הָאֳרוֹ 1 Sam. 28, 14) the lengthening of the original ŭ into ō is retained even before the suffix; comp. § 63, Rem. 4.

In the same way remains the ō before the ◌ָה local, e. g. גָּרְנָה, הָאֹהֱלָה Gen. 24, 67 (also הָאָהֱלָה 18, 6).

In the *absol. pl.* the original ŭ vanishes generally before Qāʹmĕṣ e.g. בְּקָרִים from בֹּקֶר *morning*, פְּעָלִים *works*, רְמָחִים *lances;* on the other hand with initial gutturals the ŭ remains as *Chateph Qāʹmĕṣ*, e. g. חֳדָשִׁים *months*, צְפָרִים *gazelles*, אֳרָחוֹת *ways*, and the same, without initial gutturals, קֳדָשִׁים *sanctuaries*, and שֳׁרָשִׁים *roots* (qŏdhāshîm etc. with ŏ as the orthographical representative of ◌ֳ); also before light suffixes קֳדָשַׁי etc., whereby however the reading frequently wavers between 'קֳ and 'קָ (the latter especially after the article 'הַקֳ); comp. with these forms especially § 9, Rem. 2.

From אֹהֶל *tent* is found אֹהָלִים and אֳהָלִים (after the Syriac; comp. above פֹּעֳלִי); with light suffixes אָהֳלִי etc.; so from אֹרַח *way;* אָרְחֹתָי (also אָרֳחֹתַי). It seems that by these different ways of writing, a distinction was to be made between the plural of אֹרְחָה *Caravan* and that of אֹרַח *way;* however there is also found with the former signification אֳרָחוֹת (constr. state Job 6, 19) and with the latter אָרְחוֹת (e. g. Job 13, 27 according to the reading of *Ben Naphtali* and *Kimchi*).

In the constr. state plur. with original ŭ there is only רְכְסֵי Ps. 31, 21; elsewhere like קָדְשֵׁי, אָהֳלֵי etc.

4. Besides the forms treated hitherto there belong here also a series of forms which have the characteristic vowel only after the *second* stem-consonant, as is ordinarily the case in the Aramaic. Thus: *a*) after the form קְטֵל (comp. § 84, No. 10): דְּבַשׁ *honey*, מְעַט *little*, in pause: דְּבָשׁ, מְעָט; גְּבַר *man* Ps. 18, 26 (elsewhere גֶּבֶר and infinitives like שְׁכַב, § 45, 1, *a*);

שְׁכֶם, ă being modified into ê (pause however שֶׁכֶם); *Local* שְׁכֶמָה, also שֶׁכְמָה, Hos. **6**, 9; with suffixes in the usual manner שִׁכְמוֹ שִׁכְבָה Gen. **19**, 33, 35 (as *infinitive* with vocal *Shᵉwâ*, not שִׁכְבָּה). On the other hand the ă is retained in the *plural absol.* before the artificially doubled final consonant; אֲגַמִּים (*constr.* אַגְמֵי) *morasses,* הֲדַסִּים *myrtles,* מֵעַטִּים; *b)* after the form קְטֵל: בְּאֵר *well,* זְאֵב *wolf* etc. *Local* בְּאֵרָה, with *Suff.* בְּאֵרִי, *Plur.* זְאֵבִים, זְאֵבֵי, on the other hand בְּאֵרוֹת, construct בְּאֵרוֹת; *c)* after the form קְטֹל: בְּאֹשׁ *stench* (with *suff.* בָּאְשׁוֹ) perhaps also לְאֹם *Nation, Pl.* לְאֻמִּים, and the large number of infinitives, like כְּתֹב with *suffix* כָּתְבוֹ etc.

5. Parad. *g—i* comprise the segholate forms with middle ו or י, *a)* after the form קַטְל with *Wâw* as firm consonant whereby the original ă is almost always lengthened into ā (Parad. g), thus מָוֶת = *death,* אָוֶן *mishap,* עָוֶל *wrong* תָּוֶךְ *midst;* with final א: שָׁוְא *vainness;* comp. however also רֶוַח *width.* In the *constr. state* occurs always a contraction: מוֹת etc. (from the original *mawt*), likewise before suffixes מוֹתוֹ etc. Exception: עֶוֶל as *constr. state* Ez. **28**, 18 (according to *Kimchi*) and with *suff.* עַוְלוֹ. The contraction remains throughout the plur. (v. however below letter *c*); *b)* from the form קַטְל with *Yôdh* consonant (Parad. h). With א at the end גַּיְא (עַיְ) *constr.* גֵּיא (גֵּי־). The uncontracted form (in the absolute state with auxiliary *Chî̆rĕq*) remains also before *local* ה–, e. g. בַּיְתָה (on the other hand in the *construct state,* e. g. בֵּיתָה יוֹסֵף). In the *plur. absolute* there are found uncontracted forms, like עֲיָנוֹת *springs,* תְּיָשִׁים *bucks* etc.; *c)* with the contraction of ו and י already in absolute state sing. (Parad. i). In this manner there rise formations which are throughout unchangeable; thus from the groundform קַטְל: יוֹם (from *yawm*), שׁוֹר, סוֹף (in the plur. however with a stronger formation שְׁוָרִים *cattle*) etc.; with middle *Yodh*: חַיִל (also חֵיל (חֵיל־) Is. **21**, 11 (elsewhere לַיְל, in *prose* לַיְלָה); from the groundform קְטֵל: גּוּר, עִיר, שִׁיר, דִּין (v. however § 96); from the groundform קְטֹל: רוּחַ etc.

Strong forms in the plur. are דְּוָדִים *pots* and שְׁוָקִים *streets.* Finally belong here also forms with א quiescent, like רֹאשׁ *head* (modified from רָאשׁ=רֵאשׁ v. § 96) and צֹאן *flock.*

6. To paradigm *k,* segholate forms from the ל״ה stems. Besides the strong formations mentioned § 85, V, 11, like בֶּכֶה etc. as well as שָׁחוּ (employing the original ו as auxiliary vowel), there are found *a)* from the groundform קַטְל nearly everywhere forms like פְּרִי, בְּכִי, גְּדִי, אֱרִי, לְחִי etc.; in *pause* בֵּכִי, פֶּרִי, לֶחִי, on the other hand אֲרִי Judg. **14**, 18 ; with suffixes פִּרְיוֹ (weakened from *păryō*) however also פֶּרְיְךָ etc.; before grave suffix פֶּרְיְהֶם, but also פִּרְיְכֶם. Plur. גְּדָיִים (constr. גְּדָיֵי v. above No. 2 חֲטָאֵי), אֲרָיִים and אֲרָיוֹת; with softening of the י into א: צְבָאִים, פְּתָאִים from צְבִי; *b)* from the groundform קְטֹל: חֲצִי *half,* in *pause* חֵצִי, with suffix חֶצְיוֹ etc. Probably belongs here also עֵת *time* (properly 'idy, then with rejection of *Yôdh* and ה *fem.* עֶדֶת, finally

with assimilation of ר (=עַת), with suff. יִתְהוֹ, plur. עִתִּים עְתוֹת. With stems of middle *Waw* rise formations like אֵר (from *’iwy =* אֱוִיר), עֵר plur. אֵירִים etc.; *c*) from the groundform קְטֻל partly forms like הֹהוּ, בֹּהוּ (from *tŭhw, bŭhw*), partly like חֳלִי, עֳנִי, and also without initial guttural צֳרִי (also צֳרִי Gen. 37, 25), רֳאִי etc.; in *pause* חֹלִי etc., with suffix חָלְיוֹ, plur. חֳלָיִים.

7. To paradigms *l—n*, Segholate forms from stems עַ"עַ (v. § 85, II, 11). *a*) In the *qaṭl* form the *ă* of the contract form is partly lengthened in the *absolute state sing.*, as in רָם (so also in the *constr. state*, except in the combination יַם־סוּף *a weedy-sea;* even before *Măqqēʹph:* יָם־הַמֶּלַח *a salt-sea*), partly it remains short before *Dāghēʹsh f. implic.* e. g פַּת *morsel*, עַם *people*, but even these formations have *Qāʹmĕṣ* in *pause* as well as mostly after the article (e. g. הָעָם). In the *constr. state* חַי *life*, and דַי *sufficiency* are contracted into חֵי, דֵי. הָרָה *mountainwards* Gen. 14, 10 (v. § 22, 1) has to be noticed as a ה *directive* (also הָהָרָה). However forms like הַר may possibly be derived from the groundform הַרְר, especially as there is also found הַרְרִי Jer. 17, 3 (v. *Parad.* II). Before suffixes and in the *plur.* there occurs sometimes the attenuation of *ă* into *ĭ*, e. g. פִּתְּ, פִּתִּים etc.—Some nouns (especially in poetical speech) have besides the contracted forms, also the uncontracted ones e. g. הָרָרִם Gen. 14, 6 *Plur. constr.* הַרְרֵי; עֲמָמִים Neh. 9, 22, Judges 5, 14, עֲמָמֵי Neh. 9, 24 (elsewhere עַמִּים, עַמֵּי); *b*) *qiṭl*-forms: אֵשׁ, אֵם *fire*, חֵן *favor* etc.; *c*) *qŭṭl*-forms: חֹק, כֹּל *totality*, before *Măqqēʹph* כָּל־, חָק־, with suff. חֻקִּי etc., the *Dāghēʹsh f.* falling out (according to § 20, 3, *b*) also חֻקְכֶם, חָקְכֶם; with עֹז *strength* even עֻזִּי etc. also עָזִּי.

The *Segholates* with assimilated middle *Nûn* follow likewise the analogy of *Parad. l—n* e. g. אַף *wrath* (אַפֵּר) *Dual* אַפַּיִם) for *’anp;* עֵז *goat* עִזִּים (for *ʽinz.*)

2. *Paradigm II* comprises all formations with original short vowels as well in the first as in the second syllable; comp. § 84, 1, 2, 12 and the general laws of formation § 92, No. 2.

Rem. 1. To paradigms *a* and *b*, groundform *qăṭăl*. The lengthening of *ă* into *ā* is maintained in the *constr. st. sing.* only with ל"א-forms e. g. צָבָא *army*, צְבָא. For the construct forms חֲלֵב *milk* and לְבֶן־ *white* Gen. 49, 12, we must adopt, instead of the usual absolutes חָלָב, לָבָן, a secondary form לְבֶן, חֲלֵב. Sometimes an artificial doubling of the final consonant takes place in order to keep the preceding vowel short e. g. גְּמַלִּים *camels*, קְטַנִּים *small ones*, פְּלַגּוֹת *brooks.*—The weakening of the *ă* of the first syllable into *ĭ* does not take place in the *constr. state plur.* nor in some instances with non-gutturals, e. g. זַנְבוֹת *tails*, כַּנְפוֹת *wings*, from זָנָב, כָּנָף.—The *Dual* נַהֲרַיִם from נָהָר *stream*, shows an abnormal remainder of the *ă* before an accented ending.

From עַ"וּ stems rise according to § 72, 4 formations like קָם (*Part.*

Qăl), רָם *high* with unchangeable *Qāmĕṣ*.—In the ע"ע the contraction is mostly prevented by the lengthening of the two short vowels, therefore e. g. עָנָן, חָלָל etc. But undoubtedly also contracted adjective forms belong here, like דַּל *low*, קַל *light*, etc. (for קָלָל, הָלָל). Their inflection follows naturally *Parad. I, l.* Under the influence of a guttural arise forms like רַע, רָעִים, רָעֵי (for רַעִים etc.). On הַר *mountain*, comp. above I, Rem. 7.

The few nouns of the groundform *qĭṭăl* follow the same analogy, such as לֵבָב *heart*, שֵׁכָר *strong drink*, עֵנָב *grape* etc. For שֵׂעָר *hair* is found besides שֵׂעָר also the *constr. state* שְׂעַר (שֵׂעַר having been treated as a Segholate form); for צֵלָע *rib* is also found צֶלַע and even צֵלַע 2 Sam. 16, 13, both probably ancient secondary forms (also in the absolute state) for צֵלָע; comp. also צַלְעִי and צַלְעוֹ, as well as the *constr. state plur.* צַלְעוֹת; also of נֵכָר *strangeness* stands Deut. 31, 16 the *constr. state* נֵכַר־.

2. To paradigms *c—e*, groundform *qāṭĭl*. Here the shortening of the *ē* of the second syllable into *ă* in the *constr. state*, is quite peculiar (except with ל"א, e. g. מָלֵא *full*, מְלָא; comp. however also יָקֵב Gen. 25, 26 from עָקֵב *heel* and אָבֵל־ Ps. 35, 14 *mourning*), e. g. חֲסַר, חֲדַל, זְקַן etc. *Parad. d* represents forms which treat the word פָּרֶה as if it were a segholate, accented upon the first syllable (v. Parad. I Rem. 4) or in other words they convert it into a real segholate; in the same way are formed גֶּדֶר, יֶרֶךְ from גְּדֵר *wall*, יָרֵךְ *thigh*.—In the *plur. constr.* the *ē*, lengthened from *ĭ*, is retained with the verbal adjectives of these forms e. g. רְשִׁיעֵי, אִבְלֵי, שְׂמֵחֵי, שְׁבֵתַי; comp. also יְחֵלְתָּיו (under the protection of the secondary tone) from יָחֵד *nail*.—From ע"ו stems come forms like מֵת *dead person* (from *măwĭt*), גֵּר *stranger*, עֵד *witness* with unchangeable *Ṣērê*, thus מֵתַי, מֵתִים etc.

Related to this are the forms of the groundform *qāṭŭl*. The latter is according to the rule, lengthened into *qāṭōl*, e. g. עָגֹל *round*, עָמֹק *deep*, אָדֹם *red;* on the other hand before afformatives the *ŭ* comes back again, guarded by the artificial doubling of the following consonant, as עֲגֻלִּים etc.

3. To *paradigm f.* groundform *qāṭăl* from ה"ל stems. With שָׂדֶה is also found the form שָׂדַי, preserving the final *Yôdh* (comp. § 85, V, 2); in the same way the closing ו is preserved in עֲנָיִים *sufferers, constr.* עַנְוֵי. The plural of שָׂדֶה is שָׂדוֹת, *constr.* שְׂדוֹת (also שְׂדֵי). Also the word פָּנִים *face*, פְּנֵי, פָּנַי, פְּנֵיכֶם, פְּנֵיכֶם etc. belongs undoubtedly to the category of these forms.

In some forms of this kind the vowel of the second syllable has already been abandoned in the *sing. absolute state;* thus in יָד *hand* (for יָדָה), *constr.* יַד, with *suff.* יָדוֹ, but יֶדְכֶם, *plur.* יָדוֹת, *constr.* יְדוֹת, *Dual* יָדַיִם, יָדַי, with *suff.* יָדֶיךָ etc.; in the same way דָּם *blood* (for דָּמֶה), *constr.* דַּם, with *suff.* דָּמִי, but דִּמְכֶם (*ă* weakened into *ĭ*, *plur.* דָּמִים, דְּמֵי.

3. *Paradigm III* comprises forms with unchangeable vowel in the first syllable, whilst the vowel of the second syllable

has been lengthened from an originally short vowel and is therefore changeable. Here we must distinguish the cases where the originally short vowel has been lengthened, as well *in* as *before* the tone, but vanishes elsewhere, when standing in an open syllable (parad. *a*, to which also examples like אוֹפַנִּים *wheels,* for אוֹפַנִּים must be reckoned) also the cases where the vowel becomes Sh°wâ, even *before* the accent (*parad. b*); finally the entire rejection of the ending in the forms ל"ה which belong here (*parad. c*).

Rem. 1. In the category of עוֹלָם (which however has been modified from ʿâlăm) belong in regard to inflection also the following forms of those cited in § 84: No. 14 מִקְטָל with the only difference that the ל"א of this form maintain the *Qāmĕṣ* in the inflection, e. g. מִקְרָא *plur. constr.* מִקְרָאֵי; No. 15 שֻׁלְחָן *table (plur.* שֻׁלְחָנוֹת *constr.* שֻׁלְחֲנוֹת), קָרְבָּן, *constr.* קָרְבַּן, therefore in *constr. plur.* with *suffix* קָרְבְּנֵיהֶם Lev. **7**, 38; No. 17 נִקְטָל; No. 35 עַקְרָב *plur.* עַקְרַבִּים (with the doubling of the final consonant for עַקְרְבִים, compare also קַרְהֹם, קַרְהְמוֹ); § 85, I, No. 14 מַטָּן; II, No. 14 מָגֵן, מָעֹז, where the ā of the first syllable maintains itself against the rule, even where it is not pretonic, e. g. מֵצָר, מָגִנִּי; III, No. 14 מוֹשָׁב etc.; No. 27 תּוֹשָׁב.

2. (*Paradigm b.*) Instead of the shortening of the ē into the original ĭ in forms like אֹרְבְכֶם it is more frequently shortened into ĕ, e. g. יֹצֶרְךָ *thy creator,* and with a closing guttural there are found forms sometimes like שֻׁלְחָךְ sometimes like בֹּרַאֲךָ. According to the same analogy are inflected: § 84, I. No. 3; No. 9 לִבֶּךָ etc. (however there are exceptions, as שְׁלָשִׁים, רְבָעִים), No. 35 צִפֹּרֶךָ; III, No. 14 מוֹקֵשׁ; VI, No. 2 מוֹפֵת; but also here are found exceptions like מַקְהֵלִים Ps. **26**, 12.

3. (*Paradigm c, Part. Qăl* of verbs ל"ה, differing from *Parad.* II, *f.* by the stability of the vowel in the first syllable.) The ל"ה forms of § 85, V. No. 14 and 4 belong here according to their formation.—In some cases, before a suffix commencing with a consonant, the original ăy of the ending has been contracted into ē, and thus are produced forms that have apparently the *plural suffix;* as מַרְאֵיהֶם *their appearance* Dan. **1**, 15, Gen. **41**, 21 (on the other hand the examples mentioned farther back from Is. **14**, 11, **30**, 23, Gen. **47**, 17, 1 Sam. **19**, 4 are real plurals). Before the plural ending the original ending ăy has come back again in מְמָחִים Is. **25**, 6 (*Part. Pu.* from מָחָה).

4. *Paradigm IV* comprises forms with a changeable (*a, b*) or already vanished vowel (*c*) in the first syllable, and an unchangeable vowel in the second one. With *Parad. c* are also connected all the forms, which have in both syllables

unchangeable vowels and can therefore (like כְּתָב) not submit
to any flectional changes.

Rem. 1. Analogous with פָּקִיד (Groundform *păqîd*) are: § 84, I, No. 3
גָּדוֹל etc. (with *ô*, not changeable *ō* for *ŭ*); in substantives like שָׁלוֹם the
ô has been inflected from *â* (arab. *sălâm*); No. 5 אָסִיר, אָסוּר etc.; II,
No. 15 זִכְרוֹן, *constr.* זִכְרוֹן; IV, No. 35 תַּלְמִישׁ, *constr.* חַלְמִישׁ; § 85, IV,
No. 14 מָקוֹם etc.; V, No. 15 כִּלָּיוֹן, *constr.* כִּלְיוֹן.

2. עָנִי (groundform *'ănîj*, stem עָנָה) represents forms in which the
closing *Yôdh* has been blended in *î;* before formative additions the
Yôdh under the protection of a *Dâghē'sh forte* becomes again a firm
consonant, whilst the (originally short) vowel of the first syllable
vanishes; comp. § 85, V. No. 5 נָקִי, *Plur.* נְקִיִּים.

3. כְּתָב with unchangeable *â* in the second syllable whilst the *Shᵉwâ*
comes from a short vowel (arab. *kĭtâb*); *constr. state* כְּתָב־ Esth. 4, 8
(readings like יְקָר Esth. 1, 4, כְּתָב 4, 8, 2 Ch. 35, 4 are simply errors).
In a stricter sense belong here the forms numbered § 84, II, No. 13; in
a larger sense those which have throughout unchangeable vowels, thus
§ 84, I, No. 6 (קְטָל, comp. however the anomalies mentioned there),
No. 7, 8, partly II, No. 15, and III, No. 23; IV, No. 26, 27, 32, 33; § 85,
IV, 27, 31; V, 27.—In opposition to the anomalous abbreviations of the
form קְטָל (v. above) there are found elsewhere cases, where the vowels
before the accent maintain themselves also in the antepenult (with the
secondary accent); comp. above No. 2, Rem. 2 and No. 3 Rem. 3, as
well as, of the form קְטִיל (really *qăṭîl*) the examples סָרִיסִים, פְּרִיצִים,
שָׁלִישִׁים, whilst the *constr. state sing.* reduces according to the rule the
ā into *Shᵉwâ* סָרִיס and פְּרִיץ. (Forms like עָרִיץ *tyrant*, for עַרִיץ, there-
fore with unchangeable *Qāmĕṣ*, must not be mistaken for the above.)
Of the forms קָטוּל (*qăṭûl*) belong here שָׁבוּעַ *week*, *plur.* שָׁבֻעִים and שָׁבֻעוֹת,
constr. שָׁבֻעוֹת, but with *Mèthĕg* of the secondary tone in the fourth
syllable before the last: שָׁבְעֹתֵיכֶם.

§ 94.

FORMATION OF FEMININE NOUNS.

1. The feminine ending ה— appended to the masculine forms
(see § 93), effects almost everywhere the same changes, which
are produced by adding a light suffix to masculine nouns, as
in both cases the tone is removed one place farther forward (v.
§ 92, 2). In the following summary are kept the same divisions
and subdivisions as in § 93; a few special forms are treated in
§ 95, in connection with the paradigm of the feminine noun.

Parad. I (segholate forms, everywhere with the appending
of the feminine ending to the ground form), *a)* מַלְכָּה *queen,*

כַּבְשָׂה and with the weakening of ă into ĭ כִּבְשָׂה *lamb,* חֶזְקָה *strength* (if not belonging to parad. *b*); *b*) סִתְרָה *covering* (masc. סֵתֶר), not to be mistaken for the unchangeable forms of ל״ה stems, created by a prefixed מ, as מִצְוָה *command,* plur. מִצְוֹת; עֶדְנָה *grace, delight* (עֶדֶן); *c*) חֶלְדָּה proper noun (חֹלֶד *mole*), אָכְלָה *food* (אֹכֶל); *d*) נַעֲרָה *girl* (נַעַר); *e*) בָּאְשָׁה *weed,* טָהֳרָה *purity* (טֹהַר); *f*) עַוְלָה *wrong* (also עוֹלָה parad *i*); *g*) צֵידָה *game* (contracted from צַיִד, therefore really parad. *i*); *h*) בִּינָה *intellect,* סוּפָה *tempest; i*) אַלְיָה *fat sheep* (as of אַלִי), שִׁבְיָה (ă weakened into ĭ) *captivity* (שְׁבִי), לִוְיָה *wreath* (probably an original *qiṭl* form); *k*) חַיָּה *life,* מִדָּה *measure* (weakened from מַדָּה); *l*) זִמָּה *plan; m*) חֻקָּה *law* (חֹק).

Parad. II. Groundform *qăṭălăt* etc. *a*) נְקָמָה *vengeance* (נָקָם); *b*) אֲדָמָה *earth; c*) נְבֵלָה *corpse; e*) עֲרֵפָה *languid; f*) יָפָה *beautiful,* קָצָה *end* (from קֵצֶה, יָפֶה). From stems ע״ע arise thus *a*) רַבָּה *many,* with middle gutturals רָעָה *bad;* from ע״ו זָרָה *stranger; c*) עֵדָה (ground form *ʿāwĭd*) *female witness;* from stems middle *o* טוֹבָה *good.* From the ground form *qăṭŭl* עֲמֻקָּה *deep* (masc. עָמֹק), עֲבֻדָּה *servitude.*

Parad. III (unchangeable vowel in first, changeable in second syllable); *b*) יֹלֵדָה *puerpera,* but also with reduction of the *ē* (originally *ĭ*) into Shĕwâ יֹשְׁבָה *dwelling* Nah. **3**, 8; however in these participial forms the feminine is mostly indicated by ־ת (v. below No. 2); *c*) גּוֹלָה *emigrating host* (masc. גּוֹלֶה), but also with the retention of the final *Yôdh* בּוֹכִיָּה *weeping* Lament. **1**, 16.

Parad. IV (original changeable vowel in the first, unchangeable in the second syllable); *a*) גְּדוֹלָה *great,* חֲסִידָה *stork,* really *pious;* בְּתוּלָה *virgin,* really L. *sejuncta; b*) עֲנִיָּה *wretched.*

2. The feminine ending ת is (except before suffixes) rarely appended, in its original form, to the noun; comp. however forms like בְּכִית *weeping* (masc. בְּכִי § 93, I, *k*), בְּרִית *covenant;* also *fem.* participles of ל״א, as יֹצֵאת, מֹצֵאת, although these forms may have been contracted from יֹצֵאַת like segholate forms (therefore we also have מֹצֵאת), as בְּאֵר (§ 93, Parad. I, 4, *b*), comp. § 74, Rem. 3. Besides this, there is found with a simple ת, only יֹלֶדֶת בֵּן (construct state) Gen. **16**, 11; Judges **13**, 5, 7, for יֹלֶדֶת (Gen. **17**, 19, Is. **7**, 14).

The forms which arise by the appending of the ת feminine to the ground form, are, as a rule, developed exactly in the manner of the masc. segholate-forms. Thus rise in I, *a*) from גְּבֶרֶת (masc. גֶּבֶר=גְּבַר § 93, I, 4, *a*) the form גְּבֶרֶת *mistress;* from מַלְכֶּת (מֶלֶךְ=מְלַךְ) מַלְכַּת *queen;* Parad. II, *a*): יָבָם *brother-in-law,* fem. יְבֵמֶת (from רִבְמַת); *c*) גָּדֵר *wall* גְּדֶרֶת (from גָּדַרְתְּ, thus, the general form *constr.* state *masc.* זָקֵן is taken as a base; comp. on the other hand חֲמֵשֶׁת as *constr.* state of חֲמִשָּׁה with the lengthening of the original *i* of (חֲמִשְׁתְּ); of formations with changeable *ō* in the second syllable, belong here נְחֹשֶׁת *brass* (from נְחֻשְׁתְּ); Parad. III, *a*) חֹתֶמֶת (from חֹתַמְתְּ) masc. חוֹתָם *seal; b*) יוֹנֶקֶת (real sense, *sucking*) *off-spring;* and so mostly the feminines of the participle קֹטֵל, however also here we must admit the ground form קֹטַלְתְּ (יוֹנַקְתְּ, יֹלַדְתְּ, v. above); this ground form reappears before suffixes and under the influence of a guttural, e. g. יֹדַעַת, fem. of יֹדֵעַ *knowing;* in a larger sense belongs here also גֻּלְגֹּלֶת *skull*, v. § 95; Parad. IV, *c*) כְּתֹבֶת *scripture,* modified from *kethâb* § 93, Parad. IV, *c*.

As to the ending וּת and ־ִית v. § 84, No. 16 and § 95 at the end.

§ 95.

PARADIGMS OF FEMININE NOUNS.

Corresponding with the general laws of formation, exhibited § 92, 2, 3, the principal cases that have to be considered, in regard to the inflection of feminines are the following: 1) a tone lengthened vowel retakes its original shorter form by the removal of accent (thus the *ā* of the ending ־ָה becomes *ǎ* again in the ending of the *constr. state* ־ַת). On the other hand a long pretonic vowel, although originally short, maintains itself *before* the ending ־ָה e. g. צְדָקָה; 2) outside of the accent or foretone every original short vowel becomes *Shewâ;* on the contrary the *ǎ* which had likewise disappeared in the first syllable, returns again *before* a similarly vanished vowel, although usually weakened into *ĭ*, e. g. צִדְקַת from *ṣǎdǎqǎt;* 3) in the plural of the feminines of segholate forms, before the ending ־ִים as well as before the

light suffixes, a pretonic *Qā'mĕṣ* is inserted anew, and the short vowel of the first syllable becomes *Shᵉwâ,* but reappears in the *constr. state* and before grave suffixes.

In the following paradigms we present only such of those forms treated in § 94 (besides I, *d*) as require the consideration of some vowel change or other. All forms with unchangeable vowels follow the analogy of Parad. I, *d*.

Paradigms of feminine Nouns.

I.

	a.	b.	c.	d.	e.
Sing. absol.	מַלְכָּה	חֶרְפָּה	חָרְבָּה	חֻקָּה	גְּבֶרֶת
	(queen)	(reproach)	(waste)	(law)	(mistress)
„ *constr.*	מַלְכַּת	חֶרְפַּת	חָרְבַּת	חֻקַּת	גְּבֶרֶת
„ *with light suff.*	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	חֻקָּתִי	גְּבִרְתִּי
„ *with grave suff.*	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	חֻקַּתְכֶם	גְּבִרְתְּכֶם
Plur. absol.	מְלָכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
„ *constr.*	מַלְכוֹת	חֶרְפוֹת	חָרְבוֹת	חֻקּוֹת	
„ *with suff.*	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	חֻקּוֹתַי	
Dual absol.		רִקְמָתַיִם			מְצִלְתַּיִם
		(double embroidery)			(cymbals)

II.   III.

	a.	b.	c.	a.	b.
Sing. absol.	צְדָקָה	זְעָקָה	שָׁנָה	יוֹנֶקֶת	גֻּלְגֹּלֶת
	(justice)	(outcry)	(year)	(sprout)	(skull)
„ *constr.*	צִדְקַת	זַעֲקַת	שְׁנַת	יוֹנֶקֶת	גֻּלְגֹּלֶת
„ *with light suff.*	צִדְקָתִי	זַעֲקָתִי	שְׁנָתִי	יוֹנַקְתִּי	גֻּלְגָּלְתִּי
„ *with grave suff.*	צִדְקַתְכֶם	זַעֲקַתְכֶם	שְׁנַתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגָּלְתְּכֶם
Plur. absol.	צְדָקוֹת		שָׁנוֹת	[יוֹנְקוֹת]	גֻּלְגְּלוֹת
„ *constr.*	צִדְקוֹת		שְׁנוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
„ *with suff.*	צִדְקוֹתַי		שְׁנוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
Dual absol.			שְׂפָתַיִם		[נְחֻשְׁתַּיִם]
			(lips)		(pair of fetters)
„ *constr.*			שִׂפְתֵי		

16 *

REMARKS.

Rem. 1. *Parad.* I (feminine of Segholate forms). *a*) the form of this class with ה local sounds like גִּבְעָתָה *towards Gib'ā* (*masc.* גֶּבַע). In some cases, especially with gutturals for the first letter, it cannot be distinguished whether the forms belong to *qăṭl* or *qĭṭl* e. g. חֶזְקָה *strength* (comp. חֶרְפָּה under *b*). A *dual* of this form occurs in שִׁבְעָתַיִם *seven times* (comp. שֶׁבַע *seven*, fem.). Analogous to masculine forms, as דֻּבֻשׁ (§ 93. I. Rem. 4) there is found הֲדַסָּה *myrtle.*—From masculines of the form פְּרִי ל"ה comp. § 93 I, *k*) rise feminines, partly like שַׁלְוָה, גַּאֲוָה, אַלְיָה (v. above § 94, 1, I, *k*) partly like בְּכִית (§ 94, 2); sometimes the closing ת before the plural ending, has been retained as if it belonged to the stem, e. g. חֲנִיתוֹת *lances.* Forms like גְּדִיָּה (comp. אֳנִיָּה as a *qŏṭl* form), are derived directly from the masculine forms גְּדִי *kid*, אֳנִי *ship.*— *b*) An example of ע"ע is חִטָּה *wheat* (for חִנְטָה), plur. חִטִּים; analogous with בְּאֵר (§ 93, I, Rem. 4, *b*) are forms בְּרֵכָה *pond* (with unchangeable *Ṣērê*) and שְׁאֵלָה *request*, with suffix שְׁאֵלָתִי, but also שֶׁאֵל (=שְׁאֶלְתָּ Job 6, 8, Ps. **106**, 15 (on הֵעָה etc. comp. below letter *e*);—*c*) the *plural absol.* of עָרְלָה *prepuce* is עֳרָלוֹת (comp. פְּעָלִים § 93, Parad. I, *f*) *construct* עָרְלֹ"ת.—*d*). As an example of a feminine Segholate form of a stem ע"ו (groundform *qŭṭl*, like חַיָּה of the form *qăṭl*, זֻמָּה of the *qĭṭl* form) with ŏ for ŭ, is found חָגָּא *fright* Is. **19**, 17 (aram. orthog. for חָגָּה).— *e*) Segholate forms with ת fem. In the Parad. גְּבֶרֶת (v. § 94, 2, I, *a*) the ă of the groundform גְּבַרְת has been sharpened into ĭ before the singular suffixes. Plural would be גְּבָרוֹת.—To the same category belong infinitives of פ"ו and פ"ן, which have rejected the feeble consonant, as שֶׁבֶת (from יָשַׁב), דַּעַת (from יָדַע), גֶּשֶׁת (from נָגַשׁ), as well as קַחַת (from לָקַח); comp. § 69 Rem. 4 and § 66. The infinitive of פ"ו is however also found in the form הֵעָה, לֵדָה, צֵאָה, also עֵדָה *congregation* (from יָעַד), עֵצָה *advice* (from יָעַץ), שֵׁנָה *sleep* (יָשֵׁן), *constr.* יְבֶרַת, שְׁנַת, whilst in the *construct forms* זֵעַת *sweat* Gen. **3**, 19, (from זוּעַ to flow) and צֵאַת *excrement*, Ez. **4**, 12, the *Ṣērê* has remained firm, בֹּשֶׁת *shame* (from בּוֹשׁ *to be ashamed*) must be considered undoubtedly as a *qŏṭl* form of an ע"ו stem, analogous with בְּאֹשׁ (§ 93, I, Rem. 4 *c*). Of a ל"ה (דֶּלֶה) has been formed after rejection of the closing *Yôdh*, the masculine דַּל and afterwards the feminine דֶּלֶת *door;* plur. דְּלָתוֹת, *constr.* דַּלְתוֹת retains however the final ת (v. above *a* חֲנִיתוֹת). In a similar way has been formed שֹׁקֶת *trough* (from שָׁקָה), of which the *masc.* should be שֹׁק=שְׁקִי; on the other hand, the *plur. constr.* שִׁקֲתֹ"ת Gen. **30**, 38 (again retaining the feminine ת as an apparent stem consonant) can only be traced back to a kindred form (שְׁקֶת or שֹׁקֶת).

2. *Parad.* II (groundform *qăṭălăt* etc. comp. § 94, I, *Parad.* II *a* and *b*). Analogous with the masculine forms such as קָטָן, *plur.* קְטַנִּים, is found here קְטַנָּה *little* etc.—The *constr.* forms, as צִדְקַת (*ṣid°qăth*) differ by the vocal *Sh°wâ* from the Segholate forms, as כְּבַשֹׁת (*kib-săth*). Consequently the *constr. state* בִּרְכַּת (בְּרָכָה *blessing*) is anomalous, and

probably comes from the unused absolute בְּרֵכָה.—Under the influence of
a guttural (v. Parad. b) the original ă of the first syllable comes back
again in the *constr.* state (comp. also אֲדָמָה *earth*, אַדְמַת); in other places
it is modified into *Seghôl*, e. g. מֶגְלָה *chariot*, מֶגְלָתִי. Frequently with
an *absolute* state in ה— the *construct* is formed with the ending ת e. g.
עֲטָרָה *crown, constr.* עֲטֶרֶת (from עֲטַרְתְּ); with עֲצָרָה *gathering* is found
already in the *absolute state* עֲצֶרֶת; רִבְמַ (from רָבָם *brother in law*) has
before suffixes רִבְמְתִּי, agreeing completely with גְּבֶרֶת (Parad. I *e*)—אֱמֶת
fidelity, is found from a ל"ן stem (אֵמֶן) (for אֲמִנַת='*amant*) before suffixes
אֲמִתִּי etc.—From the *masc.* form קָטֵל (*qâṭil*) are formed גְּדֵרָה *wall*, נְבֵלָה
corpse, constr. נִבְלַת, בְּהֵמָה *cattle, constr.* בֶּהֱמַת (for בֶּהֱמַת). More fre-
quently however the *ē* of the second syllable is retained before the
ending *at* of the *constr.* state, thus from נְבֵלָה is found once נְבֵלָתִי Is.
26, 19 and always גְּזֵלָה *prey*, טְמֵאָת *unclean*, מְלֵאָתִי *full* Is. **1,** 21 (with
î compaginis v. § 90, 3.—As a *dual* is found יַרְכָתַיִם (comp. יְרֵכָתוֹ Gen.
49, 13, from the obsolete יְרֵכָה as feminine to יָרֵךְ); the *constr.* state
יַרְכְתֵי, is thus to be referred to a Segholate form (יַרְכָת, comp. יֶרֶךְ as
constr. state of יָרֵךְ).—The forms with simple *feminine* ת are not based
on the groundform *qâṭil* but on the usual form of the *constr.* state
(v. § 92. *Parad.* II, *c* זָקֵן of זְקַן); thus the feminine of חָבֵר *companion*
is חֲבֶרֶת, of גֵּדֵר besides גְּדֵרָה also גֶּדְרֶת.—The feminine of the form *qâṭâl*
of stems ע"ו, as גְּבָה, זָרָה have an unchangeable *a* in the first syllable,
as פָּרַת, *constr. plur.* גְּרוֹת, *dual* רָמָתַיִם *double height*. From בָּמָה *mount*,
(stem בום, therefore with unchangeable *â* in first syllable) is found in
the *constr.* state *plur.* the pleonastic form בָּמוֹתֵי or *defectively* בָּמֹתֵי
(v. § 87, Rem. 1); the Massôrâ demands for this everywhere בָּמֳתֵי, which
must be read *bām^othê* (not *bŏm^othê*) with the anomalous reduction of
the *ô* into (—); before suffix however בָּמוֹתֵי etc.—Besides the forms
with the ending ה— are found also such with ת; thus with the shorten-
ing of *ā* into *ă* are formed Segholates, like נַחַת (*masc.* נָח) *rest*, שַׁחַת
pit, from נוּחַ and שׁוּחַ.—The feminine of the form *qâṭâl* of stems ע"ו, as
רַבָּה, as well as those of the form *qâṭil* of ע"ו, like מֵתָה *mortua*, עֵדָה
fem. witness (from מוּת, רָבַב, עוּד) have likewise unchangeable vowels in
the first syllable. The feminine of the form *qâṭŭl*, as עֲמֻקָּה (*masc.* עָמֹק)
maintains in all cases the original *ŭ* by doubling the following consonant;
on the other hand through appending the *fem.* ת are formed *Segholates*
like נְחֹשֶׁת, before *Suff.* נְחֻשָׁם etc. *Dual* נְחֻשְׁתַּיִם (placed in the Parad.
III, *b*); comp. however נְחֻשְׁתֵּי Lament. **3,** 7.

A few feminines of ל"ה stems (Parad. II, *c*) are found with the
ending *âth*, formed by the ejection of the closing *Wâw* or *Yôdh* and
the contraction of the preceding *ă* with the *ă* of the ending *ăth;* thus
מְנָת *share* (for *mănăjăth* or *mănăvăth*, קְצָת *end, plur.* מְנָיוֹת (*constr.* state
Neh. **12,** 47, **13,** 10) and מְנָאוֹת (**12,** 44); קְצָוֹת Exod. **38,** 5.—אוֹת *sign*
(stem אוה) comes from אָת and this is contracted from *âyăt*='*ăvăyăt*.

3. *Parad.* III; comp. the enumeration of the different forms § 94,

No. 1, *Parad.* III, and No. 2. The *dual* חוֹמֹתַיִם instead of חוֹמָתַיִם *double wall* is anomalous, taken directly from the plur. חוֹמֹת.—In a wider sense belong here the feminines of the form קָטֵל (§ 84, No. 6), in so far as they shorten the *â* of the second syllable before the ending ת, e. g. דַּלֶּקֶת *burning fever* (from *dallǎqt*) טַבַּעַת *signet;* next the form קָטֵל (§ 84, No. 9), as אִוֶּלֶת *folly* (for *'iwǎlt*) and all the forms, which are formed with מ preformative and have a changeable vowel in the second syllable (§ 84, No. 14), e. g. מַמְלָכָה *kingdom, constr.* מַמְלֶכֶת; מִזְמְרָה *pruning knife, constr.* מַזְמֵרָה; מַשְׂכֹּרֶת *reward,* before *suffix* מַשְׂכֻּרְתִּי; comp. also the forms mentioned in § 85, III, as מוֹלֶדֶת *birth* (of לָ״א, on the other hand, is מוֹצָאָה *outgoing*), תּוֹלֶדֶת *generation,* תּוֹעֵבָה *abomination, constr.* תּוֹעֲבַת etc. Sometimes the plural of these forms depends on a secondary form e. g. מַחֲרֶשֶׁת *ploughshare, plur.* מַחֲרֵשֹׁת (as from מַחֲרֶשָׁה), עַשְׁתֹּרֶת *Astarte, plur.* עַשְׁתָּרוֹת (the *â* no more being inflected into *ē*); on the contrary כֹּתָרוֹת *capitals* (of columns) and תּוֹכָחֹת *reproofs* are the regular plurals of כֹּתֶרֶת and תּוֹכַחַת.—In כֻּתֹּנֶת *coat* the original *ŭ* of the first syllable has maintained itself through the doubling of the following consonant (comp. arab. *qŭtŭn*) before *suffix* כֻּתָּנְתִּי, the *constr.* state however is כְּתֹנֶת (as already in the *absol. state* Ex. 28, 39); *plur.* כֻּתֳּנוֹת, *constr.* כָּתְנוֹת.—The form mentioned in Parad. III, *b* גֻּלְגֹּלֶת is a *pulpul* form of the stem גָּלַל; comp. קָדְקֹד § 85, II.

4. To the fourth class, for which no parad. is required, belong all those numerous forms, which at present have entirely unchangeable vowels, after the originally short vowel of the first syllable has become *Sh^ewâ,* through the removal of the accent (comp. however בְּגוּדָה Jer. 3, 7, 10, with an anomalous retention of the *ā,* although the same had been only lengthened from *ă*). Of forms mentioned in § 84 and 85 belong here especially those with ע״ע stems, as מְגִלָּה *scroll,* תְּהִלָּה *praise,* תְּפִלָּה *prayer* § 85, II, as well as the feminines of the participle *Hiph'îl* ע״ו, e. g. מְאִירָה *lighting* (from מֵאִיר), principally the feminines of ע״ו stems, which are combined with *preformative* מ, as מְנוּחָה *rest* (from מָנוֹחַ), v. § 85, IV, 14. Thus, in their external shape, all these forms coincide with those which already, as masculines, have throughout unchangeable vowels (v. their enumeration § 93, *Parad.* IV, 3).

5. The feminine ending וּת—— is based (apart from the לָ״ה forms, as בְּכִית, § 94, 2), on the appending of the *feminine* ת to the ending וֹ——, which has been employed to form adjectives etc., v. § 86, 2, 5 and 6. The ending וּת mentioned in the same place and also in § 84, No. 16, is attached in segholate forms partly to the groundform, as עַשְׁתּוּת Job 12, 5 partly to forms with lightly closed syllable, as מַלְכוּת *kingdom;* from לָ״ה stems are formed words partly like שְׁבוּת *imprisonment* partly like בְּכוּת *weeping;* the latter retain the *ā* of the first syllable also in the *constr. state* and before suffixes. כְּבֵדוּת *difficulty* is formed of a *qǎtîl*-form, and פְּקֻדּוּת of a *qǎtîl*-form etc.—In the *plural* of these forms we can distinguish a different manner of treatment. In some cases the

ending וּת is entirely retained, as belonging to the stem (comp. above Rem. 1) e. g. אַלְמְנוּתֵךְ from אַלְמָנוּת; in others this ending is dismembered, as in מַלְכֻיּוֹת Dan. **8**, 22 (without doubt for *malkuwôth*), as well as in עֵדְיֹת ('*ēdᵉwôth*) from עֵדוּת *witness* (only in connection with *suffixes* עֵדְוֺתֶיךָ etc.).

§ 96.

NOUNS OF PECULIAR FORM.

In the following alphabetical list is arranged a collection of much used nouns whose inflections offer more or less striking peculiarities. These peculiarities are however entirely subordinate to the general laws of sound, and the usual designation of these nouns as *irregular* is therefore not justified, if we only consider rightly the groundforms on which the present forms are based.

אָב **אַב** (for אָבֶה, from אָבָה prob. *to procreate*, hence אַב prop. *procreator*) *father*, constr. st. אֲבִי, with *suff.* אָבִי (*my father*), אָבִיךָ, אָבִיו or אֲבִיהוּ, אֲבִיכֶם; *plur.* אָבוֹת (§ 87, 4) *constr.* אֲבוֹת. The feminine ending of the plural points undoubtedly to an original abstract, indicating dignity; comp. § 108, 2, *b*.

אָח **אָח** *brother*, (for אָחֶה, fr. אָחָה) (אָחָה) *constr.* אֲחִי, with *suff.* אָחִי (*my brother*), אָחִיךָ, אֲחִיכֶם, *plur. constr.* אֲחֵי, אֲחֵיכֶם. But the *plur. absol.* is אַחִים (with *Dāg. f. implicitum*, § 22, 1); hence אַחַי, אַחֶיךָ, אַחֶיהָ, etc. On the form אֶחָיו (which is invariably used instead of אֲחָיו), see § 27, Rem. 2, *b*, and so too אֶחָי in *pause* for אַחַי *my brethren*. The doubling of the ח points by no means to another stem (אחה) but serves only as an artificial means of keeping the preceding *Păthăch* short, as in גְּמַלִּים etc. (§ 93, Parad. II, *a*).

אֶחָד **אֶחָד** *one* (for אַחָד, with *Dāg. f. implicitum*, § 22, 1, comp. § 27, Rem. 2, *b*), *constr. st.* and also elsewhere in close connection אַחַד, *fem.* אַחַת *una* (for אַחֲדְּת, see § 19, 2), in *pause* אֶחָת. In one instance (Ez. **33**, 30) it takes (by *aphæresis*, § 19, 3) the form חַד *masc.*, as in Aram. *Plur.* אֲחָדִים *some*, but also *the same*.

אָחוֹת **אָחוֹת** *sister* (from '*ăchăwăt* or '*ăchăyăt* with the elision of the ו or י and the modifying of the *â*—arisen from *ăă*—into *ô*), constr. אֲחוֹת, with *suff.* אֲחוֹתִי etc.; however see Num. **6**, 7 אֲחֹתוֹ (with *Dagh. f. implic.* in ח). The *plur. absol.* (אֲחָיוֹת) accidentally does not occur, but the *constr.* with *suff.* is found in אַחְיֹתָיו etc. (Ez. **16**, 52, אַחְיוֹתֵךְ for אֲחִיתַיִךְ). The forms אֲחוֹתַי Jos. **2**, 13 *Kᵉthîbh*, אַחוֹתָיִךְ Ez. **16**, 51, 55, 61, אַחְיֹתֵכֶם Hos. **2**, 3 come from a singular אָחָה (with rejected third consonant).

אִישׁ *man*, either incorrectly lengthened from אֵשׁ (from *'išš* with the assimilation of the *Nûn* of the groundform *'inš* (stem אֱנַשׁ) which has again been attenuated from *'anš*) or a direct softening from *'inš;* in the *plur.* it has very seldom אִישִׁים (Is. **53**, 3, Ps. **141**, 4, Prov. **8**, 3), the usual form being אֲנָשִׁים (from אֱנַשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, with *suff.* אֲמָתְךָ, *plur.* (with ה as a consonant) אֲמָהוֹת, *constr.* אַמְהוֹת. Comp. in Aram. אֲבָהָן *fathers*, also Arab. *'abahât* (fathers), *'ummahât* (mothers).

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אֱנַשׁ, see אִישׁ), *constr. st.* אֵשֶׁת (for *'išt* with ה *fem.* from *'išš* after rejection of *Dâghêsh* and lengthening the *ĭ* into *ê*; comp. חֲמֵשֶׁת as *constr.* of חֲמִשָּׁה *five;* but a direct derivation from אִישׁ would also be possible, the *î* having been reduced to *ê*); with *suff.* אִשְׁתִּי, אִשְׁתְּךָ, *plur.* נָשִׁים (shortened from אֲנָשִׁים), but Ez. **23**, 44 אִשֹּׁת; *constr.* נְשֵׁי, with *suff.* נָשָׁיו, נְשֵׁיהֶם.

בַּיִת *house, constr. st.* בֵּית, *plur.* בָּתִּים *bâttî'm* or rather *bâtîm*, for the *Dâg. forte* (after firm *Mèthĕgh*) serves only to distinguish this word from בָּתִים *staying over night* (*Part. Qâl* of בּוּת); the former habitual reading *bôttîm* is therefore not at all justified. Comp. Gesenius' Lex. 8th ed. under בַּיִת. To the reasons cited there, the testimonial of the Babylonian vocalization must be added, which leaves no doubt as to the reading *bâtîm.—Constr. st.* בָּתֵּי, with *suff.* בָּתֵּיהֶם.

בֵּן *son* (from *bĭny* for *băny*=בְּנֶה from בָּנָה *to build*), *constr. st.* בֶּן־, seldom בְּן־, once בְּנִי (§ **90**, 3, *a*) Gen. **49**, 11, and בְּנוֹ (§ **90**, 3, *b*) Num. **23**, 18, **24**, 3, 15. With *suff.* בְּנִי, בִּנְךָ; *plur.* בָּנִים, *constr. st.* בְּנֵי, with *suff.* בָּנֶיךָ, בְּנֵיהֶם.

בַּת *daughter* (from בִּנְתְּ=בְּנֶת *fem.* of בֵּן, comp. § **19**, 2), with *suff.* בִּתִּי (for בִּנְתִּי=בִּתְּי); *plur.* בָּנוֹת (comp. בָּנִים *sons* from a sing. בְּנָה), *constr. st.* בְּנוֹת.

חָם *father-in-law*, with *suff.* חָמִיךְ; and חָמוֹת *mother-in-law* with *suff.* חֲמוֹתָהּ. Compare אָב *father*, אָח *brother*, אָחוֹת *sister*.

יוֹם *day*, (Arab. *yaum*) *dual* יוֹמַיִם; but *plur.* יָמִים, (from יְוָמִים with elision of י) *constr.* יְמֵי and יְמוֹת (Deut. **32**, 7, Ps. **90**, 15).

כְּלִי *vessel*, from כָּלָה *to hold*, *plur.* כֵּלִים (as if from כֶּל, בֶּל=כֶּלֶה), *constr. st.* כְּלֵי, with *suff.* כְּלֵי, כְּלֵיכֶם.

מַיִם (*plur.*) *water* (comp. § **88**, 1, Rem. 2), *constr. st.* מֵי, but also doubled מֵימֵי, with *suff.* מֵימָיו, מֵימֵיהֶם, מִרְמֵיהֶם.

עִיר *city, plur.* עָרִים, *constr. st.* עָרֵי (either syncopated from עֲיָרִים (v. Judges **10**, 4) or from a kindred sing. עָר, which is still found in proper names).

פֶּה *mouth*, acc. to *Gesen.* for פָּאֶה, from פָּאָה *to breathe*. It may however be derived from an original פַּר (*Olsh.*) for פָּרֶה, of a stem פָּרָה or פָּיָה. In

this case the *constr.* פִּי would be contracted from *peˈwî* or *peˈyî* (with *Chîˈrĕq compag.*); comp. אֲבִי from אָב for אֲבֶה, with *suff.* פִּי (for *pîy, my mouth*), פִּיךָ, פִּירחוּ or פִּירו, פִּיהָ, פִּיכֶם, פִּירהֶם; *plur.* פִּים *edges* 1 Sam. 13, 21 (=פֵּיִים) and פִּיוֹת (Prov. 5, 4).

רֹאשׁ *head* (derived from רָאשׁ=רַאשׁ), *plur.* רָאשִׁים (for רְאָשִׁים, § 23, 2), *constr. st.* רָאשֵׁי, with *suff.* רָאשֵׁינוּ etc., but Is. 15, 2 רֹאשָׁיו.

שָׁמַיִם *plur. heaven* (§ 88, 1, Rem. 2) *constr.* שְׁמֵי.

§ 97.

NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad, decate,* πεντάς, and are therefore originally attached in the *constr. state* to the numbered word, e. g. שְׁלֹשֶׁת בָּנִים *trias filiorum.* However the use of the numerals in apposition was likewise of an early date, e. g. שְׁלֹשָׁה בָּנִים *trias* sc. *filii,* and from this apposition it came to pass that these abstract substantives were conceived as adjectives (§ 120). The words אֶחָד *one,* fem. אַחַת (v. § 96) show already by their form that they are adjectives although here combinations like אַחַד הֶהָרִים *unus e montibus* are also possible. The consequence of the appositional and finally adjective construction was that, for numbers used in connection with feminine nouns, a special (shorter) form came into use, whilst the original forms with the abstract feminine ending, were used in connection with masculine nouns. Thus in the numbers 3 to 10 arose the semblance as if the masculine form of the numeral were connected with the feminine substantive and the feminine form with the masculine substantive. For the expression of duality there are proper dual forms, with the usual distinction of gender.

The numerals from 1 to 10:—

	With the Masculine.		With the Feminine.	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם[1]	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר[2]

The other Semitic languages exhibit the same peculiarity in respect to the genders, of the numerals from 3 to 10. The full form of the numeral abstracts is now but rarely found in connection with feminine nouns[3]; e. g. שְׁלֹשֶׁת נָשִׁים Gen. 7, 13, Ez. 7, 2 (in Kᵉthîbh), Job 1, 4; in apposition Zech. 3, 9, 4, 2, comp. Jer. 36, 23.

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[1] Shortened from שְׁנָתַיִם, which would be the regular *fem.* form for שְׁנַיִם. Notwithstanding this, the *Dāghē'sh* in שְׁתַּיִם etc. can by no means be taken for *Dāghē'sh forte*, risen from an assimilation of the *Nûn*, for in this case we should have at the most שְׁתָּיִם (comp. Arab. *t̬intani*). We rather have to read *štayim*, *štê* (with *Dāghē'sh lene* = אֶשְׁתְּ'or אֶשְׁתֵּ' with א prosthetic § 19, 4); comp. Arab. *'it̬nătāni*, another fem. form to *'it̬nāni*, duo.

[2] The simple numerals, from 1 to 10, not only exhibit an essential agreement in all the Semitic dialects; but they also, as pure primitives, awaken the expectation that somewhere a connecting point may be found for establishing a historical affinity between these languages and the Indo-Germanic (see § 1, 3, 4). Thus we may compare: אֶחָד, Sansk. *êka;* שְׁנַיִם (Aram. תְּרֵין) Sansk. *dva*, Lat. *duo;* שָׁלֹשׁ (Aram. תְּלָת) Sansk. *tri*, τρεῖς, *tres;* חָמֵשׁ Sansk. *pañcan*, πέντε; שֵׁשׁ (properly, as the Arab. and Aethiop. show = שְׁרֵשׁ, grdf. *šidš*) Sansk. *shash*, ἕξ, *sex;* שֶׁבַע Sansk. *saptan*, ἑπτά, *septem*. Meanwhile we should consider that there is a more natural explanation of the Semitic numerals by reference to existing verbal stems which renders these comparisons, as a basis of evidence, extremely doubtful; thus אֶחָד (Arab. also *wāchĭd*) from the stem וחד, Hebr. יָחַד *to be united;* שְׁנַיִם from שָׁנָה *to fold* hence *double*, i. e. *two folds;* אַרְבַּע from רָבַע *to lie down* (by folding the four paws); חָמֵשׁ, really *the contraction* of the five fingers into the fist, from חָמַשׁ; finally עֶשֶׂר from אָסַר *to bind together* = *a connection* (comp. קָשַׁר).

[3] In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew

2. The numbers from 11 to 19 are expressed by adding to the *units* the numeral *ten* (in the form עָשָׂר *masc.,* עֶשְׂרֵה *fem.*), written as separate words and without the conjunction. As, however, they are both pronounced closely together, the units appear almost entirely in the form of the construct state (without pretonic vowels); comp. in the following table אַחַד and אַחַת in the number 11 and the units in the feminine numbers from 13 upwards. Only the real forms of connection (*constr. st.*) of the masculine abstracts, like שְׁלֹשֶׁת etc. are excluded from the combinations with עָשָׂר, as they are really in apposition and not in a genitive relation. Also שְׁנֵי and שְׁתֵּי in the number 12 are only seemingly in the *constr. st.*, although formed in the same manner and for the same reason of close connection (by contraction of *ay* and elimination of ם in שְׁנָיִם, שְׁתַּיִם). In שְׁנַיִם and שְׁתַּיִם the language has contented itself with the contraction of the *ay* (without rejecting the ם), unless both forms be considered as the Massoretic *Qeri perpetuum* (§ 17) viz. שְׁנֵי, שְׁתֵּי for the really intended שְׁנָיִם, שְׁתַּיִם. Accordingly the numbers from eleven upwards are:

Masc.	*Fem.*
11. { אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
עַשְׁתֵּי עָשָׂר[1]	עַשְׁתֵּי עֶשְׂרֵה
12. { שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13. שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

and so on, analogous with the last. These numbers have regularly but the above form. In regard to their syntax comp. § 120, 2 Rem.

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also when speaking of the number as such, in the abstract, as in the multiplicatives (Gen. 4, 15, 24).

[1] The enigmatic עַשְׁתֵּי has been lately found in the Assyr. cuneiform inscriptions where it has the form *istin=unus* (v. *Schröder* in der Zeitschr. der D. M. G. Bd. 26 p. 234 ff.). According to this עַשְׁתֵּי עָשָׂר would be a combination like Sansk. *êkâdaçan,* ἕνδεκα, *undecim* (analogous to the combination of units and tens in the numerals from 12—19), and serve at the same time in the combination of the fem. numeral eleven, whilst elsewhere the Assyrian has *ichit* (אחת) for *una*. It seems that in Hebr. also the verbal stem for עַשְׁתֵּי

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Very rarely the *units* appear in the *masc.* in the constr. st., as in חֲמֵשֶׁת עָשָׂר *fifteen* Judg. **8**, 10, 2 Sam. **19**, 18, שְׁמֹנַת עָשָׂר *eighteen* Judg. **20**, 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always stands for *ten-times* the unit), as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. But *twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.[1] They are of *common gender,* and do not admit the *construct state.* When units and tens are written together, the earlier writers commonly (but with many exceptions) place the units first (e. g. *two and twenty,* as in Arabic and German); but in the later writers the order is most commonly reversed (*twenty and two,* as in Syriac, French, English *twenty-two*) e. g. 1 Ch. **12**, 28, **18**, 5. The conjunction (וְ *and,* also וָ before numerals accented on the 1st syllable, וַ before —ֱ, וִ before *Shᵉwâ*) is always used between them.

The remaining numerals are:

100	מֵאָה *fem., constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200	מָאתַיִם *dual* (for מֵאתַיִם).
300	שְׁלֹשׁ מֵאוֹת (2 K. **11**, 4. 9. 10. 15 however in *Kᵉthibh* הַמְּאָיוֹת).
400	אַרְבַּע מֵאוֹת etc.
1000	אֶלֶף, *masc. plur.* אֲלָפִים *thousands.*
2000	אַלְפַּיִם (*dual*).
3000	שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.
10000	{ רְבָבָה, but in later books (Ezr. **2**, 64, Jon. **4**, 11). רִבּוֹ, רְבּוֹא, רִבּוֹת (prop. *multitude,* cf. μυϱιας).
20000	רִבֹּתַיִם[2] (*dual*) Ps. **68**, 18, also שְׁתֵּי רִבּוֹת, Neh. **7**, 71.
40000	אַרְבַּע רִבֹּאות, Ezr. **2**, 64.
60000	שֵׁשׁ־רִבֹּאות Ez. **2**, 69 (perh. f. רִבֹּאות, as Dan. **11**, 12).

has been preserved in עֲשֵׁה *work of art* and עֲשָׁתוּת *thought, opinion.* These two terms may easily be related to the fundamental idea of *connecting, combining* and thus one finds for עֲשָׁתֵי the idea of *unio, unity.*

[1] The anomalous plural forms תִּשְׁעִים, שְׁבְעִים, עֶשְׂרִים, from the Sᵉgholates תֵּשַׁע, שֶׁבַע, עֶשֶׂר, for which we should (according to § 93, 6) expect עֲשָׂרִים, שְׁבָעִים, תְּשָׁעִים, are found but very seldom elsewhere as in שִׁקְמִים *mulberry-trees* and רַחֲמִים *viscera* from רֶחֶם.

[2] Acc. to *Delitzsch* (Comm. on Ps. **68**, 18) this "is a dual from רִבּוֹת, and

Rem. 1. The dual form occurs in some of the units, with the effect of our ending *-fold,* as in אַרְבַּעְתַּיִם *fourfold* 2 Sam. **12,** 6, שִׁבְעָתַיִם *sevenfold* Gen. **4,** 15, 24, Ps. **79,** 12. Besides its use for the *tens,* we find the plural also in אֲחָדִים [comp. Ger. *einige,* W. *ychydig*] *some, a few,* also *the same* (*iidem*), aud in עֲשָׂרוֹת *decades* (not *decem*) Ex. **18,** 21, 25.

2. The *suffixes* to numerals are, as with nouns, prop. genitives of the pronoun, though we translate them as in nominative or acc., as שְׁלָשְׁתְּכֶם *you three,* prop. *your triad,* Num. **12,** 4.

§ 98.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination ־ִי (§ 86, No. 5), besides which another ־ִי also is mostly inserted between the second and third stem consonant. They are as follows, שֵׁנִי *second,* שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, and חֲמִישִׁי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by רִאשׁוֹן for רֵאשׁוֹן, from ראֹשׁ *head, beginning,* with the ending וֹן (§ 86, 2, No. 4). The feminine forms have the ending ־ִית, more rarely ־ִיָּה, and are employed also for the expression of *fractions* or *parts,* as חֲמִשִׁית *fifth part,* עֲשִׂירִית and עֲשִׂירִיָּה *tenth part.* The same meaning is found also in forms like חֹמֶשׁ *fifth part,* רֶבַע and רֹבַע *fourth part;* they are abstracts derived from cardinals.

For the expression of the other relations of number, for which the Hebrew has no separate forms, see in the Syntax, § 120.

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this is either an abstract noun equivalent to רִבּוּת (from which comes the apoc. רִבּוֹ=רִבּוֹת) *a myriad,* consequently רִבֹּתַיִם *two myriads* or a contracted plural out of רְבָאוֹת Ezra 2, 69 therefore the dual of a plural". This as *Perowne* suggests would signify *two series* of myriads, as חֹמֹתַיִם *the double line of walls,* לֻחֹתַיִם *the double series of planks of a ship.*—*Ed.*

CHAPTER IV.
THE PARTICLES.

§ 99.
GENERAL VIEW.

1. The particles, which in general express the secondary modifications of thought in speech, and the closer relation of the words or clauses and sentences to each other, are for the most part borrowed or derived from nouns, but a few also from pronouns and verbs (§ 30, 4); on the other hand (aside from a few demonstrative forms, § 100, 4) only in the sense defined in § 81 can any be taken for *primitives*.

2. So far as the origin of the particles can be determined with certainty, they are,—1) either *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *certo, falso, partim, verum, causa,* and the Eng. *except, instead, away;* or—2) *derived* from other parts of speech, either—*a*) by the *addition of formative syllables,* like יוֹמָם *by day,* from יוֹם (§ 100, 3); or most commonly—*b*) by *abbreviation,* effected in various ways, the degree of mutilation being proportioned to the frequency of their use, so that the original form of some has become entirely unrecognizable.

Compare in Ger., *gen* from *gegen, Gegend; seit* from *Seite; weil* (orig. a particle of time) from *Weile*=our *while;* in Eng. *sith* and *since* (old Eng. *sithence*).

Such words suffer still greater changes in the Greek and the Latin, and in the languages derived from the latter, as in ἀπὸ, *ab, a;* ἐξ, *ex, e; ad,* Fr. *à; aut,* Fr. *ou,* Ital. *o; super,* Ital. *su.*[1]

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[1] Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an,* δηλονότι, δηλαδή, Fr. *peut-être,* E. *prithee* from *I pray thee.* In the Chinese, most of the particles are verbs or nouns; e. g. *iŭ* (*to give*), employed as a sign of the dative; *ĭ* (*to make use of*), hence *for; něi* (*the interior*), hence *in.*

The greatest curtailing of the particle occurs when, having ceased to be an independent word, it has been reduced to a single letter with, in most cases, a very short vowel sound. According to the laws of syllable formation in Hebrew (§ 26, 4) such particles cannot stand independently but are *prefixed* to the following word (as in the case with the preformatives of the Imperfect, § 47, 1, 2), e. g. the prefix לְ from אֶל (§ 102).

> That this shortening of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitic dialects, such abbreviations become more and more striking and frequent. Thus אֲשֶׁר was shortened into אש in Phœn., and in Hebr. to שֶׁ, שַׁ and even שְׁ, which prefix forms became more and more customary among the Rabbins; the דִי of the Biblical Aram. at a later period became דְ; in modern Arabic we have *hallaq* (now) from *hâlwaqt*, *lêsh* (why?) from *li-ayyi-shaiin*, and many others. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs already to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

3. Particles are formed, less frequently, by *composition:* as in מַדּוּעַ (for מַה־יָּדוּעַ *what known?* τί μαθών;) *wherefore?* (מֵעֵלָה, לְ, מִן) מִלְמַעְלָה (from בַּל and עֲדֵי) *besides;* בִּלְעֲדֵי (from בַּל and עֲדֵי) *from above*.

> More frequent is the combination of two words without being contracted into one; as פִּי־עַל־כֵּן, אִם־פִּי, אַף־פִּי, אַחֲרֵי־כֵן.

§ 100.

ADVERBS.

1. Of obscure origin though undoubtedly the remainder of some noun is the negative לֹא *not,* and some particles of place and time, as שָׁם *there.*

2. Forms of other parts of speech, which, without any farther change, are used *adverbially,* are—

a) Substantives with prepositions, as בִּמְאֹד (prop. *in strength*) *very, greatly;* לְבַד *alone* (prop. in separation Fr. *à part*

=E. *apart*), with suff. לְבַדִּי *I alone;* מִבַּיִת (prop. *from house*) *within;* כְּאֶחָד (prop. *as one*) *together.*

b) Substantives in the accusative (the *adverbial case* of the Shemites, see § 118, comp. τὴν ἀρχήν, δωρεάν), as מְאֹד (*strength*) *very, greatly;* אֶפֶס (*cessation*) *no more;* הַיּוֹם (*this day*) *to-day;* יַחַד (*union*) *together.* Many of these substantives are but seldom used as such e. g. סָבִיב and in *plur.* form סְבִיבִים and סְבִיבוֹת (*circuit*), as adv. *around;* others not at all, as כְּבָר (*length*) *long ago;* עוֹד (*repetition, duration*) *again, further, longer.*

c) Adjectives, especially in the *feminine* (answering to the Indo-Germ. *neuter*), as רִאשׁוֹנָה (*primum*) *at first, formerly* (often בְּרֹאשׁ׳, also לְרֹאשׁ׳); רַבָּה and רַבַּת (*multum*) *much, enough;* נִפְלָאוֹת (prop. *mirabilibus sc. modis*) *wonderfully;* יְהוּדִית *Jewish,* i. e. in the Jewish tongue.

d) Verbs in the *Infinitive absolute,* especially in *Hiph'il,* which are also to be regarded as accusatives (§ 131, 2); e. g. הַרְבֵּה (prop. *to do much*) *much,* לְהַרְבֵּה *in quantity.*

e) Pronouns and numerals, as זֶה (prop. *there = at this place*) *here,* הֵנָּה *here, hither,* אַחַת, שְׁתַּיִם, שֶׁבַע, מֵאָה *once, twice, seven-times,* 100-*times,* שֵׁנִית *a second time, again* Lev. **13,** 5.

　　See a list of the adverbs most in use, classified according to their meanings, in § 150.

3. Some adverbs are formed by the addition of the formative syllable ◌ָם to substantives, as אָמְנָם and אֻמְנָם *truly* (from אֹמֶן *truth*); חִנָּם (*by favor*) *gratis,* (from חֵן *favor*); רֵיקָם *vainly* (from רֵיק *empty*); יוֹמָם *by day* (from יוֹם); פִּתְאֹם *for* פֶּתַע (from פֶּתַע *twinkling*) *in a twinkling, suddenly.*

　　The termination ◌ָם occurs also in the formation of substantives, e. g. סֻלָּם *ladder* (from סָלַל) so that ◌ָם, ◌ֹם are like וֹן, ◌ָן (§ 84, No. 15), e. g. פִּדְיוֹם and פִּדְיֹם *ransom,* λύτρον; בְּפִתְאֹם (with prep.) *in a twinkling* 2 Ch. **29,** 36; hence these forms may be regarded as denominative nouns used adverbially. But others think that the ◌ָם is nothing else than an obsolete plural-ending of the noun (see § 87, 1, *d*), and that these adverbs are properly nouns in the accusative plural, hence אֻמְנָם like מֵישָׁרִים as adv. in Ps. **58,** 2, חִנָּם like Lat. *gratîs* i. e. gratiis.

4. Those forms which are very closely connected with the demonstrative pronoun may most naturally be regarded as *primitive adverbs,* having sprung from a combination of so-called demonstrative sounds. Some of these have since suffered great mutilations, whose extent however can nowhere be determined with certainty. Here belong e. g. אָז *then,* כֵּן *so,* אַךְ *only,* אָכֵן *truly* (on all these adverbs v. Davies' Heb. Lex.), but especially the *interrogative* הֲ, e. g. הֲלֹא *nonne?* הֲגַם *num etiam?* This הֲ as well as the kindred article הַ· (v. § 35, Rem. 1) comes undoubtedly from הַל, as still used in Arabic and perhaps also meant in Heb. in Deut. **32,** 6.

This *interrogative* הֲ receives,—1) before non gutturals with firm vowel generally *Chāṭĕ'ph-pă'thăch,* as הֲשַׂמְתָּ *hast thou set?* see examples in § 153, 2 (except הַיִּיטַב in Lev. **10,** 19);—2) usually with *Pă'thăch* and *Dāghē'sh forte* (according to the original form הַל, and hence like the article) before a letter that has *Shĕwâ,* as הַבְדֶּרֶךְ *num in via* Ez. **20,** 30, הַלְכֶן Gen. **17,** 17, **18,** 21, **37,** 32, or also with the *Pă'thăch* only, as in הַמְעַט Gen. **30,** 15, **27,** 38;—3) with *Pă'thăch* (and *Daghē'sh f. implicitum*) before gutturals, as הַאֵלֵךְ *shall I go?* הַאַתָּה (art) *thou?* הַאָם *num si;* Judg. **6,** 31, **12,** 5, Neh. **6,** 11 must be read הַאַתֶּם (not הַא'); with הָאִישׁ Num. **16,** 22 the Massora means the article. Comp. Deut. **20,** 19, Eccl. **3,** 21 and *Delitzsch* on the latter passage;—4) with *Sĕghôl* before gutturals that have *Qă'mĕṣ* or *Chāṭĕph Qă'mĕṣ* as הֶאָנֹכִי *num ego?* הֶהָיְתָה *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, or at least (though really substantives) inclining to such an idea, admit also of *verbal suffixes,* especially those with *Nûn epenthetic* (§ 58, 4); e. g. יֶשְׁנוֹ *he (is) existing;* אֵינֶנִּי *I (am) not,* אֵינֶנּוּ *he (is) not,* עוֹדֶנּוּ *he (is) yet,* אַיֶּכָּה *where art thou?* אַיּוֹ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הִנְנִי (in *pause* הִנֵּנִי and הִנֶּנִּי) *behold me* (prop. *here I am*), הִנֵּהוּ, הִנּוֹ *behold him,* הִנְנוּ *behold us* (in *pause* הִנֶּנּוּ and הִנְנֶ֫נּוּ), הִנָּם, הִנְּכֶם.

§ 101.

PREPOSITIONS.

1. The words, which by usage serve as prepositions, were originally substantives, and properly:

a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as in the genitive, and it actually has in Arabic the genitive-ending (compare in German *statt dessen, kraft dessen*, in Greek τούτου χάριν, in Latin *hujus rei causa* or *gratia, montis instar*); as אַחַר[1] (hinder part*) *behind, after;* אֵצֶל (side*) *close by;* בֵּין (intermediate space, midst*) *between;* בַּעַד, בְּעַד (interval of space) *behind, about;* זוּלַת or with *Chireq compag.* זוּלָתִי (removal, want) *besides;* יַעַן (purpose) *on account of;* מוֹל (*front-side*, from מָאוֹל v. Ges. Lex. 8th ed.) but usually מוּל *before, over against;* מִן (part) *from, out of;* נֶגֶד (what is in front) *before, over against;* עַד (progress, duration*) *during, until;* עַל (upper part*) *upon, over;* עִם (connection, from the same stem עָמַם comes also עֻמַּת, לְעֻמַּת) *with;* תַּחַת (under part*) *under, in place of.*

b) Substantives in the *construct state* to be conceived however as standing in the genitive depending on *prefix prepositions* (espec. the inseparable): as לִפְנֵי (in the face of) *before;* כְּפִי, לְפִי (to the mouth of, i. e. *the command**) *according to;* בִּגְלַל (in the occasion of) *on account of,* לְמַעַן (for the purpose of) *on account of.*

2. Substantives used adverbially, in this manner, are very apt to become prepositions; e. g. בְּאֶפֶס, בְּאַיִן, בְּבְלִי (with nought of) *without;* בְּעוֹד (in duration of) *during;* כְּדֵי, בְּדֵי (for the requirement of) *for, according to measure of.*

§ 102.
PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section מִן *from, out of,* is frequently written as a *prefix* (§ 99, 2), yet its *Nûn,* assimilated to the following consonant, is still represented by the *Dâghē'sh fortè* in that consonant, as in מִיַּעַר *from a forest.*

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[1] In these examples, the signification of the noun is put in parentheses, and marked with an asterisk when it is still in use.—On a similar use of substantives as prepositions in other languages, see *W. Von Humboldt* über die Kawisprache, Bd. III., p. 621.

Rem. The preposition מִן is used as follows. It stands apart generally only before the article (and always with *Măqq'ēph*), as מִן־הָאָרֶץ, also here and there before softer letters, as מִן־אָז Jer. **44**, 18, מִן־בְּנֵי 1 Ch. **5**, 18, and elsewhere in the later books (like the usage of the Aramæan); there is besides a poetical form מִנִּי (comp. § 90, 3, *a*) and מִנֵּי Is. **30**, 11 (comp. אֱלֵי and עֲלֵי § 103). Its form is mostly מִ *prefixed* (as in מִדָּם *from blood*) by means of *Dăghē'sh fortè* which can be omitted only in letters that have *Shewâ* (according to § 20, 3, *b*); with a following רְ the מִ is usually contracted into מֵ e. g. מֵרָדָר=מִרְדָר or מִרְרָר; before gutturals it becomes מֵ (according to § 22, 1), e. g. מֵאָדָם, מֵעִם; but also מִ (w. *Dăgh. f. impl.*) before ח and ה, as in מִחוּץ, מִהֲרוֹת, מִחֻט Gen. **14**, 23; so sometimes before ר (§ 22, 5, Rem.).

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with *Shewâ*; viz.—

> בְּ *in, at, on, with,*
> לְ *towards, to, for,* L. *ad,*
> כְּ *like, as, according to.*[1]

On the pointing of these (inseparable) prefixes it is to be observed that—

a) The *Shewâ mobile* with which the above prefixes are usually pronounced has resulted from the disappearance of a short vowel, which therefore according to § 28, 1, 2 must return as soon as another *Shewâ* follows. Before simple *Shewâ* this vowel is *ĭ*, but before *Chătēph*, the vowel of the *Chătēph* is taken e. g. לִפְרִי *for fruit*, כַּאֲרִי *as a lion;* and before feeble letters it follows the rules in § 23, 2, and § 24, 1, *a*, e. g. לֶאֱמֹר for לְאֱמֹר, לִיהוּדָה.

b) Before the article they usually displace the ה and take its pointing, as בַּגַּן for בְּהַגַּן *in the garden*. See full particulars in § 35, Rem. 2.

c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they take also *Qắ'mĕṣ* (prob. as a lengthening of orig. *ă*, comp. § 26, 3), but only in the following cases,—α) לְ before the Infinitives which have the above-mentioned form, as לָתֵת *for to give*, לָדִין *for to judge*,

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[1] Contrary to *Gesenius'* and *Rödiger's* learned derivation of בְּ from בַּיִת, Aram. also בְּ (therefore really *in the house, in*) or from בֵּין *between* (*Ewald*,) *Mühlau* and *Volk* in the 8th ed. of the Lex., following *Böttcher*, have recommended, and without doubt rightly, to regard the בְּ (Arab. *bĭ*) as a softening of the Arab. *fî* (*in*).—לְ arises first from אֶל and more remotely from a stem which means *appropinquavit, accessit* (Arab. ולי).—On כְּ, orig. a noun meaning *amount, kind* (*instar*) see Lex.

לָלֶדֶת *for to bear*, except when another word closely follows the Inf. (especially as its subject § 133, 2), placing it in a sort of *constr. st.* as in בְּגֶשֶׁת Num. **8**, 19, לְשֶׁבֶת Gen. **16**, 3;—β) before many pronominal forms, כָּאֵלֶּה, בָּזֶה, לָזֶה, בָּזֶה, *like these*, but specially always כָּהֵם, לָהֶם, בָּהֶם; and בָּכֶם, לָכֶם, בָּכֶם (see § 103, 2);—γ) לְ before monosyllables or nouns accented on the first syllable, e. g. פֶּה לְפֶּה *mouth to mouth* 2 K. **10**, 21, בֵּין מַיִם לְמָיִם *between water and water* Gen. **1**, 6, in both cases before the great pause observe in the instructive example in Deut. **17**, 8 that the punctuation לְ requires at least the small pause after it; in Is. **28**, 10 and 13 the לְ stands in the double repetition before the small and the smaller distinctives.—δ) in certain standing expressions, which have become adverbial as לָעַד *to eternity*, לָרֹב *in multitude*, לָבֶטַח *in security*, לָנֶצַח *to perpetuity*, but לְנֵצַח נְצָחִים *to all eternity* Is. **34**, 10.

d) With the *interrogative* מָה we have בַּמֶּה *by what?* כַּמֶּה *how much?* לָמֶּה (Job **7**, 20 לָמָה, 1 Sam. **1**, 8, לֶמֶה, all *Milˁēl* therefore *ă* in the tone is lengthened to *ā*) *for what? why?* Before the gutturals א, ה, ע לָמָה (*Milra*) is used to avoid hiatus instead of לָמֶּה; but before the ה we find also לָמֶּה. Before non-gutturals is found לָמָה Ps. **42**, 10, **43**, 2 (immediately after a tone-syllable).

Rem. The divine name יְהֹוָה, which has not its own original vowels (probably יַהְוֶה), but those of אֲדֹנָי (see Lexicon under the word), takes the *prefixes* also after the manner of אֲדֹנָי, as לַיהוָה, מֵיהוָה, בַּיהוָה (because the Jews read in these cases לַאדֹנָי, בַּאדֹנָי, מֵאֲדֹנָי).

§ 103.

PREPOSITIONS WITH SUFFIXES AND IN PLURAL FORM.

1. So far as all prepositions were originally nouns in the accusative (§ 101), they are also united with the suffixes of nouns (§ 91, 1, 2), as אֶצְלִי (at my side) *by me,* אִתִּי (in my proximity) *with me,* תַּחְתָּם (in their place) *instead of them* (like L. *mea causa, on my account*).

Rem. 1. The preposition אֵת *near, with* (from אָנֵת v. Lex. s. v. אָנָה II.), is distinguished from אֵת (the sign of the definite accusative, see § 117, 2) when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתּוֹ, אִתְּכֶם, אִתָּם, while the latter retains its original *o* before the so-called light suffixes as אֹתִי *me,* אֹתְךָ, אֹתָךְ *thee,* אֹתוֹ *him,* אֹתָהּ *her;* אֹתָנוּ *us,* but אֶתְכֶם, אֶתְכֶן *you,* אֹתָם and אֶתְהֶם *them.* Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, this אֵת *with* is at times incorrectly inflected אֹתִי, אֹתָם.

2. The preposition עִם *with* (st. עמם) takes *Qāˀmĕṣ* (pretonic) before

כֶם and הֶם, in order that the doubling of the *Mêm* may be distinctly heard, as in עִמָּכֶם, עִמָּהֶם (for which however עִמָּם usually stands). In the first person, besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal-suffixes, as תַּחְתֵּנִי 2 Sam. 22, 37, 40, 48 (for which we find תַּחְתַּי in Ps. 18, 37, 40, 48), תַּחְתֶּנָּה Gen. 2, 21, and בַּעֲדֵנִי Ps. 139, 11 (perh. for the sake of rhyming with וּשְׁוּפָנִי). But in these cases the form of the suffix may perhaps be accounted for in this way, that the idea of *direction whither* is implied, so תַּחְתֵּנִי *under-me-ward* 2 Sam. as above (also תַּחְתַּי *under me*), תַּחְתֶּנָּה *in its place* ('he put flesh in-to its place'), בַּעֲדֵנִי *hither around me*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כְ is appended the syllable מוֹ, and מִן is doubled into מִמֶּן (for מִנְמֶן, prop. L. *a parte,* from the side of—), and for בְ and לְ we have at least בָ and לָ with full vowel (§ 102, 2, *a* and *c*).

a) לְ with suffixes:

	Sing.		Plur.	
1.	לִי *to me.*		לָנוּ *to us.*	
2.	m. לְךָ, לְכָה, in pause לָךְ	} *to thee.*	לָכֶם, לְכֵנָה [לְכֵן¹]	} *to you.*
	f. לָךְ			
3.	m. לוֹ *to him.*		לָהֶם, לָהֵמָה, poet. לָמוֹ²	} *to them.*
	f. לָהּ *to her.*		לָהֵנָּה לָהֶן³	

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¹ לְכֵן happens not to occur in the O. Testament.

² Even Rödiger denies altogether that לָמוֹ may stand also for the sing. לוֹ. But this question must now be decidedly answered in the affirmative, since the Phœnician suffix of the 3. fem. sing. in מ is generally recognized as analogous to the Hebrew suffixes in מוֹ (comp. *Schröder* Phöniz. Sprache p. 153 f. and p. 154, *Schlottmann's* explanation of this מ). To be sure in places like Gen. 9, 26, ff. Deut. 33, 2, Is. 30, 5, Ps. 73, 10, לָמוֹ is better explained as *plural* (in reference to collective nouns); but in Is. 44, 15 and 53, 8 its explanation as plural would be an extremely forced one. Besides there would remain פָּנֵרִמוֹ Ps. 11, 7 and כְּפִירִמוֹ as well as עָלֵרִמוֹ, the latter occuring three times, Job 20, 23, 27, 23 (also עָלֵרִי) and especially 22, 2. In all these places we can avoid the worst exegetic artifices by recognizing simply a singular suffix (עָלָרוֹ, כַּפִּירוֹ, פָּנָירוֹ=).

³ The form לָהֶן usually signifies *therefore*.

בְּ takes suffixes in the same manner, except that for the
3d person plur. we have בָּהֵם, בָּהֵמָּה, also בָּם and the *fem.*
בָּהֵנָּה also 15 times בָּהֵן; but only in 1 Sam. **30**, 7, Is. **38**. 16,
Ezek. **42**, 14 בָּהֵן.

b) כְּ with suffixes:

	Sing.	*Plur.*
1.	כָּמוֹנִי[1] *as I.*	כָּמוֹנוּ *as we.*
2.	m. כָּמוֹךָ f. — } *as thou.*	כָּכֶם, seldom כְּמוֹכֶם } *as ye.* — —
3.	m. כָּמוֹהוּ *as he.* f. כָּמוֹהָ *as she.*	כְּמוֹהֶם [כָּהֵם] כָּהֵם כָּהֵנָּה [כָּהֵן] } *as they.*

c) מִן with suffixes:

	Sing.	*Plur.*
1.	מִמֶּנִּי, poet. מִנִּי, in pause מֶנִּי *from me.*	מִמֶּנּוּ *from us.*
2.	m. מִמְּךָ, in p. מִמֶּךָּ f. מִמֵּךְ } *from thee.*	מִכֶּם מִכֶּן } *from you.*
3.	m. מִמֶּנּוּ, poet. in pause מֶנְהוּ, [מִמֶּנְהוּ or מִנֶּהוּ] *from him.* f. מִמֶּנָּה *from her.*	מֵהֶמָּה, מֵהֶם, poet. מִנְהֶם מֵהֵנָּה, מֵהֶן } *from them.*

Rem. The syllable מוֹ (in Arabic *mâ* = מא = Heb. מָה *what*) in כָּמוֹנִי
(prop. *according to what I* for *as I*), is in poetry appended to the three
simple prefixes בְּ, כְּ, לְ, even without suffixes, so that בְּמוֹ, כְּמוֹ, לְמוֹ
appear as independent words equivalent to בְּ, כְּ, לְ. In this case, poetry
distinguishes itself from prose by longer forms; in the case of מִן on the
other hand it has adopted the shorter ones, resembling the Syriac.

The above bracketed form כָּהֵם stands only in 2 Kings **17**, 15 (in
pause); כָּהֵן (or כָּהֵן) only in Ez. **18**, 14. Comp. *Frendsdorff*, Massora
magna, p. 234 ff.—For כָּכֶם (so formerly in this grammar) *as ye*, must
be read כָּכֶם according to the express testimony of *Kimchi* (comp. also
Baer on Job **16**, 4).

The preposition מִן (see § 102, 1, Rem.) with *suff*. makes מִמֶּנּוּ *from
him*, which comes from מִמֶּנְ־הוּ (according to § 19, 2), and is identical

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[1] The use of נִי for ־ִ here is simply for euphony, (comp. above No. 1
Rem. 3). כָּמֹנִי written defectively only in the Pentateuch.

in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנְנוּ.[1]—The form מִמֶּנָּה always stands without *Mappîq*, and comes from מִמֶּנְהָ. The bracketed form מְנֵהוּ for which *Baer* after *Kimchi* et al. writes מְנֵהוּ is found only in Ps. **68**, 24 and is perhaps rather a *substantive*=*share* (v. *Delitzsch* in loc.).—מֵהֶן (in printed editions, in MSS. however מֵהֵן) is found only Ez. **16**, 47, 52.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* or the Eng. *besides* (for the reason of this, see § 108, 2, *a*),[2] and are therefore joined with the pronominal suffixes, in the form of the plural construct state just like plural nouns (§ 91, 2). Such are—

אַחַר, more frequently אַחֲרֵי (prop. *hinder parts*) *behind*, *after*, with suff. always thus: אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרִיכֶם, אַחֲרָיו etc.

אֶל־, poet. also אֱלֵי (*regions, directions*) *towards, to*, with suff. always אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֲלֵיכֶם, אֲלֵיהֶם (also *defect.* אֲלֵהֶם), for which latter also poet. אֵלֵימוֹ (Ps. **2**, 5).

בֵּין (*interval*) *between*, to which the suff. which have a singular sense are joined, thus: בֵּינִי, בֵּינְךָ, etc. (Gen. **16**, 5 בֵּינֶיךָ but the second *Yôdh* has been rendered critically doubtful by a dot; בֵּינֵינוּ occurs three times, but it is only Massoretic *Qerî* for בֵּינוֹ, which is found e. g. Gen. **30**, 36). On the other hand the suffixes that signify a plural are added to the plur. בֵּינֵי or בֵּינוֹת, thus בֵּינֵיהֶם, בֵּינֵיכֶם, בֵּינֵינוּ, also בֵּינוֹתֵֽינוּ, בֵּינוֹתָם (ם— also sometimes elsewhere to the plur. noun to avoid too long forms).

סָבִיב (*circuit*) *around*, with suffixes always in the plural form, partly *masculine* סְבִיבָיו, סְבִיבֶיהָ etc., partly, and more frequently *feminine* סְבִיבוֹת *surroundings* with suff. סְבִיבוֹתַי *around me*, סְבִיבֹתָיו, סְבִיבֹתֵיהֶם.

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[1] The Babylonian grammarians wanted to distinguish the last from the 3d sing. by writing it מִמֶּנּוּ *from us*, but Ibn·Ezra justly objected.

[2] Some of these words, which come from stems ל"ה, viz., עֲדֵי, יְלֵי, אֱלֵי, may certainly be traced back to singular forms like אֱלֵי, יְלֵי, עֲדֵי; but the analogy of the others makes it more probable that these also should be regarded as plurals.

עַד (*progress, duration,* from עָדָה) *as far as, unto,* plur., עֲדֵי (poet.), but with suff. even in prose always עָדַי, עָדֶיךָ, עָדֵיו, עָדֶיהָ, עֲדֵיכֶם (with *Qâ′měṣ* in the secondary tone) Job **32**, 12.

עַל־ *upon, over* (constr. st. of עַל *what is above,* from עָלָה *to go up*), plur. עֲלֵי (poet.), but with suff. also in prose always עֲלֵיהֶם, עָלֶיהָ, עָלָיו, עָלֶיךָ, עָלַי, for which עָלֵימוֹ is also often used in poetry. On the use of the latter in the *sing.* see above 2, *a,* Note [2].

תַּחַת *under* (prop. *what is beneath*), in plur. with suff. תַּחְתָּם, תַּחְתֵּיהֶם, תַּחְתָּיו, תַּחְתִּי (see בֵּינוֹתָם above).

§ 104.
CONJUNCTIONS.

1. The conjunctions serve to connect words and sentences, and to express their relations to each other.—Such are

a) Original pronouns, as the demonstrative כִּי *that, because, for.*

b) Original substantives, which afterwards became pronouns or adverbs e. g. אֲשֶׁר (s. § 36), which serves partly as general expression of the idea of relation, partly as relative pronoun (= *qui, quae, quod*); farther אַל (*nothing*) *that not;* פֶּן (perhaps literally *turning off,* from פָּנָה) *that not, lest* (the Greek μή *prohibitivum*) etc. Also substantives used adverbially with prepositions e. g. בְּטֶרֶם (in not-yet) *before that* (for which also מִטֶּרֶם). On the combination of two conjunctions to express complicated ideas (e. g. אַף־כִּי *to this comes, that=yea more that*) v. § 155, 2.

c) Prepositions, which by the addition of the conjunctions אֲשֶׁר and כִּי are reduced to the idea of one conjunction; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *account of*), prop. *on account that,* אַחַר אֲשֶׁר *after that,* כַּאֲשֶׁר *according as* (אֲשֶׁר and כְּ), עֵקֶב אֲשֶׁר and עֵקֶב כִּי (*in consequence that*) *because.* The preposition may still be employed in this manner, even when the conjunction is omitted, e. g. עַל (for עַל אֲשֶׁר) *although,* Job **16**, 17.

·So at least according to the logic of our language; it would however be more correct to say that instead of the intermediate אֲשֶׁר the whole

following sentence has one substantive idea, governed directly by the preposition. In like manner, all prepositions prefixed to the Infinitive may be rendered in English as conjunctions (§ 132, 2) with the finite verb.

2. Even those little words which are no longer in use except as conjunctions, and which are in more or less of obscurity as to their formation, or original signification, may be considered throughout as remainders of original nouns, such as אוֹ (prop. *will, choice,* from אָוָה *to desire,* comp. Prov. **31**, 4) *or,* like Lat. *vel, ve,* from *velle;* of doubtful origin are אִם *when,* also *or* (before the second member of a double question) אַף *also* and others. Even the only *prefix* conjunction וְ (*and*) seems to have come from a stem meaning *to add* or *join;* comp. Davies' Heb. Lex. under וָו.

NB. The pointing of the conjunction וְ is in many respects analogous to that of the *prefixes* בְּ, כְּ, לְ, (§ 102, 2), but as a feeble letter it has some peculiarities:—

a) Usually it has simple *Shᵉwâ* (וְ).

b) Before words beginning with a guttural and a *composite Shᵉwâ,* it takes the vowel with which the Shᵉwâ is compounded (according to § 28, 2), as וַחֲכַם *and be thou wise,* וַעֲבָדִים *and slaves,* וֶעֱזוּז *and force,* וֶאֱכֹל *and eat thou,* וָחֳלִי *and sickness.* But אֱלֹהִים *God,* with וְ is contracted into וֵאלֹהַי, וֵאלֹהִים etc. In cases like וַיִּצֶר Job **4**, 2 comp. § 28, 2.

c) Before words whose first consonant has simple Shᵉwâ (excepting the cases under *d*), *Wāw* becomes the vowel *û,* as וּלְכֹל *and to all,* and even before a *Châṭē'ph* (under letters not guttural), as וּזֲהַב Gen. **2**, 12 (comp. § 10, 2, Rem. *b*). It is also sounded thus (yet with the exception of the cases under *e*) before its cognate labials ב, מ, פ; as וּמֶלֶךְ.

d) Before יְ *Wāw* takes *Chîrĕq,* as in וִיהִי *and he was* (for וְיְהִי, according to § 24, 1, *a*); on the peculiar punctuation of וְ copulative before forms with initial *Shᵉwâ* from הָיָה *to be* and הָיָה *to live,* as וִהְיִיתֶם Josh. **8**, 4, וִחְיֵה Gen. **20**, 7, comp. § 63, Rem. 5.

e) Immediately before the tone-syllable, it often takes *Qāmĕṣ,* like בָּ, כָּ, לָ (§ 102, 2, *c*), yet chiefly only at the end of a clause, e. g. 2 K. **7**, 4 (וָשָׁם), יְמָתֵנוּ, and יְמָתֵנוּ (וָמָתְנוּ), Ruth **3**, 3 (וְסָכְתְּ), Ps. **10**, 15 (וָרָע), 2 Sam. **13**, 26 (וָלֹא), 1 Sam. **9**, 4 (וָאָיִן), Ez. **47**, 9 (וָחָי); comp. also (with *Tiphchâ*) Gen. **33**, 13, 2 Sam. **15**, 12. Regularly the וְ *copulative* stands with *Qāmĕṣ,* when it serves to unite two nouns, which have the same generic idea, and thus in their combination present only *one* more comprehensive idea. It is also here however a condition that the וְ shall stand immediately before the tone syllable, e. g. תֹּהוּ וָבֹהוּ

Gen. **1**, 2, יוֹם וָלַ֫יְלָה **8**, 22 (see also examples above); זָהָב וָכֶ֫סֶף Ex.
25, 3; כֹּה וָכֹה *so and so*, כָּב֫וֹד וָעֹז Ps. **96**, 7, 10, וְרֶ֫כֶב וָסוּס Ps. **76**, 7; even
אִישׁ־וָאִישׁ Esth. 1 K. **21**, 10, אֱלֹהִים וָמֶ֫לֶךְ **13**, G.n. **7**, נֹחַ וְשֵׁם־יֶ֫רֶד וָיֶ֫פֶת
1, 8 (at the end of the verse); also with 3 words as in פַּ֫תַר וָפַ֫חַת וָפָח
Is. **24**, 17. It is otherwise when the word stands in close connection
with the following, e. g. אִישׁ וְאִישׁ יֻלַּד בָּהּ Ps. **87**, 5. From the same
rhythmical reason the וְ (not וָ) stands with certain monosyllabic
words, whose nature is to lean upon the following, as וְלֹא, וְאֵת, וְזֶה,
וְגַם and others.

§ 105.

INTERJECTIONS.

1. Among the interjections there are (as in all other
languages) some merely natural sounds, or as it were, vocal
movements, called forth by some impression, or sensation,
as אֲהָהּ, אָח *ah!* הֶאָח *ho! aha!* הַס *hush!* But הוֹי, אוֹי *woe!* is
an original noun and belongs therefore to No. 2.

2. Others, however, were borrowed from other parts of
speech, and became interjections only by use in animated
discourse, as הֵן or הִנֵּה *behold!* (prop. *here*); רְאֵה[1] *lo!* (prop.
see, Imp. of רָאָה); הָ֫בָה, *plur.* הָ֫בוּ (prop. *give*, Imp. of יְהַב)
for *come on! go to!* (L. *age, agite*); לְכָה (also לְךְ in Judg.
19, 13), לְכוּ (prop. *go ye*, Imp. of הָלַךְ) *go to! come on!*[1] חָלִ֫ילָה
far be it! (prop. *ad profanum!*), בִּי (for בְּעִי *entreaty*) *I beseech,
prithee!* (for *I pray thee*), נָא *now!* (cf. Ethiop. *nă͑â*, prop. *hither*,
but also *come on!*) a particle of incitement and entreaty
(which is put after the expression it belongs to).[2]

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[1] רְאֵה, הָ֫בָה and לְכָה stand connected, in this form, also with the feminine
and with the plural, which shows that they have quite assumed the nature of
interjections.

[2] The particle נָא serves to express the most various shades of thought,
which are exhibited in various places in the Syntax. A short statement must
here suffice. נָא stands—*a*) after the *Imp.* in commanding as well as in en-
treating (§ 130, 1);—*b*) after the *Impf.* in the first as in the third
person (§ 127, 3, *b*, and § 128, 1);—*c*) once after the *Perf.* (§ 126, 4 in foot
Note);—*d*) after various paticles, as הִנֵּה־נָא *behold now*, particularly with con-
junctions, as אַל־נָא *no! pray* (ne quœso), אִם־נָא *if now*, εἴποτε, *if*, with a
courteous or modest hesitation.—In courteous discourse this particle is used in
redundance, as in Gen. **18**, 3, **19**, 7, 8, 19, **50**, 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

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§ 106.

EXPRESSION OF ADJECTIVES THROUGH SUBSTANTIVES,— THE ABSTRACT FOR THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives, such as those of *material*[1], are almost entirely wanting. This deficiency is supplied by substantives, especially in the following ways:—

1. The substantive expressing quality is placed in the genitive after the noun qualified. This is constantly the case in specifying the material, e. g. כְּלֵי כֶסֶף *vessels-of-silver=silver vessels,* אֲרוֹן עֵץ *ark-of-wood=wooden ark,* like the Fr. *des vases d'or;* in like manner אֲחֻזַּת עוֹלָם *eternal possession* Gen. 17, 8, מְתֵי מִסְפָּר *men-of-number* i. e. that can be numbered = *few men* Gen. 34, 30, אֶבֶן חֵן *precious stone* Prov. 17, 8. So likewise even in cases where the language had a corresponding adjective, e. g. בִּגְדֵי הַקֹּדֶשׁ *garments of holiness=the holy garments* Ex. 29, 29; for the use of the adjective קָדוֹשׁ is restricted

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[1] A few adjectives of this kind, in the form of *passive participles*, are אָרוּז (denom. from אֶרֶז) *of cedar,* נָחוּשׁ *of copper.* On the form קָטוּל as expression of inherent qualities, v. § 50, 3, Rem. 2.

to the expression of certain combinations. Compare hence in the N. Test. ὁ οἰκονόμος τῆς ἀδικίας Luke **16**, 8. Comp. Fr. *Un homme de bien.*

> Rem. 1. Less frequently the substantive which expresses a quality precedes and the other noun follows it in the genitive, as מִבְחַר גֵּיאֹתֶיךָ *the choice of thy valleys*, i. e. *thy chosen valleys* Is. **22**, 7 (comp. **17**, 4), **37**, 24, Gen. **23**, 6, Ex. **15**, 4. This is the usual construction with the substantive כֹּל *totality* used for the adj. *all, whole* (see § 111, 1).
>
> 2. Instead of an adjective, which ought to stand as the predicate of a sentence, a substantive is sometimes employed; e. g. Gen. **1**, 2, *the earth was desolation and emptiness*, Job **3**, 4 *let that day be darkness*, Ps. **25**, 10, **35**, 6, **88**, 19, **110**, 3, Is. **5**, 12, Job **23**, 2, **26**, 13; in a few of these cases the periphrasis with the aid of a substantive was necessary, as there existed no corresponding adjective. But in all cases the idea of quality is more strongly expressed by a substantive than by an adjective or verb. The same may be said of the examples where the predicate has been expressed by a substantive with a preposition, as in Ps. **29**, 4 *the voice of the Lord is* בַּכֹּחַ *with power* i. e. *powerful.*

2. Especially, adjectival ideas, denoting the possession of a thing, quality or condition, and the like, are frequently expressed by circumlocution, viz. by substantives (like *man, lord, son, daughter*) with the genitive of the thing, attribute, etc., in the following manner:—

> *a*) אִישׁ *man*, e. g. אִישׁ דְּבָרִים (prop. *man of words*) *eloquent man* Ex. **4**, 10; אִישׁ הַדַּעַת (prop. *man of knowledge*) *intelligent man* Prov. **24**, 5; אִישׁ חֵמָה *wrathfull man* Prov. **15**, 18. — *b*) בַּעַל *master, owner,* e. g. בַּעַל שֵׂעָר *hairy* 2 K. **1**, 8, בַּעַל הַחֲלֹמוֹת *the dreamer* Gen. **37**, 19.—*c*) בֵּן *son* and בַּת *daughter*, e. g. בֶּן־חַיִל *valiant man* 1 K. **1**, 52; בֶּן־קֶדֶם *an oriental* Gen. **29**, 1; בֶּן־שָׁנָה *one year old* Ex. **12**, 5; בֶּן־מָוֶת *doomed to death=a child of death* 1 Sam. **20**, 31; בַּת בְּלִיַּעַל *worthless woman* 1 Sam. **1**, 16; poet. also of a thing without life, as in Is. **5**, 1 בֶּן־שֶׁמֶן *fat ground* (of a fruitful hill); comp. בֶּן־לַיְלָה Jonah **4**, 10.

A bolder construction, and merely poetic, is the use of the simple abstract in place of the concrete, as בְּלִיַּעַל *worthlessness* for בֶּן־בְּ׳ or אִישׁ־בְּ׳ *worthless*, like L. *scelus* for *scelestissimus*. Comp. § 83, Rem. 1.

> Rem. On the contrary, forms of adjectives or concretes, especially in the feminine, often take the abstract signification, as has been shown in § 84, 1, 3, 12, etc.; comp. § 107, 3, *b*.

We here remark, also, that the poets employ certain *epitheta ornantia* alone instead of the substantive to which the attribute belongs; e. g. אָבִיר *the Strong*, i. e. *God;* אַבִּיר *strong*, i. e. *the ox*, in Jeremiah *the horse*, זֵד *majestic, august*, for *the prince* (comp. נָשׂוּא *elatus*, with the same signification); לְבָנָה *white*, i. e. *the moon*. So also רֹבֵץ *lurking*

i. e. *the lurker*, for *a lurking lion* Gen. **4**, 7. In Arabic this use of ad-
jectives and participles for substantives is even far more common.
Comp. L. *merum* for *vinum*, ὑγρή i. e. *the sea* in Odyss. **1**, 97.

§ 107.

INDICATION OF THE GENDERS OF THE NOUNS.

Whether the Hebrew regarded a substantive as feminine
is known partly from its feminine termination in the singular
(§ 80, 1, 2), and from the feminine ending of the plural (see
however § 87, 4) and partly merely from its construction with
a feminine predicate. On the indication or non-indication of
the gender, and also on the peculiar Hebrew conception of
genders, the following has to be noted in particular.

1. The most natural use of it was the express indication
of gender in cases where the physical sex of man or beast
comes into consideration. Language shows, however, several
gradations, according as this natural distinction is more or
less prominent in the mind's view. The former is principally
the case—

a) when the female is designated by an entirely distinct
word, which, of course, requires no feminine-ending, as
father, mother, in Heb. אָב, אֵם; אַיִל *ram*, רָחֵל *ewe*; חֲמוֹר
he-ass, אָתוֹן *she-ass;*

b) when the female is indicated only by the addition of the
feminine-ending, as אָח *brother*, אָחוֹת *sister;* עֶלֶם *young
man*, עַלְמָה *young woman;* פַּר *ox*, פָּרָה *heifer;* עֵגֶל *he-calf*,
עֶגְלָה *she-calf;* the gender is less emphatically distin-
guished:—

c) when the feminine gender is shown only by the con-
struction (*communia*), like ὁ, ἡ βοῦς, ὁ, ἡ παῖς, as גָּמָל
camel, masc. in Gen. **24**, 63, but *fem.* in **32**, 16; בָּקָר *masc.*
for *male cattle* in Ex. **21**, 37, but *fem.* for *female cattle* in
Job. **1**, 14;

d) when, without regard to the natural distinction of the
sexes, only one form is employed in the same gender to
designate both (*epicœna*), as in ὁ λύκος, ἡ χελιδών; e. g.
דֹּב שַׁכּוּל *masc.*, *a bear robbed of his young* Hos **13**, 8 (yet

it is construed as feminine in 2 K. **2**, 24, Is. **11**, 7); אַלּוּךְ
masc., *ox* in Ps. **144**, 14, where however the *cow* is in-
tended.

In cases under a, b, c, the more definite designations of the *fem*
gender, although existing in the language are often replaced by more
general expressions which are used elsewhere only for the masculine,
e. g. חֲמוֹר as *fem.* for אָתוֹן 2 Sam. **19**, 27, and אַיָל for אַיָּלָה Ps. **42**, 2.
Compare in German *Gemahl* for *Gemahlin;* on the other hand in Arabic,
where the more ancient style avoids the feminine forms e. g. *ba'la*
mistress, '*arûsa bride,* which become more and more common in later
usage. On the other hand נַעַר *boy, youth* being employed also for נַעֲרָה
in the Pentateuch, comes from the originally epicene use of נַעַר.
But if in Job **1**, 19, Ruth **2**, 21, נְעָרִים is used for young people (of both
sexes) it is because the idea of the male sex, as the nobler one, pre-
dominated and included at the same time, the female sex; comp. *Arab.*
'*abawâni, the two fathers,* i. e. *parents.*

The same sparing use of the designation of sex appears also in
other examples; viz. אָמוֹן *m. artificer* Prov. **8**, 30 (where *wisdom* חָכְמָה
f. is meant, like *artifex omnium natura* in Plin. 2. 1); מֵת *m. a dead
body,* spoken of the corpse of a woman Gen. **23**, 4; אֱלֹהִים for a
goddess 1 K. **11**, 5; comp. Eng. *friend, teacher,* also Lat. *auctor, martyr.*

Among *epicœne* nouns are found names of whole species of animals,
which were regarded as masculine or feminine according as they
appeared strong and powerful, or weak and timid; e. g. *m.* כֶּלֶב *dog,*
זְאֵב *wolf; f.* יוֹנָה *dove,* חֲסִידָה *stork,* בַּת יַעֲנָה *ostrich,* אַרְנֶבֶת *hare.*

2. The use of the feminine-ending for denoting the femi-
nine gender, is most constant in the adjectives and participles.
See § 87, 5.

3. Besides objects properly feminine, there are others
(nearly the same as those which in Greek and Latin are
neuter) indicated in Hebrew by the feminine form viz. —

a) Things without life, for which the feminine, as the weaker,
seemed to be the most suitable designation, as יָרֵךְ *side* (of the body),
thigh, יְרֵכָה or יַרְכָּה *side* (of a country), *region, rear* (of a dwelling); מֵצַח
front or *forehead,* מִצְחָה *greave* (from some resemblance). As in the
two last examples, so the feminine is often used to transfer the signifi-
cation of an animate object to a kindred inanimate object (especially
of art).

b) Hence *abstract ideas,* which decidedly prefer the feminine form,
even when the masculine is also in use; as נָקָם, נְקָמָה *vengeance,* עֵזֶר,
עֶזְרָה *help* (§ 84, 11, 12). Adjectives when used substantively in a neuter
sense (like τὸ καλόν), commonly take the fem. form, as נְכוֹנָה *right* in

Ps. **5**, 10; רָעָה *evil, ill-luck;* so also in the plur. fem. גְּדֹלוֹת *great things* Ps. **12**, 4; נִפְלָאוֹת (Part. Niph. *wonderful thing*).

c) At times the feminine form is applied, when a *dignity* or *office* is designated, as כָּנֻיּוֹת (prop. *surnames, equally named*) *colleagues,* פְּרֶצֹת *princes* (like our *highnesses*). Considered more closely, these feminine forms express really abstract ideas, which afterwards had been transferred to concrete individual persons. Undoubtedly the same is the case with אָבוֹת *fathers* (more exactly something like *paternitas,* indicating dignity). Of a somewhat different kind are cases like קֹהֶלֶת *concionator* (designation of *King Solomon* as the preaching wisdom) where the fem. ending serves in a manner to designate the so named personality as being active in that particular direction; comp. סֹפֶרֶת as a man's name in Neh. **7**, 57, Ezra **2**, 55. These words are, however, agreeably to their signification construed with the *masc.* This use of words prevails more extensively in Arabic, Ethiopic, and Aramæan, e. g. in *Chalîpha* (fem. of *chalîph, successor, representative*). Compare in Lat. *magistratus,* Ger. *Herrschaft* (Eng. *lordship*) for *Herr* (Eng. *lord*), *Obrigkeit* for *Oberer; Majesty, Excellency,* Ital. *podestà*[1], etc.

d) *Collectives,* as אֹרֵחַ *wanderer, traveller,* אֹרְחָה *caravan* (prop. *that which wanders* for *wanderers*); גּוֹלָה (from masc. גּוֹלֶה) *a company of exiles;* יוֹשֶׁבֶת Is. **12**, 6, Mic. **1**, 11, 12, prop. *that which inhabits* for *inhabitants;* אֹיֶבֶת for *enemies* Mic. **7**, 8, 10. So in Arabic often. Comp. the poetic בַּת צֹר for בְּנֵי צֹר *sons* (=*inhabitants*) *of Tyre* Ps. **45**, 13, בְּנֵי עַמִּי=בַּת עַמִּי *my countrymen.* Comp. τὸ ἱππικόν and ἡ ἵππος for *the cavalry,* ἡ κάμηλος (Herodotus I. 80).

e) But on the contrary the feminine, as the *nomen unitatis* in Arabic, now and then denotes *an individual of a class,* when the masculine is used of the whole class, e. g. אֳנִי *ships, fleet* (1 K. **9**, 26, comp. 2 Ch. **8**, 18), אֳנִיָּה *single ship* (Jon. **1**, 3); שֵׂעָר *hair* (collectively), שַׂעֲרָה *a hair* (see Judg. **20**, 16, 1 Sam. **14**, 45, Ps. **40**, 13); שִׁיר *song* (mostly collective), שִׁירָה *a song,* so also הֵאֲנָה *a fig,* נִצָּה *a blossom* (besides the collective נֵץ Gen. **40**, 10), שִׁישַׁנָּה *a lily* (besides שׁוֹשָׁן), לְבֵנָה *a brick* Ez. **4**, 1 (Arabic *labina,* also collect. *labin*), and other instances, although the difference is partly lost sight of in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, *a—d* in this section) are more or less regarded as feminine, without having the appropriate ending, but taking the syntactical construction, as if feminine. They belong chiefly to the following classes:

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[1] So פֶּחָה (=*pasha*) is *fem.* in form and inflection, but *mas.* in sense and construction.—*Tr.*

§ 108.

OF THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz.—*a*) certain words, with a *collective* signification, which have their corresponding *nomina unitatis*, i. e. nouns which designate an individual of the class, as שׁוֹר *an ox*, בָּקָר *oxen*, e. g. חֲמִשָּׁה בָקָר *five oxen* Ex. 21, 37, צֹאן *small cattle,* viz. *sheep* or *goats* (μῆλα), שֶׂה *a single head of the sheep* or *goats;—b*) the feminine-ending (§ 107, 3, *d*);—*c*) nouns which have the proper signification of the singular, but which are also used as collectives, e. g. אָדָם (never pl.) *man, the human race,* אִישׁ *a man,* for *men,* אוֹיֵב *enemy* for *enemies,* עֵץ *tree* for *trees.* These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 108, 4, Rem. 1 on the special signification of the plural of certain collectives.

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew at times uses plural forms where other languages employ the singular. The plural is thus used to denote:—

    a) *Extension of space* or *time;* hence the frequent use of it to express *portions of space, regions* or *surfaces,* their unity being considered as the compound of an immense number of single particles or dots (comp. L. *loca*), שָׁמַיִם *heavens* (§ 88, Rem. 2), מְרוֹמִים *heights* (of heaven) Job 16, 19, מַיִם *water,* יַמִּים poet. for יָם *sea* (as it were the vast surface of the sea), מַרְגְּלִית *place at the feet,* מְרַאֲשׁוֹת *place at the head; certain portions of the body,* which are parts of its extension,[1] as פָּנִים *face* (also *surface, front* in general), צַוָּארִים *neck; spaces of time,* as חַיִּים *life,* נְעוּרִים *youth,* זְקֻנִים *old age.* These latter plurals, however, may perhaps be better explained as intensively expressing the qualities and conditions inhering in the idea of the stem, so that זְקֻנִים expresses really the totality of the conditions of a זָקֵן. Such a comprehension into an abstract idea certainly takes place in cases like בְּתוּלִים *virginity,* כְּעֻיִים *perverseness,* שִׁכֻּלִים *childlessness,* סַנְוֵרִים *blindness.* Comp. the prepositions of space and time in pl. form, § 103, 3.

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[1] Comp. the same use of the *plur.* in τὰ στέρνα, τὰ νῶτα, τὰ τράχηλα, *præcordia, cervices, fauces.*

בְּנֵי יְמִינִי 1 Sam. **22**. 7;—*b*) in *both* nouns, as גִּבֹּרֵי חַיְלִים 1 Ch.
7, 5, בָּתֵּי כְלָאִים *prison-houses* Is. **42**, 22, and so בְּנֵי אֵלִים *sons
of God* (not *sons of gods*) Ps. **29**, 1;—*c*) also in the *governed*
noun only, as בֵּית אָב *father's house, family,* בֵּית אָבוֹת *families*
Num. **1**, 2 foll., בֵּית הַבָּמוֹת *the houses of the heights* 2 K. **17**, 29,
also בָּתֵּי הב׳ in **23**, 19, בֵּית עֲצַבֵּיהֶם *their idol-houses* 1 Sam. **31**, 9.
As to this remark, formerly overlooked by the grammarians,
compare also Judg. **7**, 25 (*the head of Oreb and Zeeb* for *the
heads*). Here the two words, by which the compound idea is
expressed, are treated just as a compound noun.[1]

When a substantive with suffix is related to a plural,
the singular form of the substantive is sufficient because the
relation to plurality is sufficiently expressed by the suffix,
as פִּרימוֹ *their mouth* for *their mouths* Ps. **17**, 10, יְמִינָם Ps. **144**, 8,
where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the
repetition of a noun, with or without the conjunction. By
this is chiefly indicated *the whole, all, every,* as יוֹם יוֹם *day by
day, every day,* אִישׁ אִישׁ *every man,* also אִישׁ וְאִישׁ Ps. **87**, 5,
יוֹם וָיוֹם Est. **3**, 4, דּוֹר וָדוֹר *every generation* Deut. **32**, 7; else-
where *distributively,* as עֵדֶר עֵדֶר לְבַדּוֹ *each flock by itself* Gen.
32, 17, Num. **31**, 4; also *a multitude* (in groups), even with
the plural form, 2 K. **3**, 16, גֵּבִים גֵּבִים *ditches in abundance*
Joel **4**, 14, Ex. **8**, 10, also in *constr. st.* with a following
genitive, as in Gen. **14**, 10 בֶּאֱרֹת בֶּאֱרֹת חֵמָר *nothing but asphalt-
pits,* Judg. **5**, 22 (comp. Mark. **6**, 39, 40); finally (*with* the
conjunction וְ) *diversity, of more than one kind,* just as כֹּל
signifies *all* and *of every kind,* e. g. אֶבֶן וָאָבֶן *diverse (two)
kinds of weights* Deut. **25**, 13, Prov. **20**, 10; לֵב וָלֵב *a double
heart* Ps. **12**, 3, 1 Ch. **12**, 33.

Not here, but to rhetoric, belongs impassioned repetition of the same
noun in exclamations (e. g. Jer. **22**, 29, Lam. **1**, 16, Ez. **21**, 32; also of
an adjective, Is. **6**, 3), in order to give value, as it were, to its idea in
all directions.

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[1] All the three methods occur also in Syriac and Ethiopic. See *Hoffmanni,*
Gramm. Syriaca, p. 254; *Ludolfi,* Gram. Ethiopica, p. 139; *Dillmann,* Gram. d.
äthiop. Spr., S. 364.

Rem. 1. Coherent substances, materials, etc., are mostly regarded as a *unity*, and therefore occur almost exclusively in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine* (yet מַיִם *water* is expressed by the *plural*, acc. to 2 *a*, but in Arabic it is singular). But when the word is used to express *portions*, separated from the totality, then of course the plur. is used, as כְּסָפִים *pieces of silver* Gen. **42**, 25, comp. verse 35; עֵצִים *ligna* (timbers for building or *sticks* for burning) also pl. *trees*. So of grain, as חִטָּה *wheat* (on the stalk), חִטִּים *wheat* (in the grain); the same, שְׂעֹרָה and שְׂעֹרִים *barley;* דָּם *blood* (as organic unity, therefore also the blood of sacrifices collected in a vessel) דָּמִים *spilled blood*, revealing itself by a multitude of blood spots (*Pluralis extensivus*); however, the use of the plural (e. g. Gen. **10**, 4) seems to have been limited to express simply *blood violently spilled* and therefore signifies directly *caedes* or *murder*.

2. In cases where the plural is regarded as poetic, the idea of *plurality* or *extension* is not excluded, e. g. Job **17**, 1 *the graves are my portion* (that is *the grave-yard*, where many graves are together), comp. **21**, 32, 2 Chr. **16**, 14.

3. In some cases the plural designates an indefinite unity; as certainly in Judges **12**, 7: בְּעָרֵי גִלְעָד *in one of the cities of Gilead;* probably also Gen. **8**, 4; **13**, 12; **19**, 29.

§ 109.

USE OF THE ARTICLE.

The article (הַ, הֶ, הָ, § 35) was originally a demonstrative pronoun (as in other languages, e. g. the Romance, comp. ὁ, ἡ, τό in Homer); yet its force is so slight at least in the language now before us, that it is used almost exclusively as a prefix to the noun.

Rem. The stronger demonstrative force of הַ (*this*) is still found in some connections, as הַיּוֹם (L. *hodie*) *this day, to-day* (in Scotch *the day*), הַלַּיְלָה *this night, to-night*, הַפַּעַם *this time*. To this demonstrative sense is to be referred in particular,— *a*) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוּ *that are found* 1 Ch. **29**, 17, **26**, 28, Josh. **10**, 24, Ezra **8**, 25; likewise according to the view of the Massora Gen. **18**, 21, ᾽**46**, 27, Ruth **1**, 22, **4**, 3, Is. **51**, 10, Job **2**, 11; comp. also אֲשֶׁר עָלֶיהָ=הָעָלֶיהָ 1 Sam. **9**, 24; — *b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, as in Ps. **19**, 10 *the laws of the Lord are truth* .... ver. 11, הַנֶּחֱמָדִים *they, that are precious:* here the article has nearly the force of הֵמָּה αὐτοί. Comp. with this Ps. **104**, 3 (three times), Is. **40**, 22, 23, **46**, 6, Gen. **49**, 21, Job **5**, 10,

41, **25**, etc.; further before a participle with a verbal suffix in Ps. **18**, **33** הָאֵל הַמְאַזְּרֵנִי חָיִל *the God that girds me with strength;* comp. ver. 48, Jer. **19**, 13, Neh. **10**, 38. The article is found with like emphasis before substantives in the absolute: Deut. **32**, 4, Ps. **18**, 31 (=*he, the God whose*, etc.).

The article is used with a noun to define its application in nearly the same cases as in Greek, German and English, viz., only when *a definite object,* i. e. *one previously mentioned,* is the subject of discourse, e. g. Gen. **1**, 3 *God said, Let there be light* (אוֹר), ver.4 *and God saw the light* (אֶת־הָאוֹר); 1 K. **3**, 24 *Bring me a sword* (חֶרֶב), *and they brought the sword* (הַחֶרֶב), comp. Ec. 9, 15; or *one regarded as already known,* as הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon;* or *the only one of its kind,* as הַשֶּׁמֶשׁ *the sun,* הָאָרֶץ *the earth.* The article is *not* used when the object is thought of as something indefinite, general or yet unknown, e. g. (besides אוֹר and חֶרֶב above) in Ec. **1**, 12 *I was king* (מֶלֶךְ) *over Israel in Jerusalem.*

In *poetry* only, where the article is much less used than in prose, even the definite nouns (as above) may dispense with it, e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. **21**, 2, אֶרֶץ for הָאָרֶץ Ps. **2**, 2.[1] In all the cases however where the ה of the article is syncopated after a prefix (§ 35, Rem. 2) the vowel required for the article is in poetry also usually placed after the prefix. Ps. **2**, 4 al.

Special cases in which the article is usually employed are—

1. When a generic word is used collectively to denote all the individuals belonging to it, as *the righteous, the unrighteous* Ec. **3**, 17, *the woman* for *the female sex* Ec. **7**, 26, *the Canaanite* Gen. **13**, 7, **15**, 19, 20, just as we say *the Russian, the Turk;* so among the Attics ὁ Ἀθηναῖος, ὁ Συρακόσιος.

2. When a generic word is applied by way of *eminence* to a *particular* object and thus becomes a kind of *proper name,* like ὁ ποιητής (Homer), as שָׂטָן *adversary,* הַשָּׂטָן *the adversary, Satan;* בַּעַל *lord,* הַבַּעַל (prop. name of the idol) *Baal;* הָאָדָם *the (first) man, Adam;* אֵל, הָאֱלֹהִים ὁ Θεός, *the*

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[1] Certain old words, mostly used by the poets, stand always without the article, as אֱלוֹהַּ, רֹזֵן, שָׂדַי, שַׁדַּי, תּוּשִׁיָּה, תֵּבֵל, שְׁאוֹל, תְּהוֹם.

only, true God=יְהֹוָה (yet אֱלֹהִים is often used thus without the article, because it approaches the nature of a *proper name*, § 110, 1). So too הַנָּהָר *the river,* i. e. *the Euphrates;* הַכִּכָּר *the circuit,* viz. of the Jordan.

3. Hence it is used also with actual proper names of *rivers, mountains,* and of many *towns,* with reference to their original appellative signification (comp. *the Hague, le Havre;* also our names *the Nore* and *the Nase*=*the nose* i. e. the headland), as הַיְאֹר *the Nile* (prop. *the stream*), הַלְּבָנוֹן *Lebanon* (prop. *the white,* i. e. mountain), הַיַּרְדֵּן *the Jordan* (prop. *the descent,* i. e. rapid current). But its use in connection with names of towns is rare, comp. הָעַי the town *Ai* (prop. *the ruins*), הַגִּבְעָה lit. *the hill,* הָרָמָה *the height* etc. and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. If the Hebrew article ever stands for our *indefinite* article, it is because the Hebrews conceived and expressed many ideas definitely, which we are accustomed to put indefinitely. This is most common in the following cases:—

a) In comparisons, where the compared object is not conceived of as individual but as generic (see above No. 1), e. g. *white as the wool, as the snow, red as the scarlet* Is. 1, 18, *as the cattle* Ps. 49, 15, *he flings thee like the ball* Is. 22, 18, *the heavens are rolled up like the scroll* Is. 34, 4, comp. Is. 10, 14, 24, 20, 27, 10, 28, 8, 53, 6, Ps. 33, 7, Judg. 14, 6, 16, 9. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כַּכֵּן Is. 10, 14, but כְּכֵן מַשְׁלָח 16, 2, Job 30, 14, comp. Ps. 1, 4 with Is. 29, 5. Exceptions to the above usage are rare, as כִּגְבּוֹר Job 16, 14, כְּאָב 31, 18.

b) In the names of classes or of materials which are generally known, e. g. *the* gold, *the* silver, *the* cattle, *the* water. Hence Gen. 13, 2 *Abraham was very rich in the cattle, the silver, and the gold* (where other languages would omit the article). Comp. Gen. 41, 42, Ex. 31, 4, 35, 32, Is. 1, 22. So שָׂרַף בָּאֵשׁ *to burn in the fire.*

c) Often also *in the expression of abstract ideas* (like τὸ ἱππικόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. 19, 11, *the darkness* Is. 60, 2, *the falsehood* Is. 29, 21.

On these principles, it is easy to explain the use of the article in special cases, as in הָאֲרִי *the lion* 1 K. 20, 36 (comp. 1 Sam. 17, 34, Amos 3, 12 and τὸν λύκον in John 10, 12), Gen. 8, 7, 8, 14, 13, 2 Sam. 15, 3. The frequent וַיְהִי הַיּוֹם does not stand simply as referring back to what has been related before (=*the same day*), but also directly for our *one day* (probably on the particular day in which it happened=*a certain day*) 2 K. 4, 18, Job 1, 6, 13.

2. The *vocative* also admits the *article* (as in Greek), and for the most part in those cases where it would usually stand; e. g. 2 Sam. **14, 4** הוֹשִׁ֫יעָה הַמֶּ֫לֶךְ *save, O King* (in the Sept. σῶσον, ὁ βασιλεύς, σῶσον, cf. χαῖρε, ὁ βασιλεύς in John **19**, 3), יְהוֹשֻׁ֫עַ הַכֹּהֵן הַגָּדוֹל *O Joshua, the high priest* Zech. **3**, 8, 1 Sam. **24**, 9.

§ 110.

The article is regularly *omitted*[1] —

1. Before the *proper name* of a *person* or a *country* (דָּוִד, מִצְרַ֫יִם), and also of a *people,* when it coincides with the name of the founder of the race or the name of the country (יִשְׂרָאֵל, אֲרָם). On the contrary, *gentilic* (p. 211) nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews* 1 Sam. **13**, 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix (§ 111, 1), which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word,* אָבִי *my father.*

The exceptions, in which the article stands before the *Nomen regens (constr. state)* or before a noun combined with a suffix, are either only apparent and are removed by a right syntactical analysis or there may be reasonable doubt whether the Massoretic vocalization be correct. Generally are counted here:

a) The cases, where it is alleged that the demonstrative force of the article should be rendered more prominent. This explanation seems admissible in 2 K. **23**, 17, yet even there הַקֶּ֫בֶר is not in *constr. state,* but must be explained: *this grave is* (the grave) *of the man of God,* therefore the same breviloquence (for קֶבֶר א׳) (הַקֶּ֫בֶר as in examples below, *letter c.* — Also Ps. **123**, 4 can be explained: *Our soul is filled with such scorning* (the scorning) *of those that are at ease;* comp. also Ez. **17**, 15, Ezr. **8**, 29, 2 Chr. **8**, 16. Very doubtful are however: Josh. **8**, 33; הַחֵצְיוֹ *the (other) half of it* (?), preceded by חֶצְיוֹ; Judges **16**, 14, where הַיָּתֵד apparently should be read יְתֵד; 1 K. **14**, 24 where the article which stands usually after כֹּל has been placed erroneously before תּוֹעֲבֹת (comp. Jer. **25**, 26); in 2 K. **9**, 4 the second הַנַּ֫עַר has been

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[1] In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Keltic tongues. In Greek it is quite otherwise, the article being freely used in all these cases, except the last.—*Tr.*

caused by the preceding one; in 1 Chr. **15**, 27 the text is evidently corrupt. Jer. **32**, 12. הַמִּקְנָה is epexegesis (not genitive) to the absolute אֶת־הַסֵּפֶר and in cases like הַמַּכֵּהוּ Is. **9**, 12 we have a verbal suffix, therefore accusative. The articles in the following examples may perhaps be considered as syntactical impossibilities: הָאֹהֶלִי Josh. **7**, 21, הַצִּרְבָּךְ (perhaps a dittography of the *Kaph*), Lev. **27**, 23, הַדִּבְרוֹ Micah **2**, 12 (evidently the וֹ as copulative to be drawn to the following) לְמֵיטֵחוּ Prov. **16**, 4.

b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as מִזְבַּח בֵּית־אֵל *the altar of Bethel* 2 K. **23**, 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. **31**, 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. **36**, 16 (but not in the parallel passage 2 K. **18**, 31); comp. Gen. **24**, 67, Jer. **48**, 32, Ezek. **47**, 15 (comp. **48**, 1); so also in the *vocative*, as in הַבַּת יְרוּשָׁלֵם *O daughter of Jerusalem* Lam. **2**, 13. According to the first example (2 K. **23**. 17) the Massora seems to have adopted everywhere the union of the article with the construct state. But here also it may perhaps be more correct to conceive the nouns with the article as *absolutes*, to which the genitive has been added in a loose connection, whilst, in reality, the *nomen regens* should be repeated without the article: e. g. הָאֵל (אֵל) בֵּית־אֵל. This is certainly true of cases:

c) When the connection between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental qualification, relating chiefly to the material, as הָאֶבֶן הַבְּדִיל *the weight, the leaden one* Zech. **4**, 10, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of copper* 2 K. **16**, 14. But in verse 17 even the Massora seems to recognize such a relation of apposition (v. § 113 and § 116, 5) by vocalizing הַבָּקָר, the same in נְשֵׂא־הָאָרוֹן הַבְּרִית Josh. **3**, 14.

4. Before the predicate, which from its nature is indeterminate, as in Gen. **29**, 7 עוֹד הַיּוֹם גָּדוֹל *yet is the day great,* i. e. *it is yet high day* **33**, 13, **40**, 18, **41**, 26, Is. **5**, 20 הָאֹמְרִים לָטוֹב רַע *who call the good evil,* Is. **66**, 3.

Yet there are cases where the nature of the predicate requires the article, as in Gen. **2**, 11 הוּא הַסֹּבֵב *it is the encompassing,* i.e. *that which encompasses;* **45**, 12 כִּי־פִי הַמְדַבֵּר *that my mouth (is) the speaking* = *it is my mouth that speaketh* Gen. **42**, 6, Ex. **9**, 27. See another case where the article stands before the predicate in § 109, beginning.

§ 111.

1. When a compound idea, expressed by a noun in the *constr. st.* followed by another in the genitive (§ 106), is to be made definite, it is done by prefixing the article to the

second noun; as אִישׁ מִלְחָמָה *man-of-war* Josh. **17**, 1, but אַנְשֵׁי הַמִּלְחָמָה *the men-of-war* Num. **31**, 49; דְּבַר שֶׁקֶר *word-of-false-hood* Prov. **29**, 12, דְּבַר הַנָּבִיא *the prophet's word* Jer. **28**, 9.

> Rem. 1. The article is sometimes put in the same way when only the genitive, and not the *nomen regens*, is definite, as חֶלְקַת הַשָּׂדֶה *a part of the field* 2 Sam. **23**, 11 (see on the contrary Josh. **24**, 32, Gen. **33**, 19), אִישׁ הָאֲדָמָה *a husbandman* (if not appositional, v. *Delitzsch* in loc.), Gen. **9**, 20 (comp. on the other hand אִישׁ שָׂדֶה Gen. **25**, 27). Yet in this case we usually find another construction chosen in order to avoid ambiguity, see § 115.
>
> 2. This explains the use of the article after כֹּל (prop. *totality, the whole*). The article is used after it to express definitely *all, whole* (like F. *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*)[1]; e. g. כָּל־הָאָדָם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth;* but כָּל־אֶבֶן *stones of all kinds* 1 Ch. **29**, 2, כָּל־דָּבָר *any thing* Judg. **19**, 19, בְּכָל־יוֹם *in every day* Ps. **7**, 12. Yet also כָּל־חַי *every living thing=all living* Gen. **3**, 20 (in the same way כָּל־עֵץ, כָּל־עוֹף, etc.). In regard to the (appositional) placing behind of כֹּל and the absolute use of הַכֹּל=the collective *all, everybody*, e. g. Gen. **16**, 12, see *Davies*' Hebr. Lex.
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> 3. Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בֶּן־יְמִינִי *a Benjaminite* (§ 86, 5), בֶּן־הַיְמִינִי *the Benjaminite* Judg. **3**, 15, בֵּית הַלַּחְמִי *the Bethlehemite* 1 Sam. **17**, 58.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, then the adjective belonging to it also (including the demonstrative pronoun זֶה, הוּא, § 122, 1), takes the article; as הָעִיר הַגְּדֹלָה *the great city* Gen. **10**, 12; הַמָּקוֹם הַהִיא *that place* **28**, 19; יָדְךָ הַחֲזָקָה *thy strong hand* Deut. **3**, 24; מַעֲשֵׂה יְהֹוָה הַגָּדוֹל *the great work of God* Deut. **11**, 7.

> Not quite rare is the use of the article also—
>
> *a*) With the adjective alone, and it then serves to make the preceding noun definite, e. g. יוֹם הַשִּׁשִּׁי *day the sixth=the sixth day* Gen. **1**, 31 (on the contrary יוֹם שֵׁנִי *a second day* **1**, 8), **41**, 26, 1 Sam. **19**, 22, Is. **7**, 20, Ps. **62**, 4, **104**, 18, Neh. **3**, 6, **9**, 35, Zech. **14**, 10. On the other hand נֶפֶשׁ Gen. **1**, 21, **9**, 10 has already been defined by כֹּל. When the adjective is properly a participle, the omission of the article is the

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[1] What is here said of כֹּל applies also to its Greek equivalent, πᾶς; e. g. πᾶσα ἡ πόλις *the whole city* (Mat. **8**, 34)=כָּל־הָעִיר, but πᾶσα πόλις *every city* (Mat. **12**, 25)=כָּל־עִיר.—*Tr.*

2. When substantives of the feminine gender take *two* adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as רוּחַ גְּדֹלָה 1 Sam. **15**, 9, מְלָאכָה נְמִבְזָה וְנָמֵס וְחָזָק 1 K. **19**, 11, Ps. **63**. 2. Comp. § 147, Rem. 1.

3. In regard to *number*, it is first to be noticed, that the nouns in the dual take the adjectives or participles in the plural, as עֵינַיִם רָמוֹת *lofty eyes* Prov. **6**, 17, Ps. **18**, 28, Job **4**, 3, 4, Is. **35**, 3. Comp. § 88, 1. Moreover, the *constructio ad sensum* is frequent; so that collectives are construed with the plural of the adjective or participle in 1 Sam. **13**, 15, Is. **9**, 1, Jer. **28**, 4; but the *pluralis majestatis* (§ 108, 2, *b*) on the contrary with the singular, as אֱלֹהִים צַדִּיק Ps. **7**. 10, Is. **19**, 4 (but with the *plur.* in 1 Sam. **17**, 26).

2. An adjective often has its meaning more nearly defined by a substantive, which then follows it in the genitive case, as יְפֵה־תֹאַר *beautiful of form* Gen. **39**, 6, נְקִי כַפַּיִם *pure of hands* Ps. **24**, 4, אַגְמֵי נָפֶשׁ *sorrowful of spirit* Is. **19**, 10 (comp. L. *integer vitae scelerisque purus; tristes animi*). In the same manner are often construed the *participles* and *verbal adjectives,* if they are not accompanied by the accusative (as the case belonging to their verb); see § 135.

3. On the adjective as predicate of the sentence, see §§ 144—148.

§ 113.
APPOSITION.

By this is meant the placing together of two substantives, so that one of them (commonly the second[1]) serves to limit or qualify the other, as אִשָּׁה אַלְמָנָה *a woman* (who is) *a widow* 1 K. **7**, 14, נַעֲרָה בְתוּלָה *a damsel* (who is) *a virgin* Deut. **22**, 28, אֲמָרִים אֱמֶת *words* (which are) *truth* Prov. **6**, 12, **22**, 21, Job **20**, 29, **27**, 13. On cases where the first of the two substantives (before a following *constr. st.*) has the form of the *constr. st.,* see § 116, 5. Elsewhere, substantives which might be expected to be in apposition, stand also in a relation of subordination, e. g. פֶּרֶא אָדָם *a wild ass of a man;* comp. Prov. **15**, 20, **21**, 20.

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[1] The first only in certain formulas, as הַמֶּלֶךְ שְׁלֹמֹה, הַמֶּלֶךְ דָּוִד like the Ger. *der König David*, Eng. *the king David*, where the arrangement דָּוִד הַמֶּלֶךְ 2 Sam. **13**, 39, is of rare occurrence.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בֶּהָרֹת כֵּהוֹת לְבָנֹת *pale white spots* Lev. **13**, 39, in verse 19 בַּהֶרֶת לְבָנָה אֲדַמְדָּמֶת *a white red* (bright red) *spot*.

See more on apposition in § 116, Rem. *b*, § 118, 3, § 120, 1, 2, § 121, 3.

§ 114.

OF THE GENITIVE.

1. It has been shown above (in § 89), that the Hebrew regularly expresses the genitive-relation by making the noun in the genitive (*nomen rectum*) dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is regularly dependent upon only one governing noun.[1] The language avoids, also, letting a noun in the *constr. st.* be followed by several genitives connected by *and* (וְ), and prefers in that case to repeat the *nomen regens;* e. g. Gen. **24**, 3 אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth,* Jer. **8**, 1. But there may be formed a chain of construct states by one governed noun becoming again the governing noun of a genitive depending on it. Even then the repetition of the *constr. st.* has indeed often been avoided by means of a circumlocution (see § 115), however comp. יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי *the days of the years of the life of my fathers* Gen. **47**, 9 שְׁאָר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְנֵי־קֵדָר *the residue of the number of the bows of the heroes of the sons of Kedar* Is. **21**, 17.

In these examples (comp. also Is. **10**, 12, Job **12**, 24 and others) all the nouns except of course the last genitive are in the *construct state.* Yet we find also examples where a genitive in the midst of a chain stands in the absolute forming together with its governing noun a compound idea, from which (but principally from the governing noun) depends the following genitive. Thus, in Is. **28**, 1 גֵּיא שְׁמָנִים הֲלוּמֵי יָ֫יִן *the fat valley* (prop. *valley of fatness) of the smitten of wine,* 1 Ch. **9**, 13, Ps. **68**, 22.

[1] It would be quite unusual to say בְּנֵי וּבְנוֹת דָּוִד *the sons and daughters of David,* which ought to be expressed by בְּנֵי דָוִד וּבְנֹתָיו *the sons of David and his daughters.* But see Ez. **31**, 16, Is. **11**, 2 *knowledge* (of Jehovah) *and fear of Jehovah* (compare the Biblical Greek in Mat. **6**, 33 τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ).

2. The governing noun may be followed not only by the so-called *subjective* genitive, indicating possessor, originator, etc., but also by the so-called *objective* genitive, e. g. Ez. **12**, 19 חֲמַס הַיּשְׁבִים *the wrong which the inhabitants did,* but otherwise in Obad. verse 10 חֲמַס אָחִיךָ *the wrong against thy brother*[1] (comp. Gen. **16**, 5, חֲמָסִי *the wrong done to me*), Prov. **20**, 2 אֵימַת מֶלֶךְ *the dread of a king,* יִרְאַת יְהוָֹה *the fear of the Lord,* זַעֲקַת סְדֹם *the cry concerning Sodom* Gen. **18**, 20, שֵׁמַע צֹר *the report about Tyre,* שְׁלַל אֹיְבֶיךָ *the spoil of* (taken from) *thy foes* Deut. **20**, 14; further, דֶּרֶךְ עֵץ *way of* (i. e. *to*) *the tree* Gen. **3**, 24, Prov. **7**, 27, Job **38**, 20; דֶּרֶךְ הַיָּם *way of* (by) *the sea* Is. **8**, 23, זִבְחֵי אֱלֹהִים *sacrifices of* (*pleasing to*) *God* Ps. **51**, 19, שְׁבֻעַת יְהוָֹה *an oath of* (i. e. *sworn by the name of*) *יָה* 1 K. **2**, 43.

3. The genitive construction stands also frequently in place of apposition (§ 113), as נְהַר פְּרָת *river of Euphrates;* אֶרֶץ כְּנַעַן etc. see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive an insertion of a word seems to occur in Hos. **14**, 3 (תִּשָּׂא after כָּל־), 2 Sam. **1**, 9 and Job **27**, 3 (עוֹד after כָּל־). In truth, however, in all these three examples the construct state has been abolished by *hypallage* (for עוֹד כָּל־ etc.) and therefore 2 Sam. **1**, 9 may for instance be explained thus: *for as a totality my soul is still in me = my whole soul.*

2. As the genitive always gives a closer definition of the noun standing in the construct state, proper nouns cannot really stand in *stat. constr.* because by nature they are already defined. Combinations in which nevertheless proper nouns stand in *constr. st.* are based on breviloquence which suppresses the appellative idea contained in the proper noun. So especially with geographical names, as in אוּר כַּשְׂדִּים *Ur* (*city*) *of the Chaldees* Gen. **11** 28, אֲרַם נַהֲרַיִם *Aram* (*the region*) *of the two rivers* = *Mesopotamia*; so also יְהוָֹה צְבָאוֹת *Jehovah of hosts* for י׳ אֱלֹהֵי צבאות *Jehovah the God of hosts* (2 Sam. **5**, 10 *et al.*) comp. § 116, Rem.

[1] In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. I, 30), *metus* (like *metus hostium, metus Pompeii*), *spes,* and other words. Comp. Aul. Gell. **9**, 12. In Greek compare εὔνοια τῶν φίλων, πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ 1 Cor. **1**, 18.

§ 115

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive-relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic expressions,* chiefly by means of the preposition לְ, which among others denotes the idea of *belonging to,* and this corresponds to the genitive relation. Accordingly, we find—

1. אֲשֶׁר לְ, used principally for the genitive of *possession,* as הַצֹּאן אֲשֶׁר לְאָבִיהָ Gen. **29**, 9, **47**, 4 *the flock of her father* (prop. *the flock which to her father* belonged); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.,* but see § 114, 1), as אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. **21**, 8, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the song of songs of Solomon* Cant. **1,** 1 (an obvious effort to retain the usual juxtaposition of the two words שִׁיר הַשִּׁירִים) 2 Sam. **2**, 8, 1 Chron. **11**, 10 and for reasons given § 114, Note, Gen. **40**, 5. (Hence came the Rabbinic sign of the genitive שֶׁל=לְ שֶׁ comp. Cant. **1**, 6, **3**, 7; in Aramaic, the simple relative דִּי or דְּ serves as sign of the genitive.)

2. לְ (without אֲשֶׁר), which also denotes the genitive of *belonging to* and of *possession,*[1] as הַצֹּפִים לְשָׁאוּל *the scouts of Saul* 1 Sam. **14**, 16. This is used particularly,—*a*) when the governing (or first) noun is expressly regarded as *indefinite,* e.g. בֵּן לְיִשַׁי *a son of Jesse* 1 Sam. **16**, 18 (whereas בֶּן־יִשַׁי signifies *the son of Jesse*), כֹּהֵן לְאֵל עֶלְיוֹן *a priest of the most high God* Gen. **14**, 18, **41**, 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 K. **2**, 39, אֹהֵב לְדָוִד *a friend of David* (was Hiram) 1 K. **5**, 15, מִזְמֹר לְדָוִד *a psalm of David* (i. e. belonging to him as the author), and eliptically לְדָוִד *of David* Ps. **11**, 1, **14**, 1; cases like לְדָוִד מִזְמֹר (e. g Ps. **24**, 1) cannot be considered simply as an *hypallage,* but מ is an *epexegesis* to the generic word, omitted before לְדָ׳. Altogether the introduction of the author, poet, etc. by the so-called לְ *auctoris* is also customary in the other Semitic dialects, especially in the Arabic.— *b*) when several genitives depend on one substantive, e. g. חֶלְקַת הַשָּׂדֶה

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[1] Philologically considered, the Gascon says no less correctly *la fille à Mr. N.,* than the written language *la fille de* —; the former expresses the idea of *belonging,* the latter that of *descent.* The Arabians distinguish a twofold genitive, viz. one which has the force of לְ, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called σχῆμα Κολοφώνιον, e. g. ἡ κεφαλή τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see Bernhardy's *Syntax,* p. 88).

לְבֹעַז *the portion of the field of Boaz* Ruth 2, 3, 2 K. 5, 9, סֵפֶר דִּבְרֵי הַיָּמִים

לְמַלְכֵי יִשְׂרָאֵל *the book of the chronicles of the kings of Israel* 1 K. 15, 31,

רָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי יִשְׂרָאֵל Josh. 19, 51, where the sets of more closely-connected nouns which form one conception (*chronicles, kings of Israel, heads of families*, etc.) are joined by means of the *constr. state*, while the לְ stands between the sets to indicate a looser connection (yet comp. § 114, 1);—*c*) after specifications of number, e. g. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month* Gen. 8, 14, 7, 11.

§ 116.
FURTHER USE OF THE CONSTRUCT STATE.

The *construct state,* so far as it serves to put one noun in close connection with the following word or combination of words is, in the flow of speech, used not only for the genitive-relation, but also—

1) Before prepositions, particularly in the more elevated style, and oftenest when the governing word is a participle, e. g. before בְּ, as שִׂמְחַת בַּקָּצִיר *the joy in the harvest* Is. 9, 2 (v. also verse 1), 5, 11, 19, 8, Ps. 2, 12; before לְ, as מִצְּפוֹן לָעִיר *on the north of the city* Josh. 8, 13, אֹהֲבֵי לָנוּם Is. 56, 10, 30, 18, Ez. 1, 27, Ps. 58, 5, Lam. 2, 18, Job 18, 2, 24, 5; before אֶל Is. 14, 19; before מִן, as גְּמוּלֵי מֵחָלָב *weaned from milk* Is. 28, 9; before עַל in Judg. 5, 10; before the *Nota Accus.* Jer. 33, 22.

2) Before the relative pronoun (or more correctly in genitive relation with the whole phrase introduced by אֲשֶׁר, see No. 3), e. g. מְקוֹם אֲשֶׁר *the place where*—Gen. 39, 20, 40, 3, Lev. 4, 24, 33, 2 Sam. 15, 21, 1 K. 21, 19, Jer. 22, 12.

3) Before relative clauses with the אֲשֶׁר understood, e. g. קִרְיַת חָנָה דָוִד *the castle where David pitched his tent* Is. 29, 1, מְקוֹם לֹא יָדַע אֵל *the place of him who knows not God* Job 18, 21, 29, 2, 1 Sam. 25, 15, Ps. 90, 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before *Wāw copul.,* as חָכְמַת וָדַעַת Is. 33, 6, 35, 2, 51, 21, Ez. 26, 10.

5) In appositions (viz., as far as an actual genitive-relation does not take place, as in § 114, 3), e. g. 1 Sam. 28, 7 אֵשֶׁת בַּעֲלַת אוֹב *a woman, mistress of a soothsaying spirit* (comp.

παιδίσκη ἔχουσα πνεῦμα πύθωνος Acts **16**, 16; so also in
בְּתוּלַת בַּת צִיּוֹן *virgin daughter of Zion* Is. **37**, 22, comp. **19**, 11;
23, 12, Gen. **14**, 10; Deut. **33**, 19, 2 Sam. **20**, 19, 2 K. **10**, 6,
17, 13 *Qᵉrî* Jer. **14**, 17, **46**, 9, Ps. **78**, 9.

> Partly at least those places may also be explained in the following
> manner. There exists a real genitival relation, but the first *constr. state*
> has been left in suspense, in consequence of the insertion of a permu-
> tation in its place; elsewhere (Ps. **68**, 34, Job **20**, 17) probably there
> takes place a direct leaning on the following construct state.

6) Also in other cases of closer connection in the ex-
pression; thus, at times (even with small distinctives) we
have אַחַד *one* for אֶחָד 2 Sam. 17, **22**, Zech. **11**, 7, Gen. **48**, 22,
Is. **27**, 12. Compare besides the *constr. st.* in the numerals
from eleven to nineteen (§ 97, 2).

> Rem. When in the above cases the *absolute st.* could in general
> stand quite as well as the *construct*, there are yet other constructions
> where the *constr. st.* might be expected rather than the *absolute*.
> Thus, for example—
>
> *a*) In geographical names like אָבֵל בֵּית מַעֲכָה *Ăbēl Bêth-Maʿᵃchā*[1] (i. e.
> Abel of Beth-Maᵃcha, to distinguish it from other places called Abel).
> Comp. on the contrary, § 114, Rem. 2.
>
> *b*) In some other cases, seemingly, where the connection is not close
> enough for the genitive-relation, so that the second noun must rather
> be considered as in apposition (§ 113) to the first. Here belongs Ps.
> **60**, 5 יַיִן תַּרְעֵלָה not *wine of reeling*, but rather *wine that causes
> reeling*, Ez. **47**, 4 מַיִם בִּרְכַּיִם *water up to the knees;* Is. **30**, 20 מַיִם לַחַץ
> *water of affliction*, i. e. *water in affliction* (in prison). Comp. 1 K.
> **22**, 27, Is. **3**, 24 and the thorough explanation of this specially Se-
> mitic locution by Fleischer in the treatise: „Ueber einige Arten der
> Nominalapposition im Arab. (Berichte über die Verhandl. der kgl.
> sächs. Gesellsch. der Wissenschaften zu Leipzig, 1862, S. 10 ff.).
>
> *c*) In the expression אֱלֹהִים צְבָאוֹת *God hosts*, elliptical for אֱלֹהֵי אֱלֹהִים
> צְבָאוֹת *God (the God) of hosts*, אֱלֹהִים having here the value of a
> proper noun; so also the same ellipsis in יְהוָה צְבָאוֹת (comp. § 114, 3,
> Rem. 2).

§ 117.

INDICATION OF THE OTHER CASES.

1. Since the Hebrew language has lost the living use of
case-*endings* (§ 90), we must inquire what substitutes it

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[1] So in English, *Bedford Street, Covent-garden*, for near Covent-garden.
But in Latin the genitive is used in such cases, as *Augusta Vindelicorum*.

adopted for expressing the various case-relations of nouns in a sentence. The *nominative* is always to be known (as generally in English and always in Welsh) only from the syntactical construction. So also the *vocative,* which is really identical with it. On the modes of expressing the *genitive,* see §§ 114—116. Of the other cases for which the Indo-germanic languages have either throughout (as the Sanscrit) or at least in part, special forms of inflection, the *dative* is periphrastically indicated by לְ (*to*),[1] the *ablative* by מִן (*from, out of*), the *locative* and *instrumental* mostly by בְּ (*in, at, by*); but the Shemite regarded the nouns dependent on these prepositions as *genitives,* because the particles were themselves originally nouns; and in Arabic they have also the genitive-ending. Comp. § 101, 1.

On the use of the dative particle לְ, so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative,* when expressing *direction* or *motion* to a place, has still frequently its ending הָ— (§ 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the אֶת־ or אֵת (before suffixes also אֹת or אוֹת), put before it, which, however, is used only when the noun in the accusative is made definite by the article, the construct state, a suffix, or otherwise (Gen. **6**, 2, 2 Sam. **13**, 17, **18**, 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. **1**, 1 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (on the contrary, אֶרֶץ וְשָׁמַיִם Gen. **2**, 4), **2**, 24, **6**, 10.[2]

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[1] Just as the Lat. preposition *ad* in the Romance tongues (Ital. *a,* before vowels *ad,* French *à,* Span. *á*) and *to* in Eng. are used to indicate periphrastically the dative.

[2] אֹת or אוֹת (this form prob. used only before the so-called light suffixes, § 103, 1, Rem. 1), אֶת־ (without the accent in close connection with the following word) and אֵת (with a tone-long *ē*), Phœnician אית (prob. *iyath,* the Punic also pronounce *yth*), Arab. before suff. *'iyyâ,* Aram. *yâth, yăth,* was originally a substantive, which signified *essence, substance, self* (like the Syr. יָת, ܝܳܬ, comp. Heb. אוֹת *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse,* αὐτός (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi, ipsum;* Germ. *desselben, demselben, denselben;* and the Hebrew אֶת הַשָּׁמַיִם prop. αὐτὸν τὸν οὐρανόν

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Rem. The cases are rare in which אֵת stands before an indefinite noun, but more are found in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 109), as Prov. 13, 21 אֶת־צַדִּיקִים, Is. 50, 4, Job 13, 25, Ezek. 43, 10; very few occur in prose, like 1 Sam. 24, 6 (where, however, the noun is made definite by the context), Ex. 2, 1 where perhaps the proper name (Jokhèbed) has been dropped after אֶת־.

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed—1) as the object of the transitive verbs (§ 138); but serves also—2) for what are rather adverbial expressions, where it is no longer governed immediately by the verb.

The second of these usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised at all to reject the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place* (*accusativus loci*);—*a*) in answer to the question *whither?* after verbs of motion, as נֵצֵא הַשָּׂדֶה *let us go out into the field* 1 Sam. 20, 11, לָלֶכֶת תַּרְשִׁישׁ *for to go to Tarshish* 2 Ch. 20, 36, Ps. 134, 2, Ex. 4, 9;[1]—*b*) in

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(comp. αὐτὴν Χρυσηΐδα Il. i. 143) *it, the heaven*, is not stronger than τὸν οὐρανόν.— That אֵת may denote also the nominative, is from its original signification (see above) not of itself inconceivable, and it seems to occur so in Hag. 2, 17, Dan. 9, 13 (hardly however Eccl. 4, 3). Elsewhere (1 Sam. 17, 34 *and with the bear*) the preposition אֵת *with* is rather meant, and in Josh. 22, 17, Neh. 9, 32 (both times after an idea of want) as well as 2 Sam. 11, 25, it may be considered as a loosely governed accusative, which it certainly indicates when connected with the passive (comp. 2 K. 18, 30) see § 143, 1, *a*.—The accusative actually precedes in Ez. 35, 10; 44, 3 (in both cases אֵת has the sense of the Lat. *quod attinet ad*).—In Ez. 47, 17, 19 (comp. 43, 7) אֵת stands for זֹאת and ought rather to be so emended in the text; comp. ver. 20; but the LXX already, which only in v. 18 have ταῦτα, know hardly any other reading than אֵת, and this, therefore, in all these cases has to be considered as *Nota accus.*, dependent on some word which must be supplied, as *ecce* (LXX 43, 7: ἑώρακας) 47, 17 ff. perhaps as much as: *there hast thou.*

[1] So in the Greek, but only poetically, Il. i, 317 κνίσση δ᾽ οὐρανὸν ἷκεν; Lat. *rus ire, Romam profectus est,* and generally so in Sanskrit.

answer to the question *where?* after verbs of rest, as בֵּית אָבִיךְ
in the house of thy father Gen. **38**, 11, Is. **3**, 6, פֶּתַח הָאֹהֶל
in the door of the tent Gen. **18**, 1. Then also—*c*) with reference
to *space* and *measure,* in answer to the question *how far?*
Gen. **7**, 20 *the water rose fifteen cubits*.

> In the cases *a* and *b*, especially the first, the accusative-ending הָ—
> is often appended, on which see § 90, 2. The first relation may also be
> expressed by אֶל (as it commonly is with reference to persons), and the
> second by בְּ; but we are by no means to suppose that, where these
> particles are omitted, they must be supplied.

2. In designations of *time;*—*a*) in answer to the question
when? as הַיּוֹם *the day* i. e. *on the day, then;* or *on this day,*
to-day or *by day* (=יוֹמָם); עֶרֶב *at evening* (=לָעֶרֶב); לַיְלָה *by*
night; צָהֳרַיִם *at noon* Ps. **91**, 6; תְּחִלַּת קְצִיר שְׂעֹרִים *at the beginn-*
ing of barley harvest 2 Sam. **21**, 9 (*Kᵉthibh*);—*b*) in answer to
the question *how long?* שְׁתֵּים עֶשְׂרֵה שָׁנָה *twelve years* (*long*)
Gen. **14**, 4; שֵׁשֶׁת יָמִים *six days* (*long*) Ex. **20**, 9; עוֹלָמִים *for*
eternal ages 1 K. **8**, 13; also with the article and אֵת in Deut.
9, 25 אֵת אַרְבָּעִים הַיּוֹם וְאֵת אַרְבָּעִים הַלַּיְלָה *the 40 days and the*
40 *nights* (*long*).

3. In other adverbial expressions, where we say *in regard*
or *respect to,* etc. as Job **41**, 7 *in the manner of a closed seal,*
Gen. **41**, 40 רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָ *only in respect to the throne*
will I be greater than thou (accus. of measure); 2 Sam. **21**, 20
four and twenty מִסְפָּר *in number* (comp. τρεῖς ἀριθμόν); Job
1, 5 *he brought burnt-offerings* מִסְפַּר כֻּלָּם *according to the number*
of them all; 1 K. **22**, 13 פֶּה אֶחָד *with one mouth* i. e. *with one*
voice (acc. of instrument); comp. Zeph. **3**, 9 *they served God*
שְׁכֶם אֶחָד *with one shoulder* i. e. *with one mind;* Job **24**, 7 עָרוֹם
naked (acc. of condition) *thy lodge.* With a following geni-
tive, יִרְאַת שָׁמִיר *for fear of thorns* (accus. of cause) Is. **7**, 25.
Here belong also cases like מִשְׁנֶה־כֶּסֶף *the double in money*
Gen. **43**, 15, שְׁנָתַיִם יָמִים *two years' time* Gen. **41**, 1; on the
other hand אֵיפָה שְׂעֹרִים *an ephah of barley* Ruth **2**, 17 may
rather be taken as a case of apposition (§ 113).

> Similar cases of a more free use of the accusative in connection
> with verbs are explained in § 138 and § 139. By the same process,
> carried still farther, many substantives have come to be distinctly
> recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with כְּ (as, *according to*, *after the manner of*), this prefix being originally a substantive, comp. the Lat. *instar*. Thus,—*a*) of *place;* כְּדָבְרָם *as in their pasture* Is. **5**, 17, **28**, 21; כְּמוֹ לְבוּשׁ *as in attire* Job **38**, 14; כַּחֲלוֹם *as in a dream* Is. **29**, 7, comp. **23**, 15;— *b*) of *time,* especially in the forms כְּיוֹם *as the day=as in the day* Is. **9**, 3, Hos. **2**, 5; כִּימֵי *as in the days of*—, Hos. **2**, 17, **9**, 9, **12**, 10, Amos **9**, 11, Is. **51**, 9;—*c*) with another reference, as in Is. **1**, 25 *I will purge away thy dross* כַּבֹּר *as with lye;* Job **28**, 5 כְּמוֹ אֵשׁ *after the manner of fire=as by fire;* כָּאֶבֶן *after the manner of the stone,* i. e. *as into stone* (the water is gathered in freezing) Job **38**, 30; **29**, 23 כַּמָּטָר *as for the rain* (they waited for me).

Rarely a preposition is used after such a כְּ, e. g. כְּבָרִאשֹׁנָה Is. **1**, 26, 1 Sam. **14**, 14.

In all the above cited cases the כְּ must be considered as an adverbial accusative; however a substantive with כְּ may, by virtue of the substantive signification of the latter stand either for the accusative or for the nominative relation.

§ 119.

HOW TO EXPRESS THE COMPARATIVE AND SUPERLATIVE.[1]

1. The *comparative* is expressed by the adjective followed by the particle מִן (מִ) *from* prefixed to the word with which the comparison is made, e. g. 1 Sam. **9**, 2 גָּבֹהַּ מִכָּל־הָעָם *taller than* (lit. *tall* in distinction *from*) *all the people,* Judg. **14**, 18 מָתוֹק מִדְּבַשׁ *sweeter than honey;* so also after verbs, especially those denoting an attribute, as וַיִּגְבַּהּ מִכָּל־הָעָם *and he was taller than all the people* 1 Sam. **10**, 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph more than all his* (other) *sons* Gen. **37**, 3, Job **4**, 17, **7**, 6.

Upon the same signification of מִן (referring originally to space indicating the starting point, and a separation from something) is

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[1] There exists in Arabic a special form of the adjective for the comparative and superlative, which would be like אַקְטֵל. Perhaps of this origin are אַכְזָר *cruel*, אַכְזָב *deceptive* (of a drying up brook), and its opposite אֵיתָן (contr. from *'aithan*) *constant, perennial*. However these forms are also used without any perceptible emphasis and might, at most pass for isolated remainders of a former comparative and superlative formation, in the same way as the Lat. comparative disappears in the Italian, and still more in French, and its place is supplied by circumlocution (with *più, plus*).

based also its use in expressions like מִן בְּחֻר Job 7, 15, מִן יִתְרוֹן *pre-eminence over* Ec. 2, 13; comp. Deut. 14, 2, which the Hebrew conceived as a separating *from*, marking *out*. (Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius, egregius*, and in Homer ἐκ πάντων μάλιστα Il. iv. 96, and simply ἐκ πασέων xviii. 431). Hence the signification *more than* connects itself with the fundamental signification *out from*.

The adjective upon which מִן logically depends must some-times, by virtue of a pregnant use of the מִן, be supplied from the connection, e. g. Is. 10, 10 פְסִילֵיהֶם מִירוּשָׁלַ͏ִם *their idols* are more numerous (mightier) *than* those in *Jerusalem*, Micah 7, 4 מִמְּסוּכָה (sharper) *than a thornhedge*, Job 11, 17 מִצָּהֳרַיִם clearer *than noon*.

The correlative comparatives, such as *greater, less,* are expressed simply by *great, little*, Gen. 1, 16.

2. The several modes of expressing the *superlative*, amount all to this, that, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently *the* possessor of the quality expressed (comp. Fr. *le plus grand*); e. g. 1 Sam. 9, 21 (הַצְּעִרָה), 17, 14 *and David was* הַקָּטָן *the small* (one), i. e. *the smallest, and the three great* (ones), i. e. *the greatest*, etc., Gen. 42, 13, Jon. 3, 5, מִגְּדֹלָם וְעַד קְטַנָּם *from the greatest among them.* (lit. *their great one*), *even unto the least among them* (lit. *their little one*), 2 Ch. 21, 17 קְטֹן בָּנָיו *the youngest of his sons;* prob. also Gen. 9, 24.

Rem. To the periphrasis of the superlative belongs also the con-necting of a noun with the following partitive genitive of the same word in the plural as: קֹדֶשׁ קֳדָשִׁים *the holiest of all*, prop. *holiness of holinesses;* שִׁיר הַשִּׁירִים *the song of songs (the choicest song* i. e. the Canticles). Comp. Gen. 9, 25 (*the lowest servant*) Num. 3, 32 the same with a participle Jer. 6, 28 and with the gen. sing. Hos. 10, 15. So sometimes an adjective combined with a partitive genitive has a super-lative signification; comp. Judges 5, 29, 1 Sam. 9, 21, Job 30, 6 (=*in the most frightful valleys*) 41, 22. Comp. § 112, 1, Rem. 1.—Finally belongs here the placing together of two substantives, being related either etymologically, or at least by sound, as Ez. 6, 14; 33, 29, Nah. 2, 11, Zeph. 1, 15, Job 30, 3.

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (originally abstract substantives, § 97, 1), may be connected with substantives in three different ways. They may stand either,—*a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), שְׁלֹשֶׁת יָמִים *three days*, prop. *triad of days*, שְׁנֵי הָאֲנָשִׁים *the two men;* or—*b*) in the *absol. st. before it* (the thing numbered being then considered as in apposition), שְׁלֹשָׁה בָנִים *three sons* (prop. *a triad* viz. *sons*), שְׁנַיִם אֲנָשִׁים *two men;* or—*c*) in the *absol. st. after* it, as in apposition with the object numbered e. g. בָּנוֹת שָׁלוֹשׁ *three daughters* 1 Ch. 25, 5; the latter especially in the later books, because the substantive conception of the numeral yielded more and more to the adjective.

Accordingly, the constructions מֵאָה שָׁנָה (Gen. **17**, 17) and מְאַת שָׁנָה (**25**, 7, 17) *hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 K. **22**, 1) with the plural. But the tens (from 20 to 90) when they precede the substantive, are generally joined with the singular (in the accusative), and when they follow it in apposition, they take the plural, e. g. Judg. **11**, 33 עֶשְׂרִים עִיר *twenty cities*; on the contrary, אַמּוֹת עֶשְׂרִים *twenty cubits* 2 Ch. **3**, 3, seq. The plural *may* be used in the first case (Ex. **36**, 24, 25), but the singular never occurs in the second case, which is altogether rarer.

Rem. The numerals from 11 to 19 are generally joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, שֵׁבֶט *tribe*, also בָּקָר collective *cattle*, etc. (comp. our *four year old, a thousand man strong*); e. g. אַרְבָּעָה עָשָׂר יוֹם prop. *fourteen day* Ex. **12**, 6 (comp. however Deut. **1**, 23, Josh. **4**, 2). With this exception, they are joined to the plural; and then, especially in the later books they stand after the substantive (Num. **7**, 87, 1 Ch. **4**, 27, **25**, 5).

3. Numerals compounded of tens and units (like 21 or 62) take the object numbered either after them in the singular (in the accusative), as שְׁתַּיִם וְשִׁשִּׁים שָׁנָה *two and sixty years*

Gen. **5**, 20 (according to No. 2, שָׁנָה having special reference to the preceding *tens*); or before them in the plural, as especially in the later books (Dan. **9**, 26); or the object is repeated, with the units in the plural (acc. to No. 1), with the tens (acc. to No. 2) and hundreds in the singular, as in Gen. **12**, 4 חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*, Gen. **23**, 1 מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred and twenty-seven years;* comp. Gen. **5**, 6.

4. The *ordinals* beyond 10 have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. **7**, 11; בְּאַרְבָּעִים שָׁנָה *in the 40th year* Deut. **1**, 3, 2 K. **25**, 27 with the repetition of שָׁנָה in a compound number, 1 K. **6**, 1, or בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the year twenty-seven* 1 K. **16**, 10. In the latter case, the word שָׁנָה is likewise frequently repeated, as in Gen. **7**, 11, 2 K. **13**, 10.— In numbering days of the month and years, the cardinals are used frequently also instead of the ordinals even for the numbers from 1 to 10, e. g. בִּשְׁנַת שְׁתָּיִם *in the year two,* בִּשְׁנַת שָׁלוֹשׁ *in the year three* 1 K. **15**, 25, 2 K. **18**, 1 בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month,* בְּאֶחָד לַחֹדֶשׁ *on the first of the month* Lev. **23**, 32, Gen. **8**, 13.

> Rem. 1. The numerals take the article when they stand without immediate connection with the thing numbered, referring back to a preceding substantive, as הַשְּׁלֹשָׁה *the three* 1 Ch. **11**, 20, 21 comp. **25**, 19 *the twelve;* (with the tens) Gen. **18**, 29, **31**, 32. Such a case as שִׁבְעַת הַיָּמִים *the seven days* (Judg. **14**, 17) is to be explained on the principle stated in § 111, 1.
>
> 2. Certain substantives employed in designations of *weight, measure,* or of *time,* are commonly omitted after numerals; e. g. Gen. **20**, 16 אֶלֶף כֶּסֶף *a thousand (shekels) of silver;* so also before זָהָב *gold* 1 K. **10**, 16; Ruth **3**, 15 שֵׁשׁ שְׂעֹרִים *six (Ephah) of barley;* 1 Sam. **17**, 17 עֲשָׂרָה לֶחֶם *ten (loaves) of bread.* Thus יוֹם is omitted in Gen. **8**, 5, and חֹדֶשׁ in **8**, 13.—The number of *cubits* is often stated thus, מֵאָה בָאַמָּה *a hundred cubits,* prop. *a hundred by the cubit* Ex. **27**, 18.

5. Distributives are expressed either by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two* Gen. **7**, 9, 15. Comp. שֵׁשׁ וָשֵׁשׁ *six by six* 2 Sam. **21**, 20 or periphrastically by a following לְ, אֶחָד לְ Deut. **1**, 23, comp. Is. **6**, 2 (לְאֶחָד after the

repetition of the words *six wings*). *One time, once,* is expressed
by פַּעַם אַחַת (prop. *a tread*), comp. הַפַּעַם *this time,* פַעֲמַיִם *two
times, twice,* שָׁלוֹשׁ פְּעָמִים *thrice* (also שָׁלֹשׁ רְגָלִים *three times*
Num. 22, 32). The same may be denoted also by merely the
fem. forms of the cardinals, as אַחַת *once,* שְׁתַּיִם *twice,* שֶׁבַע
seven times, comp. also בְּאַחַת *once* Num. 10, 4. The ordinals
too are employed in the same way, as שֵׁנִית *second time* Gen.
22, 15, Jer. 13, 3. Comp. L. *tertium consul.*

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.
USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence,
like a noun in the same position, it does not require for its
union with the predicate a distinct word for the copula (§ 144),
e. g. אָנֹכִי הָרֹאֶה *I* (am) *the seer* 1 Sam. 9, 19, כֵּנִים אֲנַחְנוּ *honest*
(are) *we* Gen. 42, 11, תָּמִים אָתָּה *upright* (wast) *thou* Ez. 28, 15,
כִּי עֵירֻמִּים הֵם *that naked they* (were) Gen. 3, 7, חֲלוֹם אֶחָד הוּא
one dream it (is) Gen. 41, 26.

2. The pronoun of the *third* person frequently serves to
connect subject and predicate, and is then a sort of *substitute*
for the copula; to speak more exactly: the predicate is joined
in the form of an independant nominal sentence (§ 144, *a*),
e. g. Gen. 41, 26 *the seven cows* שֶׁבַע שָׁנִים הֵנָּה *seven years*
(are) *they,* Ec. 5, 18 זֹה מַתַּת אֱלֹהִים הִיא *this a gift of God
it* (is). Sometimes such a pronoun in the *third* person refers
to a subject which is of the *first* or *second* person, e. g. Deut.
32, 39: *see now* כִּי אֲנִי הוּא *that I, I* (am) *he;* Ps. 102, 28 (*thou
art the same*); 1 Chron. 21, 17; comp. the French: *c'est moi,
c'est vous.* Of a different kind however are cases like: אַתָּה

הוּא מַלְכִּי *thou art my king* Ps. **44**, 5, where הוּא at the same time points to the predicate and makes it prominent (prop. *thou* art *he, my king*); comp. Is. **43**, 25, Neh. **9**, 6, 7, and in Aram. Ezr. **5**, 11.

3. To the general rule (§ 33, 1), that the *separate pronouns* are in the *nominative* and the *suffixes* in the *oblique cases,* there is but one seeming exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form of the same person. But this stands by no means in the oblique case, but is to be considered as the subject of an independent phrase, whose predicate may be completed from the connection. Thus to strengthen the *accusative* suffix of the verb, Gen. **27**, 34 בָּרֲכֵנִי גַם אָנִי *bless me, even me,* really : *also I want to be blest,* comp. Zech. **7**, 4, Prov. **22**, 19; and even by placing the separate pronoun before, Gen. **49**, 8; more frequently to strengthen the *genitive* suffix of the noun, e. g. אֶת־דָּמְךָ גַם אַתָּה 1 K. **21**, 19 *thy blood, yea thine* (prop. *sanguinem tui, utique tui*), Num. **14**, 32, 1 Sam. **20**, 42, Ez. **34**, 11, Prov. **23**, 15, Ps. **9**, 7. In the same way the separate pronoun may strengthen a suffix which is governed by a preposition (i. e. standing in the genitive, according to § 101, 1), as Hag. **1**, 4 לָכֶם אַתֶּם *for you, you,* 1 Sam. **25**, 24 בִּי אָנִי *in me, me,* 1 Sam. **19**, 23 עָלָיו גַם הוּא *also on him;* 2 Chr. **35**, 21 לֹא עָלֶיךָ אַתָּה *not against thee.* On the same principle is to be explained Gen. **4**, 26 לְשֵׁת גַם הוּא *to Seth, even to him,* (not גַּם־לוֹ) Gen. **10**, 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, *a,* § 57), and is the most common form of expressing the accusative of the pronoun governed by a verb (see however Rem. below). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. **7**, 5 הֲצַמְתֻּנִי *did ye fast for me?* i. e. to my advantage, for הֲצַמְתֶּם לִי; Job **31**, 18 גְדֵלַנִי כְאָב *he* (the fatherless) *grew up to me as to a father,* Is. **44**, 21, Ez. **29**, 3, comp. verse 9.

Rem. The accusative of the pronoun *must* be indicated by אֵת (§ 117, 2),—*a*) when the pronoun, for the sake of emphasis, precedes

the verb, as אֹתְכָה הָרָגְתִּי *thee had I killed* Num. **22**, 33;—*b*) when the verb has two pronouns in the accusative, only one of which can be a verbal suffix, as וְהִרְאַנִי אֹתוֹ *and he will make me see it* 2 Sam. **15**, 25; it is found, also in other cases, as in Gen. **4**, 14, (where הַכּוֹתוֹ alone might signify: *that he might not smite*) **15**, 13.

5. The *suffix to nouns,* which are properly *genitives* (§ 33, 2, *b*) and supply the place of *possessive pronouns*[1], express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. חֲמָסִי *my wrong* (i. e. done to me) Jer. **51**, 35, Gen. **16**, 5, Job **20**, 29, **23**, 14 and **34**, 6, יִרְאָתוֹ *his fear* (i. e. caused by him) Ex. **20**, 20.

6. When one noun in the *constr. st.* is so connected with another in the genitive, as together to express periphrastically an adjective by means of the second substantive (§ 106, 1) then the suffix which really refers to this complex idea is appended to the second of the two nouns (compare the ana- logous position of the article, § 111, 1), e. g. Ps. 2, 6 הַר קָדְשִׁי *the mount of my holiness,* i. e. *my holy mount,* עִיר קָדְשֶׁךָ *the city of thy holiness* (i. e. *thy holy city*) Dan. 9, 24, אֱלִילֵי כַסְפּוֹ *his silver idols* Is. **2**, 20, **31**, 7, צַעֲדֵי אוֹנוֹ *his firm steps* Job **18**, 7.

Only seeming exceptions are constructions like מַדַּרְכֵּךְ זִמָּה in Ez. **16**, 27 *thy conduct,* (thy) *lewdness,* or *thy conduct in lewdness* (זִמָּה being in apposition or in adverbial accusative), Ps. **35**, 19 אֹיְבַי שֶׁקֶר *my enemies for a falsehood* i. e. *without real cause* (שֶׁקֶר adverb. acc., cf. שֹׂנְאַי חִנָּם in parallel clause). Comp. Ps. **71**, 7, 2 Sam. **22**, 33, Prov. **23**, 29.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, *masculine* pronouns are sometimes used in reference to *feminine* substantives, Gen. **31**, 9; **32**, 16; **41**, 23, Exod. **1**, 21; Amos **4**, 1 (comp. in regard to the masc. as the more common gender, § 107, 1, Rem.).

2. The accusative of the pronoun, as object of the verb, is often *omitted,* where it can be easily supplied from the context, specially the accusative *it,* after verbs of saying as וַיַּגֵּד *and he told* (*it*) Gen. **9**, 22; but also after other verbs, e. g. Gen. **38**, 17 *till thou send* (*it*), **24**, 12 *let* (*it*) *meet me.*

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[1] The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan, as in Ruth **2**, 21 הַנְּעָרִים אֲשֶׁר לִי *the youths who* (are) *to me,* i. e. *my servants;* especially after a substantive, which is followed by another in the genitive, as in 1 Sam. **17**, 40 (comp. the analogous circumlocution for the genitive, § 115).—In this case there is sometimes a pleonastic use of the suffix, as מִטָּתוֹ שֶׁלִּשְׁלֹמֹה prop. *his palanquin, Solomon's,* Cant. **3**, 7, comp. **1. 6.**

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. **2**, 6 *she saw him, the child,* 1 Sam. **21**, 14, Prov. **5**, 22. Similar are the cases in which, to a nominal suffix is joined its corresponding substantive (with or without the article) as an explaining permutative, e. g. Ez. **10**, 3 בְּבֹאוֹ הָאִישׁ *when he went in, the man,* Is. **17**, 6, Prov. **13**, 4; **14**, 13. So also Gen. **2**, 19 נֶפֶשׁ חַיָּה . . . לוֹ *to them, the living creatures;* and with repetition of the preposition Josh. **1**, 2. Of another kind are the cases where the permutative with its own suffix is, in a certain way, a correction to the preceding suffix, e. g. Is. **29**, 23: *when he,* or rather, *his children see;* comp. Ps. **83**, 12, perhaps also Job **29**, 3.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to be felt; e. g. אֲדֹנָי *my Lord* (prop. *my lords,* see § 108, 2, *b*), namely in addressing God (Gen. **15**, 2, **18**, 3, Ps. **35**, 23), but then without regard to the pronominal suffix, *the Lord,* meaning God[1] (always with *Qāmĕṣ* to distinguish it from אֲדֹנַי *my Lord,* yet never,—on account of its original signification,—with the article). A similar rigidity of the suffix signification is seen in יַחְדָּו (prop. *his* or *its conjunctions=he, it together*), e. g. כָּל־הָעָם יַחְדָּו Ex. **19**, 8, then even after the *first* person, without regard to the suffix, as אֲנַחְנוּ יַחְדָּו 1 K. **3**, 18, comp. Is. **41**, 1, after the *second* person in Is. **45**, 20. Thus we find in 1 K. **22**, 28, Mic. **1**, 2 *hear, ye nations* כֻּלָּם; and sometimes even by placing כֻּלָּם before, Job **17**, 10.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The *personal* pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵנָּה (L. *is, ea, id* or *ille* etc.; *ii, eæ, ea* or *illi* etc.) is also used as a *demonstrative pronoun.* In connection with a definite substantive it has then (by virtue of its adjectival use, § 111, 2) regularly the article (see exceptions § 111, 2, *b*), הָאִישׁ הַהוּא *that man,* בַּיּוֹם הַהוּא *in that day* (on the other hand: הוּא הַדָּבָר *this is the word, which* etc. Gen. **41**, 28). — הוּא stands sometimes almost *enclitic,* to emphasize the interrogative pronoun (like זֶה No. 2, Rem.) e. g. מִי הוּא זֶה *who indeed is this* king of glory? Ps. **24**, 10.

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[1] See *Gesenii* Thesaurus Linguæ Hebrææ, p. 329. Comp. the Phœnician name of the idol *Adonis* (אֲדֹנִי), also the French *Monsieur, Monseigneur, Notre Dame,* Eng. *Our Lady* (the virgin Mary).

The demonstrative הוּא is to be distinguished from זֶה; for זֶה=ὅδε, L. *hic*, always points to a (fresh) person or thing present, but הוּא= αὐτός, *is, ille,* ἐκεῖνος indicates (like the article, § 109) a person or thing already mentioned or known. The distinction is clearly seen in Judges **7**, 4, *of whom I say to thee,* „*this* (זֶה) *shall go with thee*“, *that one* (הוּא) *shall go with thee; and of whomsoever I say to thee,* „*this* (זֶה) *shall not go with thee*“, *that one* (הוּא) *shall not go.* Hence הַיּוֹם הַזֶּה *this day,* means the day in which any one speaks or writes (Gen. **26**, 33), but הַיּוֹם הַהוּא (*that day*) means the day or time, of which the historian has just made mention (Gen. **15**, 18, **26**, 32), or the prophet just predicted (Is. **5**, 30, **7**, 18. 20), and goes on to relate or to predict.

2. The *demonstrative* זֶה (also זוּ, זֹה) occurs in poetical speech, also (זוּ even habitually) for the relative אֲשֶׁר, as in English *that* for *which;* e. g. Prov. **23**, 22 *hearken to thy father* זֶה יְלָדֶךָ *that begat thee;* Ps. **104**, 8 *to the place* זֶה יָסַדְתָּ לָהֶם *which* (prop. *this* which) *thou hast appointed for them.* זֶה may in such a case be still more nearly defined by a following pronominal suffix (like אֲשֶׁר, § 123, 1); e. g. Ps. **74**, 2 *Mount Zion* זֶה שָׁכַנְתָּ בּוֹ *in which thou dwellst* (prop. *this thou dwellest in it.* Comp. Luther's *da du auf wohnest*); for the plural, Job **19**, 19.

> The Aram. דִּי, דְּ, which corresponds in sound to זֶה is always relative.

> זֶה is used adverbially,—*a*) in reference to place, *there,* Ps. **104**, 25 זֶה הַיָּם *the sea there;* הִנֵּה זֶה *see there!*—*b*) in reference to *time,* for *now,* as זֶה פַעֲמַיִם *now* (already) *twice* Gen. **27**, 36, Zech. **7**, 3 עַתָּה זֶה *by this time; c*) to emphasize words of interrogation of all kinds e. g. זֶה מִי Job **38**, 2: *who darkeneth there* . . . ., מַה־זֶה (also מַה־זֹּאת) *what there?*, Gen. **27**, 20 *how is it that?* (Judges **18**, 24); לָמָּה זֶּה *why then?;* comp. also Gen. **27**, 21 הַאַתָּה זֶה *whether thou be my son Esau or not.* (Analogous to the מִי זֶה etc. is the enclitic use of *nam* in *quisnam;* comp. likewise *quis tandem*).

3. The *interrogative* מִי *who?* is used in reference to *persons* (male or female Cant. **3**, 6), to a *singular* or to a *plural,* as מִי אַתֶּם *who are ye* Josh. **9**, 8, מִי אֵלֶּה Gen. **33**, 5, Num. **22**, 9 (for which, however, מִי וָמִי is also used in Ex. **10**, 8), also in reference to *things,* yet only when the idea of persons is implied, e. g. מִי שְׁכֶם *who are the Shechemites?* Judg. **9**, 28, **13**, 17; comp. Gen. **33**, 8, and already bolder, with the repetition of a personally used מִי 1 Sam. **18**, 18, 2 Sam. **7**, 18.— מִי may also stand in the genitive, as בַּת מִי אַתְּ *whose daughter*

art thou? Gen. **24**, 23, 1 Sam. **17**, 55, 56, 58, דְּבַר מִי *whose word?* Jer. **44**, 28, 1 Sam. **12**, 3; in the accusative, as אֶת־מִי *whom?* 1 Sam. **28**, 11, Is. **6**, 8; and with prepositions, as בְּמִי 1 K. **20**, 14; לְמִי Gen. **32**, 18, אַחֲרֵי מִי 1 Sam. **24**, 15.—מָה, מֶה, מַה־ *what?* stands as nominative and as accusative (see examples in § 37), as genitive (Jer. **8**, 9), with prep. e. g. עַל־מָה *upon what?* Job **38**, 6; עַד־מָה *till when?* Ps. **74**, 9.— Both מִי and מָה stand in a direct and in an indirect question (according to the Ind.-Germ. logic of the language, for acc. to the Semitic that distinction does not exist) and at times also as *indefinite* pronouns *whoever* and *whatever* (Lat. *quisquis, quodcunque* or *quicquam*), as in Judg. **7**, 3, 2 Sam. **18**, 12, מִי placed after = *whoever it be;* likewise מָה = *anything else* Job **13**, 13, 2 Sam. **18**, 22. 23, comp. דְּבַר מָה Num. **23**, 3 *whatever.* For the neuter *quidquam, anything whatever,* the language has besides the word מְאוּמָה.

§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The indeclinable אֲשֶׁר[1] often serves merely as a *sign of relation,* i. e. to give a relative sense to adverbs or pronouns; e. g. שָׁם *there,* אֲשֶׁר־שָׁם *where;* שָׁמָּה *thither,* אֲשֶׁר־שָׁמָּה *whither;* מִשָּׁם *thence,* אֲשֶׁר־מִשָּׁם *whence.* In the same manner, the Hebrew mostly forms the *oblique cases* of the relative pronoun, *who, which,* viz.—

Dative, לוֹ *to him,* אֲשֶׁר לוֹ *to whom;* לָהֶן, לָהֶם *to them,* אֲשֶׁר לָהֶן, אֲשֶׁר לָהֶם *to whom.*

Accusative, אֹתוֹ, אֹתָהּ *him, her;* אֲשֶׁר אֹתוֹ, אֲשֶׁר אֹתָהּ *whom.*

With *prepositions,* בּוֹ *in him* or *in it,* אֲשֶׁר בּוֹ *wherein,* מִמֶּנּוּ *from him* or *from it,* אֲשֶׁר מִמֶּנּוּ *wherefrom.*

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[1] אֲשֶׁר is probably a substantive (comp. Arab. *'atar,* Aram. אֲתַר *trace, place;* according to others it is really a demonstrative, or a composition from several pronominal roots. Comp. *Sperling* „Die Nota relationis im Hebräischen" Lpz. 1876), but at present it serves as *Nota relationis,* or (as sometimes also זוֹ, זֶה § 122, 2) directly a *relative pronoun,* often even including the demonstrative (v. No. 2). By virtue of its original sign character (as simple *nota relationis*) אֲשֶׁר may relate to persons as well as to things.

Genitive, אֲשֶׁר לְשֹׁנוֹ *whose language* Deut. **28**, 49.

The accusative *whom* (Lat. *quem, quam*) may, however, be expressed by אֲשֶׁר alone, as in Gen. **2**, 2.

> Rem. 1. The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases; e. g. Gen. **45**, 4 אֲשֶׁר אֹתִי, Num. **22**, 30 אֲשֶׁר עָלַי, Is. **41**, 8 *Jacob* אֲשֶׁר בְּחַרְתִּיךָ (*thou*) *whom I have chosen,* Hos. **14**, 4. In the nom. of the 1st and 2nd persons, this is admissible also in German, e. g. *der ich, der du, die wir,* where *der* stands for *welcher,* and (like the Heb. אֲשֶׁר) receives its definite sense from the following pronoun.
>
> 2. The word אֲשֶׁר is commonly separated by one or more words, from the pronoun or adverb to which it gives a relative sense, as אֲשֶׁר הָיָה שָׁם *where was* Gen. **13**, 3. Only seldom are they written closely together, as in Deut. **19**, 17, 2 Ch. **6**, 11.

2. The pronoun אֲשֶׁר often includes the demonstrative which in our construction precedes the relative as *who* for *he who* or as *qui* in Lat. stands for *is qui;* e. g. Num. **22**, 6 וַאֲשֶׁר תָּאֹר *and* (he) *whom thou cursest,* Is. **52**, 15 אֲשֶׁר לֹא שָׁמְעוּ (that) *which they have not heard.* This is almost always the case where a preposition stands before אֲשֶׁר, the preposition being then construed with the supplied pronoun, and the relative taking the case which is required by the following part of the sentence; e. g. לַאֲשֶׁר (Lat. *ei qui, quæ, quod,* or *ei quem, quam,* etc., and *iis qui, quæ, quæ,* etc.) *to him who,* or *to them who;* מֵאֲשֶׁר *from him who, from those who* or *which;* בַּאֲשֶׁר prop. *according to that which;* but also according to the circumstance that, hence: *as just as* (as conjunction before the verb at the head of comparative clauses, § 155, 2, *h*); אֵת־אֲשֶׁר *him, her who, that which,* or *those who,*[1] comp. finally, cases like בְּיַד־אֲשֶׁר *in the hand of him, whom* (thou hatest), Ez. **23**, 28.

> To the relative sense lying in אֲשֶׁר sometimes the idea of place or time is also to be supplied; as בַּאֲשֶׁר *in* (that place) *where;* מֵאֲשֶׁר *from* (that time) *when.* On אֲשֶׁר as conj. v. 155, I, *e.*

3. In all the cases treated under No. 1 and 2 the relative can be expressed also, without אֲשֶׁר by a simple addition (subordination) of the relative clause (comp. the English,

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[1] Very rare are the examples in which a preposition is connected immediately with אֲשֶׁר as a relative pronoun, viz. עִם אֲשֶׁר Gen. **31**, 32 (Sept. παρ᾽ ᾧ) for אֲשֶׁר עִמּוֹ *with whom* (**44**, 9, 10); בַּאֲשֶׁר Is. **47**, 12, for אֲשֶׁר בָּהֵם *in which.*

the friend I met, the book I told you of). This omission (most frequent in poetry) takes place, when the אֲשֶׁר would stand,—

a) As a pronoun in the nominative or accusative; e. g. Gen. 15, 13 בְּאֶרֶץ לֹא לָהֶם *in a land* (which belongs) *not to them*, Ps. 7, 16 וַיִּפֹּל בְּשַׁחַת יִפְעָל *and he falls into the pit* (which) *he makes,* Gen. 39, 4 כָּל־יֶשׁ־לֹו *all* (which) *was* i. e. *belonged to him* (comp. vs. 5, where אֲשֶׁר is inserted), Ec. 10, 5 (comp. 6, 1, where with the same words אֲשֶׁר is employed), Job 31, 12.[1]

b) As a sign of relation, e. g. Ps. 32, 2 *happy the man,* לֹא יַחְשֹׁב יְהוָה לֹו עָוֹן *to whom the Lord imputeth not iniquity,* Job 3, 3, Ex. 18, 20, Is. 41, 2. 3, Ps. 49, 14. Frequently in specifications of time, when it would mean *when,* 2 Ch. 29, 27 בְּעֵת הֵחֵל הָעוֹלָה *at the time* (when) *the sacrifice began,* Jer. 36, 2 מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ *from the day* (when) *I spoke to thee,* Ps. 4, 8 עֵת דְּגָנָם וְתִירוֹשָׁם רַבּוּ *in the time* (when) *their corn and their new wine are abundant,* Ps. 49, 6, 56, 10 בְּיוֹם אֶקְרָא *in the day* (when) *I call,* in v. 4 יוֹם אִירָא *the day* (when) *I fear,* Ex. 6, 28 בְּיוֹם דִּבֶּר יְהֹוָה *in the day* (when) *the Lord spoke;* Ps. 18, 1; with the utmost brevity in Is. 51, 1 *look to the rock* חֻצַּבְתֶּם (from which) *ye were hewn.*

c) Also as including the antecedent personal or demonstrative pronoun (No. 2); e. g. Is. 41, 24 תּוֹעֵבָה יִבְחַר בָּכֶם *an abomination* (is) *he who chooses you,* Job 30, 13 (they) *to whom there is no helper,* Job 24, 19 *Sheol* (snatches away) חָטָאוּ (those who) *sin,* comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Ch. 15, 12 אֶל־הֲכִינוֹתִי לֹו *to* (the place which) *I have prepared for it* (comp. however Ex. 23, 20); Job 38, 19.

Rem. 1. The substantive governing such a simply subordinate relative clause may, as with אֲשֶׁר (No. 2 at the end) stand in the *constr. st.* so that the relative clause stands virtually in the genitive e. g. Ex.

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[1] The Arabic omits the relative when the substantive to which it refers is indefinite, as above; but inserts it when the substantive is definite. In the latter case, the Hebrew commonly inserts it in prose (see Jer. 23, 29, Ex. 14, 13); though it is sometimes omitted (Ex. 18, 20), especially in poetry (Ps. 18, 3, 49, 13, 21, Deut. 32, 17, Job 3, 3).

4, 13 בְּיַד תִּשְׁלָח *by the hand* (of him whom) *thou wilt send,* Hos. **1, 2** תְּחִלַּת הִבֶּר־יְהוָֹה *the beginning* (of that which) *God spoke,* Ps. **81,** 6 שְׂפַת לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not* **65,** 5, Job **29,** 16, Lam. **1,** 14, Jer. **48,** 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job **29,** 12 *the orphan* וְלֹא עֹזֵר לוֹ *and he that hath no helper,* if it ought not to be translated: *and the* thus *helper-less orphan;* comp. Ps. **72,** 12.

§ 124.

HOW TO EXPRESS THOSE PRONOUNS FOR WHICH THE HEBREW TONGUE HAD NO PROPER FORMS.

1. The *reflexive pronoun, se, sibi, myself, thyself, him-self,* etc., is expressed,

a) by the conjugations *Nïph'ăl* and *Hïthpă'ē'l,* see § 51, 2, § 54, 3;

b) by the pronominal suffix of the 3d pers. (specially after prepositions),[1] e. g. Judg. **3,** 16 וַיַּעַשׂ לוֹ אֵהוּד חֶרֶב *and Ehud made for him* (himself) *a sword,* Gen. **22,** 3 *Abraham took two of his servants* אִתּוֹ *with him* i. e. *with himself,* Gen. **8,** 9 (אֵלָיו), **33,** 17, 1 Sam. **1,** 24 *she took him up* עִמָּהּ *with her,* for *with herself;* Jer. **7,** 19 אֹתָם *themselves,* Ez. **34,** 2, 8, 10; also apparently pleonastic as a so-called *Dativus ethicus* Job **12,** 11; **13,** 1.—In the like manner is the pronoun *suus, sua, suum* expressed by the pronominal suffix of the 3d pers. with the noun, since סוּסוֹ signifies either *equus suus* (prop. *sui,* genit.) or *equus ejus;*

c) partly by suffixes, אֹתָם, אֹתָהּ, אֹתְךָ, אֹתִי (comp. under *b* above). partly by circumlocution with substantives, especially נֶפֶשׁ, e. g. לֹא אֵדַע נַפְשִׁי *I know not myself* (prop. *my soul*) Job 9, 21, Jer. **37,** 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*) Gen. **18,** 12. Comp. Rem. 3.

As קֶרֶב in the last example, so also נֶפֶשׁ is nowhere (not even Is. **46,** 2 נַפְשָׁם *themselves*) a merely idle circumlocution, but points towards the mental substratum of the personality, which is affected by the actions, thoughts, etc. springing from it. The Arabic, in a similar manner, expresses the idea *self* by *soul, spirit,* and so the Sanskrit

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[1] So also often in Luther's Bible, where *ihm, ihr,* stand for *sich,* and in the English Bible, where *him, her* stand for *himself, herself.*

(*âtman*); the Arabic also by *eye;* the Rabbinic by עֶצֶם, v. below Rem. 3, גֶּרֶם *bone,* גּוּף *body;* the Ethiop. and Amharic by ראֹשׁ *head;* the Egyptian by *mouth, hand,* etc. Comp. middle High German *mîn lîp, dîn lîp.*

2. The *personal* or *demonstrative* pronoun is generally included (comp. § 123, 2) in אֲשֶׁר in all the cases, both singular and plural. The use of the interrogative מָה with a similar sense is based on a further weakening of the *indefinite* use of מָה (§ 122, 3 at the end) and is already more like the Aramaic, as מַה־שֶּׁ *that which* Ec. **1**, 9, **3**, 15 (Syr. דְ מָא).

Rem. 1. *Each, every one,* with reference to a person, (and even to animals Gen. **15**, 10) is expressed by אִישׁ *a man* Gen. **42**, 25, Num. **17**, 17, sometimes repeated אִישׁ אִישׁ Ex. **36**, 4, אִישׁ יָאִישׁ Ps. **87**, 5; with reference either to persons or things, by כֹּל (§ 111, 1); by repetition of the substantive as בַּבֹּקֶר בַּבֹּקֶר *every morning;* also by the plural לַבְּקָרִים *every morning* Ps. **73**, 14, Job **7**, 18 (with so-called לְ *distributive*).

2. *Any one, some one,* is expressed by אִישׁ Ex. **16**, 29, Cant. **8**, 7; and by אָדָם Lev. **1**, 2; *anything, something* (especially in connection with a negation) by כָּל־דָּבָר, דָּבָר without the article, Gen. **18**, 14; Lev. **5**, 2; Num. **31**, 23; after a negative Gen. **19**, 8; Eccl. **8**, 5; comp. אֵין־דָּבָר Num. **20**, 19=*nothing.* Comp. also § 122, 3.

3. *Self* is expressed (besides the way in No. 1, *c,* above), in reference to persons or things, by הוּא, הִיא, as אֲדֹנָי הוּא *the Lord he,* i. e. the Lord *himself* Is. **7**, 14, הַיְּהוּדִים הֵמָּה *the Jews themselves* Est. **9**, 1.—*The same* is הוּא, הִיא with the article; e. g. הָאִישׁ הַהוּא Job **1**, 1 *the same man,* בָּעֵת הַהִיא *at the same time* (but this signifies also *that man, at that time,* comp. § 122, 1). In reference to things the noun עֶצֶם prop. *bone, body·* (in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the self-same day* Gen. **7**, 13, Josh. **10**, 27, Ez. **24**, 2, Ex. **24**, 10 כְּעֶצֶם הַשָּׁמַיִם *as the very heavens,* בְּעֶצֶם תֻּמּוֹ *in his very prosperity* (i. e. in the midst of his prosperity) Job **21**, 23.

4. *The one—the other (alter—alter)* is expressed by repeating זֶה (Is. **6**, 3) or אֶחָד (2 Sam. **14**, 6, cf. 1 Sam. **14**, 10), or by אִישׁ one with אָחִיו *his brother* or with רֵעֵהוּ *his friend;* and where the feminine is required, by אִשָּׁה *woman* with אֲחוֹתָהּ *her sister* or רְעוּתָהּ *her friend;* both the *masc.* and *fem.* forms are used also with reference to inanimate things. See the Lex. under these words. The same form is used to express *one another,* as Gen. **13**, 11 *and they separated* אִישׁ מֵעַל אָחִיו *the one from the other* (i. e. *from one another*), Ex. **26**, 3 *five curtains shall be joined* אִשָּׁה אֶל־אֲחוֹתָהּ *to one another.*

5. *Some* is often expressed simply by the plural form, as יָמִים *some days* Gen. **24**, 55; **40**, 4, Is. **65**, 20, Dan. **8**, 27; שָׁנִים *some years* Dan. **11**, 6, 8; and sometimes by יֵשׁ אֲשֶׁר (ἔνιοι=ἔστιν οἵ, L. *sunt qui*) Neh. **5**, 2—4, or by אֲחָדִים Gen. **27**, 44.

CHAPTER III.

SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.[1]

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40, 48), we may naturally expect some *vagueness* in their use.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in Note [2] on page 118, and as will be explained more in detail in the following sections. Besides this the Imperfect is especially used in a modified form (see § 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive (v. § 128). We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz. that of joining by means of *Wāw consecutive,* Imperfects to a Perfect and Perfects to an Imperfect (§ 126, 6, § 129).

As examples where the *Perfect* and *Imperfect* stand in plainly expressed opposition of time, we refer to Josh. **1**, 5 כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה אֶהְיֶה עִמָּךְ *as I was with Moses* (so) *will I be with thee* v. 17; Is. **46**, 4 אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done it, and I will* (still) *bear* (you), and v. 11 דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה *I have spoken it, and will bring it to pass: I have purposed, and will accomplish it;* Ex. **10**, 14, Deut. **32**, 21, 1 K. **2**, 38, Joel **2**, 2, Ec. **1**, 9.

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[1] Comp. *Driver,* A Treatise on the use of the tenses in Hebrew (Oxf. 1874), with the criticism on it by *A. Müller* in the Zeitschr. f. luth. Theol. 1877, I, S. 198 ff.

§ 126.

THE USE OF THE PERFECT.

The Perfect stands—

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. **40**, 8 חֲלוֹם חָלַמְנוּ *we have dreamed a dream,* Gen. **3**, 10, 11 מִי הִגִּיד לְךָ *who has declared to thee?* v. 13 *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used in reports and narrations of past things, Job **1**, 1 אִישׁ הָיָה בְאֶרֶץ עוּץ . . וְהָיָה הָאִישׁ הַהוּא *there was a man in the land of Uz . . . and this man was,* etc., v. 4 *and they went* (וַיֵּלְכוּ) . . *and made* (וְעָשׂוּ) *a feast;* Dan. **2**, 1 *in the 2d year of his reign, Nebuchadnezzar dreamed* (חָלַם) *dreams,* Ruth **4**, 7, Judg. **6**, 3.

> In this narrative style, the Perfect is commonly followed by the Imperfect with *Wāw consecutive,* see § 129, 1.

2. For an action completed in the past (the *Pluperfect*). So especially (as a matter of course) in relative clauses preceded in the governing clause by a tense relating to the past (*perfect* or *imperfect consecutive*) the *Pluperfect,* e. g. Gen. **2**, 2 *and he rested* מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *from all his work which he had done,* v. 5 *the Lord had not yet caused it to rain* **7**, 9, **19**, 27, **20**, 18, **27**, 30, **29**, 10, **31**, 19, 1 Sam. **6**, 19.

3. For our abstract *Present,* where this denotes,—*a*) a condition or attribute already long continued and still now existing, as יָדַעְתִּי *I know* (prop. *I have discerned*) Job **9**, 2, **10**, 13; לֹא יָדַעְתִּי *I know not* Gen. **4**, 9 (yet also, acc. to No. 2, with a reference to the past, *I knew not* Num. **22**, 34); שָׂנֵאתִי *I hate*[1] Ps. **31**, 7; צָדַקְתִּי *I am righteous* Job **34**, 5; גָּדַלְתָּ *thou art great* Ps. **104**, 1; קָטֹנְתִּי *I am little* Gen. **32**, 11; or—*b*) a past but still ever recurring action (often in statements of general experience) e. g. אָמַרְתִּי *I say* (*I mean*) Ps. **31**, 15, Job **7**, 13; Ps. **1**, 1 *happy the man who walks* (הָלַךְ) *not in the counsel of the ungodly, nor stands* (עָמַד) *in the way of sinners, nor sits* (יָשַׁב) *in the seat of scorners.* **10**, 3, **119**, 40;—*c*) a present

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[1] Similar in Latin are *novi, memini, odi;* in Greek οἶδα, μέμνημαι, δέδορκα, ἔοικα, κέκραγα, etc., in N. Test. ἤλπικα, ἠγάπηκα.

action to which the idea of firm assurance is attached (comp.
No. 4 below) e. g. נִשְׁבַּעְתִּי *I swear* Jer. **22**, 5, הֲרִימֹתִי *I raise*
(my hand in ratifying an oath) Gen. **14**, 22.

> Here (in the sphere of our Present) the Perfect and the Imperfect
> meet together and are used with equal propriety, according as the
> speaker views the action or state expressed by the verb as already
> existing before, but still continuing or perhaps just now ended, or as
> then first about coming to pass, in progress, or perhaps occurring at
> the instant (comp. § 127, 2). Accordingly, we find in nearly the same
> sense לֹא יָכֹלְתִּי (Ps. **40**, 13) and לֹא אוּכַל (Gen. **19**, 19, **31**, 35). In such
> cases the two tenses often stand side by side as interchangeable, e. g.
> Is. **5**, 12, Prov. **1**, 22, Job **3**, 17, 18.

4. Even for our *Future,* in *protestations* and *assurances,*
in which the mind of the speaker views the action as already
accomplished, being as good as done. In German and English
the Present is often used, in this case, for the Future. So in
stipulations or promises in the way of a contract, Gen. **23**, 11
I give (נָתַתִּי) *to thee the field,* v. 13 *I give* (נָתַתִּי) *money for the
field;* particularly in promises made by God, Gen. **1**, 29, **15**, 18,
17, 20. Also in confident discourse (*Perfectum confidentiæ*)
especially when God is said to be about to do something
(with reference to the divine counsel, where it is already pre-
sent as an accomplished fact), e. g. פָּדִיתָה אוֹתִי יְהֹוָה *thou de-
liverest me, O Lord* (Ps. **31**, 6); hence frequently used in lively
representations of the future, and in *prophecies* (*Perfectum
propheticum*), e. g. Is. **9**, 1 *the people who walk in darkness see*
(רָאוּ) *a great light,* **5**, 13 *therefore my people goes into captivity*
(גָּלָה).

> The Arabs likewise employ the Perfect, generally made still stronger
> by the particle קַד, in emphatic promises, etc. They say, *I have already
> given it to thee,* meaning, it is as good as done.[1]—A similar usage is
> that of the Lat. *perii,* Gr. ὄλωλα, διέφθορας Il. 15, 128.

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[1] The assurance that something will happen, can also serve to express the
wish that something may happen. So Gen. **40**, 14 וְעָשִׂיתָ־נָּא עִמָּדִי חֶסֶד
וְהִזְכַּרְתַּנִי וגו׳ *and do thou a kindness, I pray, with me* (prop. thou surely doest
kindness with me, I hope), *and make mention of me to Pharaoh.* The addition
of נָא makes this sense of the Perf. here unquestionable. In Arabic, likewise,
the Perf. is employed in wishes and obtestations. In Heb. further, Job **21**, 16
the counsel of the wicked רָחֲקָה מֶנִּי *be far from me!* **22**, 18. Comp. the use
of the Perfect consecutive when following the Imperative, in No. 6, *c.*

5. For the so-called *relative tenses,* in which the past is the principal idea, viz.—*a*) for the *Imperfect* or *Pluperfect subjunctive* (for which the Imperfect too can stand, § 127, 5), as in Is. **1, 9** *except the Lord of Hosts had left* (הוֹתִיר) *unto us* כִּסְדֹם (הָיִינוּ) לַעֲמֹרָה דָמִינוּ *as Sodom were we, to Gomorrah were we like,* Gen. **21,** 7 מִי מִלֵּל *who would have said?* (Quis dixerit?); —*b*) Num. **14,** 2 לוּ מַתְנוּ *would that we had died!* (לוּ with the Imperfect would be, *would that we should die!* § 136, 2), Judg. **13**, 23, 1 Sam. **13**, 13 (הֵכִין) Job **3, 13, 10,** 18, 19 כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had not been,* **23**, 10, Ruth **1**, 12, *if I thought,* etc.;—*c*) for the *Future Perfect* (*futurum exactum*) e. g. Is. **4,** 4 אִם רָחַץ *if he shall have washed away,* prop. *if he has washed away,* **6**, 11.—Gen. **43,** 14 כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *as I am bereaved* (for, if I shall be, *ubi orbus fuero*) *then I am bereaved* (the language of despondent resignation), Est. **4**, 16.

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6. In all the foregoing cases we have considered the Perfect independently of logical connection with preceding verbs. Not less diversified however is the use of the so-called *perfectum consecutivum* which is joined to a preceding clause by וְ (*Waw consecutive of the Perfect*); it is then coordinate with another *perf. consec.,* or represents a consequence from such actions as have preceded in the *Imperfect* or any of its equivalents (*Imperative, Participle*). The consequence may be an immediate and necessary one (consecutive in the stricter sense) or merely external, based upon the simple succession of time (v. examples). On the distinction in the form of the *perf. consec.* through the shifting of the tone v. § 49, 3.

This exchange of the *perf.* with the *impf.* or its equivalents, and vice-versa, the *impf.* with the *perf.* is a prominent peculiarity of the Hebrew *consecutio temporum.* It not only offers a certain compensation for the lack of tenses and moods, but it also yields to the Hebrew style, the charm of an important articulation, the action which is going on, coming soon to a quiet stop in the perfect, and later again continuing anew. The regularity of this change, it is true, belongs rather to the higher style, and even there it depends more upon the the view of the speaker, viz. whether he considers an action as the logical consequence of the preceding one, or simply as coordinate. (In the latter case he would use the same tense).—The former custom of giving to the *Wāw*

consecutive the designation of *Wāw conversive* (v. p. 118 Note 2) misinterprets the real nature of the Hebrew tenses. It is not the transformation of a preterite into a future, or vice-versa, but a logical sequence. Therefore a *perf. consec.* may belong to the sphere of *our* present or past (v. below, letter *d*).

The perfect consecutive represents:

a) Future actions or conditions as consequences of actions that have preceded in the imperfect (in the sense of our future), e. g. Gen. **24**, 40 *the Lord will send his angel* וְהִצְלִיחַ דַּרְכֶּךָ *and prosper thy way* (prop. *and thus he prospers* = *that he may prosper;* comp. v. 7, *that thou mayest take*), Judges **6**, 16, 1 Sam. **17**, 32, Job **22**, 30. Likewise after a *participle* (as equivalent to the imperfect) Gen. **41**, 29 ff., 1 Kings **2**, 2, Ruth **3**, 2 ff.

b) Actions conceived as possibly occurring in the future (*conjunctions praesentis* or *imperfecti*) after imperfects of a similar signification, comp. § 127, 3; e. g. Gen **3**, 22 פֶּן־יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. *and thus takes and eats*) **19**, 19, **32**, 12, Num. **15**, 40, 2 Sam. **15**, 4, Is. **6**, 10, Ez. **14**, 13, 14.

c) Commands in connection with a preceding *Imperative* and as a further sequence from the same, e. g. Gen. **6**, 21 קַח־לְה . . . וְאָסַפְתָּ *take for thyself . . . and gather* (prop. *and thou gatherest*) Gen. **27**, 43, 44, 1 K. **2**, 36. As with the announcement under letter *a*, so here the command passes over into a description of that which is to be done.

d) Present or past actions after *Imperfects* (or their equivalents) moving in that sphere of time, e. g. Gen. **2**, 6, 10, 1 Sam. **2**, 19, Amos **5**, 19, Nahum **3**, 12; after participles e. g. John **6**, 13.

Rem. 1. The equivalent of an *Imperfect* which then is followed by a *Perf. consec.* may consist also in an abruptly stated expression of time, e. g. Ex. **16**, 6, 7 עֶ֫רֶב וִידַעְתֶּם *at even* (prop. *when it will be even*) *ye shall know*, Ex. **17**, 4 *yet a little while* וּסְקָלֻ֫נִי *they will stone me*, 1 Sam. **20**, 18, 1 K. **2**, 42, Ez. **39**, 27, Prov. **24**, 27.

The *Perf. consec.* stands likewise as logical sequence for our *fut.*, or in the sense of an *Imperative*, or *Optative* after antecedent clauses which imply,—*a*) a cause, or—*b*) a condition. Comp. for letter *a,* Num. **14**, 24 *because another spirit is with him* וַהֲבִיאֹתִיו *and (therefore) I will*

bring him; Gen. **20**, 11 *there is no fear of God in the place* הֲרָגוּנִי _ *and* *(therefore) they will kill me* (i. e. there is etc., *so* they kill me), **45**, 12, 13, Ex. **6**, 6. Comp. Ps. **25**, 11 *for thy name's sake* וְסָלַחְתָּ *so forgive* (or *thou wilt forgive*). For letter *b*, Gen. **33**, 10 *if I have found favour* וְלָקַחְתָּ *then take;* and without the conditional particle (§ 155, 4, *a*), Gen. **44**, 22 *should he leave his father* וָמֵת *then he* (the father) *would die?*, verses 28, 29; **33**, 13, **42**, 38, 1 K. **3**, 14.—Also to other very various specifications of the present we find appended those of the future by means of וְ with the *Perf.* (e. g. Judg. **13**, 3 *thou art barren* עֲקָרָה וְיָלַדְתְּ *but thou shalt conceive and bear,* 1 Sam. **9**, 8 *here is the fourth part of a shekel* וְנָתַתִּי *and I give it*), or commands and wishes (e. g. Ruth **3**, 9 *I am Ruth* וּפָרַשְׂתָּ *and spread thou*), or also of interrogation (e. g. Ex. **5**, 5 *the people are many in the land* וְהִשְׁבַּתֶּם אֹתָם *and will you let them rest?* Gen. **29**, 15, 1 Sam. **25**, 10, 11).

2. A very frequent formula in prophetic language (like וַיְהִי *and it came to pass* in the historic style) is וְהָיָה *and it will come to pass.* This is found as well in coordination with other consecutive perfects, as after imperfects (or their equivalents, see Rem. 1), especially when a particular time is named, as Is. **7**, 18 וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

§ 127.

USE OF THE IMPERFECT.

Although the signification of the Imperfect is almost more comprehensive still than that of the Perfect, yet the language has here a more definite expression for certain modal relations which lie in the sphere of the *Imperfect,* inasmuch as it has (as shown, in § 48) a shortened and a lengthened form of the Imperfect, the former as the *Jussive* and the latter as the *Cohortative* (see § 128). The *Wāw consecutive* also has a very extensive and important influence on this tense (§ 129). Yet the shortening, as has been shown in treating of the verb (§ 48), is not obvious, at least orthographically, in all the forms; and in other respects, also, there is some uncertainty, so that the common form occurs occasionally in almost all the relations, for which the shortened form is especially designed.

The Imperfect forms, in general, the contrary of the Perfect, and expresses, accordingly, what is unfinished or just incoming, what is taking place and future, but also what re-

peatedly happens and is continued at any point of time, even of the past (see Note ² on p. 118).

Hence the Imperfect stands—

1. For *future time* simply Gen. 9, 11 לֹא־יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood,* Ex. 4, 1 הֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ *lo! they will not believe me nor hearken to my voice, for they will say,* etc.; Gen. 6, 1, 9, 5, 1 K. 1, 13, **24**, 30 יִמְלֹךְ אַחֲרָי *he will* (or *shall*) *reign after me.* Also in speaking of the future from some point of view in the past, as 2 K. **3**, 27 *the first-born who was to reign* (*regnaturus erat*), Gen. **43**, 25 *they had heard that they should eat* (יֹאכְלוּ) *there,* Ps. **78**, 6 *so that* בָּנִים יִוָּלֵדוּ *sons who* (in the future) *should be born* (*qui nascituri essent,* at the same time with the secondary idea of an action repeated in the future) *should know it.* For *Fut. Perfect* only in connection with a Perf. in the same sense (§ 126, 5, *b*) Is. **4**, 4, **6**, 11.

2. For *present time* (very often), comp. § 126, 3, Rem. e. g. 1 K. **3**, 7 לֹא אֵדַע *I know not,* Is. **1**, 13 לֹא אוּכַל *I cannot bear,* Gen. **19**, 19, **31**, 35, **37**, 15 מַה־תְּבַקֵּשׁ *what seekest thou?* Gen. **44**, 7, Ex. **5**, 15, 1 Sam. **1**, 8, Ps. **1**, 2, 3.—In almost all these examples the *Imperfect* presents at the same time an action lasting to the present; this idea of an action continuing or constantly recurring is still stronger when permanent facts are concerned which take place now and always shall take place, or generally recognized experiences, e. g. Gen. **43**, 32 *the Egyptians may not eat with the Hebrews,* Job **4**, 17 *is man just before God?* **2**, 4, Prov. **15**, 20 בֵּן חָכָם יְשַׂמַּח אָב *a wise son gladdens a father;* and very often so in Job and Proverbs. Comp. also the phrase לֹא־יֵעָשֶׂה כֵן *it is not the custom to* (must not) *be done so* (v. No. 4, *d*), Gen. **29**, 26, **34**, 7, 2 Sam. **13**, 12. More rarely also the *perfect* stands in the above cases. § 126, 3, *a*, *b*.

In the same formula we find at one time the Perfect and at another the *Imperfect*, but not necessarily without difference of meaning, e. g. Job **1**, 7 מֵאַיִן תָּבֹא *whence comest thou?* (because here the coming is conceived as being still in its latest stadium; on the other hand) Gen. **16**, 8 אֵי־מִזֶּה בָאת *whence art thou come?*

3. For a number of relations which in Latin are expressed by the *Subjunctive,* especially by the *Present Subjunctive.* In this way is expressed what is future or what is expected to occur, according to a subjective view such as the will of the individual or according to some other presupposition. It stands—

a) For the Subjunctive in cases like Job **10**, 18: אֶגְוַע *I should have given up the ghost,* etc.; vs. 19, אֶהְיֶה *I should have become.* Then frequently after particles signifying *that, that not (ut, ne),* as אֲשֶׁר, specially לְמַעַן אֲשֶׁר and לְמַעַן (without אֲשֶׁר), also יַעַן אֲשֶׁר *that, in order that,* thus in consecutive and final clauses;[1] e. g. Gen. **11**, 7 אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand,* Num. **17**, 5 לְמַעַן אֲשֶׁר לֹא יִקְרַב *that there come not near,* Deut. **4**, 1 לְמַעַן תִּחְיוּ *that ye may live,* Ps. **78**, 6, Ez. **12**, 12 יַעַן אֲשֶׁר לֹא יִרְאֶה *that he see not;* and after פֶּן *that not, lest* e. g. פֶּן יִשְׁלַח יָדוֹ Gen. **3**, 22. Also after a simple יְ, e. g. Lam. **1**, 19 *they sought for themselves food* וְיָשִׁיבוּ אֶת־נַפְשָׁם *that they might sustain their life.*

b) For the Optative. As a rule this is expressed by the *cohortative* (in the first person) or *Jussive* (2d and 3d person) § 128, 1, and to the latter word belong also all those examples in which the form of the *Jussive* is not distinguished from the usual form of the *Imperfect.* Sometimes the optative signification may be known then from the added particle נָא[2] (§ 128, 1, 2); e. g. Ps. **7**, 10 יִגְמָר־נָא *O that might cease*—! Gen. **44**, 18 יְדַבֶּר־נָא עַבְדְּךָ *might thy servant speak!* i. e. *let me speak,* v. 33 יֵשֶׁב־נָא *may he now abide!* Yet, at times, the full form is employed, even when the shortened one might have been possible, e. g. תֵּרָאֶה *let appear* Gen. **1**, 9 (and so frequently with the Imperfects ל״ה, comp. **41**, 34), תָּשִׁית Prov. **22**, 17.

c) For the Imperative, as soon as it would have to be joined to a negation (which acc. to § 46, 1 is impossible), there-

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[1] When these particles have causal signification, the Perfect takes the place of the Imperfect; e. g. יַעַן אֲשֶׁר *because* with the *Perf.* in Judg. **2**, 20, אֲשֶׁר *because* in Gen. **34**. 27.

[2] The particle נָא (§ 105) gives to the optative the force of a modest request. On its use with the first person, see § 128, 1.

fore to express negative commands (prohibitions) then *either* לֹא is joined with the pure imperfect in the sense of a certain expectation (comp. Ger. *das wirst du nicht thun! "that wilt thou not do!"* as the strongest form of command) therefore especially with divine commands, e. g. לֹא תִגְנֹב *thou shalt* (prop. *wilt*) *not steal* Ex. **20**, 15 (also verses 3, 4, 5, 7, 10); or אַל with the *Jussive* in the sense of disuasion or of deprecatory wish, or (with the third person) opinion that something ought not to occur, as אַל־תִּירָא *fear not* Gen. **46**, 3. As in this example, so also elsewhere, the *Jussive* after אַל coincides frequently with the usual form of the Imperfect (comp. above, letter *b*); however also here occurs sometimes the shortened form after אַל especially after verbs (ל״ה) e. g. אַל־תַּעֲשֶׂה 2 Sam. **13**, 12; with the third person to express a negative wish Job **3**, 9 אַל־יִרְאֶה; however also אַל־תַּבִּיט Gen. **19**, 17; אַל־יָנוּם Ps. **121**, 3 (comp. § 128, 2, *b*).—Finally belong here the cases in which the *Impf.* in the 1st person expresses an obligation or necessity of the action as Job **9**, 29 אֶרְשָׁע *if I* (needs must) *be wicked;* **12**, 4 אֶהְיֶה comp. **9**, 15, **19**, 16.

d) For the so-called Potential, where we use *may, can, might, could, ought,* etc.; e. g. Gen. **2**, 16 אָכֹל תֹּאכֵל *thou mayest surely eat,* Gen. **3**, 2, 3, Prov. **20**, 9 מִי יֹאמַר *who can say?* Gen. **43**, 7 הֲיָדֹעַ נֵדַע *could we really know?* Gen. **20**, 9 אֲשֶׁר לֹא יֵעָשׂוּ (deeds) *that may* (or *should*) *not be done;* comp. with this No. 2 above, at the end.

4. Even within the sphere of the *past* the Imperfect has scope; and it is so used chiefly in these cases:—

a) After the particles אָז *then,*[1] טֶרֶם *not yet,* בְּטֶרֶם (*in not yet*) *before;* e. g. Josh. **10**, 12 אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua,* Ex. **15**, 1, Num. **21**, 17, 1 K. **3**, 16, Gen. **2**, 5 טֶרֶם יִהְיֶה *there was not yet,* **19**, 4, **24**, 45 (on the other hand, verse 15 *Perfect*) 1 Sam. **3**, 7, everywhere in the sense of our *Pluperfect;* **37**, 18 for our *Imperfect;* בְּטֶרֶם תֵּצֵא *before thou camest forth* (*priusquam exires*) Jer. **1**, 5 (compare the use

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[1] After אָז signifying *then* in respect to future time, the Imperfect has the force of our Future (Ex. **12**, 48, Ps. **2**, 5).

of the Perf. and Impf. in the same sentence after טֶרֶם in 1 Sam. **3**, 7).

b) Often also of constantly repeated actions, of what is customary and habitual, like the Imperfect of the Latin and French. Repeated or customary action, as it involves the conception of something ever recurring or unfinished, is fitly expressed by the Imperfect; Job **1**, 5 *thus did* (יַעֲשֶׂה) *Job continually,* **22**, 6, 7, **29**, 12, 13, Ex. **1**, 12, Judg. **6**, 4, **14**, 10, 1 Sam. **1**, 7, 2 Sam. **13**, 18 *for so the king's daughters used to clothe themselves* (תִּלְבַּשְׁןָ), 1 K. **5**, 25, Ps. **42**, 5, **78**, 40, Job **23**, 11. No less belong here cases where the *Impf.* represents the longer duration of an action in the past, etc., e. g. Gen. **2**, 6: *there went up* (continually) *a mist* (יַעֲלֶה); Judges **2**, 1 (אַעֲלֶה); Is. **6**, 4 (יִמָּלֵא); Ps. **32**, 4 (תֵּכְבַּד), **18**, 31 (אֶרְדּוֹף); Job **15**, 8 (תִּשְׁמָע).

c) Of momentary actions, where the Perfect might be expected. This takes place, especially in poetry, on the same principle as we employ the Present tense in lively representations of the past (v. above letter *b*), e. g. Is. **51**, 2, Job **3**, 3, 11, **4**, 12, 15, 16, **10**, 10, 11, **15**, 7, Ps. **18**, 7; in prose probably 1 K. **3**, 4 (יַעֲלֶה).

5. For the Lat. Imperfect (or Present) Subjunctive, especially in conditional sentences (the *modus conditionalis*), in both the protasis (antecedent clause) and the apodosis (consequent clause), or only in the latter, Ps. **23**, 4 . . . . גַּם כִּי־אֵלֵךְ לֹא אִירָא *even if I should go* . . . . *I should not fear,* Job **5**, 8 *I would apply unto God* (were I in thy place), **9**, 20 אִם אֶצְדָּק *if I were just,* **3**, 13, 16, **14**, 14, 15, **23**, 10, Ruth **1**, 13 (after perfects in the antecedents, v. 12). However the imperfects of the examples will have to be taken in part as jussive forms. Comp. § 128, 2, c.

§ 128.

USE OF THE COHORTATIVE AND JUSSIVE.

1. The Imperfect as lengthened by the ending ה— (the *Cohortative*, § 48, 3) is used almost exclusively in the first person; and is expressive of *resolve* or *endeavour*. Hence this form is employed,—

a) to express excitement of one's self, or a determination, spoken with some degree of emphasis; Ps. **31,** 8 אָגִילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* **2,** 3. נְנַתְּקָה (*come!*) *let us break asunder,* Gen. **11,** 3. With less emphasis, in soliloquy and simple expressions of will; Ex. **3,** 3 אָסֻרָה־נָּא וְאֶרְאֶה *I will turn aside now and see,* Gen. **18,** 21, **32,** 21;

b) to express a wish, a request (for permission); Deut. **2,** 27 אֶעְבְּרָה *let me pass through,* Num. **20,** 17 נַעְבְּרָה־נָּא *let us, pray, pass through;*

c) when a purpose is expressed, the tense being then commonly joined by וְ to a preceding Imperative; Gen. **27,** 4 *bring it hither* וְאֹכֵלָה *and I will eat=*that I may eat, **29,** 21, **42,** 34, Deut. **32,** 1, Job **10,** 20, Ps. **2,** 8, **39,** 14;

d) less frequently it stands in conditional sentences with *if, though,* expressed or implied, Job **6,** 10, **16,** 6 *though I speak .... and* (though) *I forbear;* **11,** 17, **19,** 18, **30,** 26, Ps. **139,** 8; so perhaps also אֶרְדְּפָה 2 Sam. **22,** 38: *when I pursued,* but comp. Ps. **18,** 38;

e) moreover, it stands, frequently after *Wāw consecutive* (§ 49, 2).

2. The shortened Imperfect (the *Jussive,* § 48, 4) stands principally,—

a) in the expression of command, wish and request, as תּוֹצֵא *proferat* Gen. **1,** 24 (on the contrary, as Indicative תּוֹצִיא *profert* Is. **61,** 11), יָקֵם *stabiliat* Jer. **28,** 6, Num. **6,** 25, 26, Gen. **33,** 9 יְהִי לְךָ *be it to thee,* לוֹ יְהִי *utinam fiat* Gen. **30,** 34; also joined to a preceding Imper. by וְ (comp. No. 1, *c*), as in Ps. **27,** 14 חֲזַק וְיַאֲמֵץ לִבֶּךָ *take courage and let thy heart be strong,* Ex. **8,** 4 *intreat the Lord* וְיָסֵר *and may he take away=*that he may take away, **10,** 17, Judg. **6,** 30, 1 Sam. **7,** 3, 1 K. **21,** 10, Prov. **20,** 22, Est. **7,** 2 וְתֵעָשׂ *and it shall be done;*

b) with a negative in prohibition, etc. Generally after אַל, acc. to § 127, 3, *c,* e. g. אַל־תָּשֵׁת Ex. **23,** 1; in the tone of entreaty: אַל־תַּשְׁחֵת *destroy not* Deut. **9,** 26, אַל־תָּשֵׁב אֶת־פְּנֵי *turn not away my face* 1 K. **2,** 20, Ps. **27,** 9, **69,** 18, or of warning, as אַל־יַאֲמֵן *let him not trust* Job **15,** 31, אַל־תְּחִי

be thou not Prov. **3**, 7; sometimes in the sense of a nega-
tive assurance, the contents being put as something that
must not happen e. g. Is. **2**, 9, Ps. **41**, 3, **50**, 3, **121**, 3,
Prov. **3**, 3, 25, Job **5**, 22, **20**, 17. Rarely the *Jussive* stands
also after לֹא (Gen. **24**, 8, 1 K. **2**, 6), the strict command
as originally intended having been softened subsequently
by the *Jussive* (for לֹא with the *Indic. Impf.*, comp. § 127, 3, *c*);

c) frequently in conditional sentences (like the Arabic usage)
in both the protasis and the apodosis (comp. § 127, 5);
thus in Ps. **45**, 12 (יִתְאָו *desires he . . . then*), **104**, 20 (תָּשֶׁת
and וִיהִי *settest thou darkness . . . then it becomes night*),
Hos. **6**, 1 (יָךְ), Is. **41**, 28 (וְאֶרְאָ), Gen. **4**, 12 (לֹא־תֹסֵף), Ex.
7, 9 (יְהִי), Lev. **15**, 24 (תִּהִי . . . אִם), Job **10**, 16, **13**, 5,
22, 28.

Undoubtedly the use of the *Jussive* in conditional sentences is
based on its original signification of volition: something may be so and
so, then this and that must occur as consequence. Examples however
as Job **9**, 33: *there is no arbiter between us who may lay* (יָשֵׁת being
plainly a subject=*qui ponat*) show that in such cases the voluntative
has been weakened almost to a *potential* mood, and thus the *Jussive*
serves to express such facts as may *eventually* occur. To this must be
added frequent cases where the *Jussive* stands without any secondary
meaning instead of the usual *Imperfect* and this occurs not only in the
place where a mistaking of the form may spring from the defective
writing (Ps. **25**, 9, **47**, 4, Job **13**, 27, **20**, 23 *b*, **27**, 22) but also in shortened
forms as יְהִי Job **18**, 12, **20**, 23, 28 (יְגֶל). This use of the *Jussive* can
hardly come from a poetical license, but rather from rhythmical reasons.
All the above cited examples show the *Jussive* at the head of the
sentence (i. e. the farthest removed from the principal tone), others
immediately before the principal pause (Job **24**, 14, **29**, 3, **40**, 19), even
in the pause (Job **23**, 9, 11) as a pure shortening of sound in consequence
of the intense attraction of the tone.—Moreover as the *Jussive* in
numerous cases does not differ from the usual from of the *Imperfect*
(§ 48, 4. § 127, 3, *b. c*) it is frequently doubtful which of the two the
author has intended.

§ 129.

USE OF THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The Imperfect with *Wāw consecutive* (§ 49, 2), stands
only in close connection with something preceding. Most
commonly a narrative begins with a *Perfect,* and then goes

on in the *Imperfect* with *Wāw consecutive;* e. g. Gen. **4**, 1 *and Adam knew* (וַיֵּדַע) *Eve his wife, and she conceived and bare Cain,* (וַתַּהַר וַתֵּלֶד) **6**, 9, 10, etc., **10**, 9, 10, 15, 19, **11**, 12—15, 27, 28, **14**, 5, etc., **15**, 1, 2, **16**, 1, 2, **21**, 1, etc., **24**, 1, 2, **25**, 19, 20, etc., **36**, 2—4, **37**, 2.[1]

If there be, however, any connection however loose with an earlier event, the *Impf.* with *Wāw cons.* may even begin a narrative or a section of one; in which case we find a most frequent use of וַיְהִי (καὶ ἐγένετο) *and it happened* Gen. **11**, 1, **14**, 1, **17**, 1, **22**, 1, **26**, 1, **27**, 1.[2]

Representing a temporal or logical sequence the *Impf. consec.* may be placed after quite various antecedent clauses. Thus it stands— *a*) after a causal clause, e. g. 1 Sam. **15**, 23 *because thou hast rejected the Lord's word* וַיִּמְאָסְךָ *so he too rejected thee,—b*) after an absolute noun, e. g. 1 K. **12**, 17 *as to the children of Israel,* וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם *so Rehoboam reigned over them,* **9**, 21, Jer. **6**, 19, Dan. **8**, 22.[8]

The *Imperfect* with וְ stands purely as a consecutive also after interrogative sentences like the following: Ps. **144**, 3 *what is man* וַתֵּדָעֵהוּ *that thou takest knowledge of him!* (comp. Ps. **8**, 5, where כִּי is used), Job **7**, 17, Is. **51**, 12 *who art thou* וַתִּירְאִי *that thou shouldest be afraid?*

2. As to the relations of time indicated by this *Imperfect of consecution,* we may remark that, in accordance always with the preceding tense, it may refer—

a) to the present time, as being a sequent, and continued representation of actions and conditions reaching down from the past (lasting in their effects), often with the secondary idea of an intended sequence. Thus after a

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[1] The preceding *Perf.* is, at times, only implied in the sense, particularly in specifications of time, e. g. Gen. **11**, 10 *Shem* (was) 100 *years old* וַיּוֹלֶד *and he begat,* **10**, 1. So also in Gen. **22**, 4 *on the third day* וַיִּשָּׂא אֶת־עֵינָיו *then* (prop. *and*) *he lifted up his eyes,* which in full would be, *it happened on the third day that*—, 1 Sam. **4**, 20, Is. **6**, 1, **37**, 19.

[2] This connection is customary when a specification of time is to be made, e. g. Gen. **22**, 1 וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם *and it happened after these things, that God tried Abraham,* וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף, **39**, 13, 15, 18, 19; Judg. **15**, 16, 25. See the numerous passages in *Gesenius,* Thes. Ling. Hebr. p. 372. Comp. וְהָיָה used of futurity (§ 126, Rem. 2).

[3] On the sentences which begin with the *Infinitive* or *Participle,* and then proceed with this *Imperfect of consecution,* see § 132, Rem. 2, and § 134, Rem. 2.

Perfect, Gen. **19**, 9 (*to judge continually*), Is. **2**, 7, 8, Ps. **7**, 16, **16**, 9, **29**, 10, **33**, 9, Job **7**, 9, **14**, 2; or an *Imperfect* (as a *Present*), Ps. **3**, 5, **42**, 6, Job **4**, 5, **14**, 10, 1 Sam. **2**, 29; or a *Participle* 2 Sam. **19**, 2, Amos **9**, 6, Nah. **1**, 4, Job **12**, 4; or after other equivalents of the present, as in Ps. **144**, 3, Job **10**, 22, Is. **51**, 12; v. above No. 1, Rem.;

b) less frequently to futurity, when preceded by a *Perfect consecutive* or prophetic (in the sense of a *Future*), Is. **5**, 15, 16, 9, 10, 13, **22**, 7, 8, Joel **2**, 23, Mic. **2**, 13, Ps. **120**, 1; *unto Jehovah I call* (קָרָאתִי) *and he hears me* (וְיַעֲנֵנִי), comp. Job **9**, 16 *if I had called* (אִם־קָרָאתִי) *and he had answered me* (וְיַעֲנֵנִי); also joined to a clause without a verb, e. g. Gen. **49**, 15, or to an absolute noun, e. g. Is. **9**, 11, or to introduce such future events as will result necessarily from facts just described, Is. **2**, 9.

In the apodosis after לוּא *utinam* stand וַיְהִי Is. **48**, 18, 19 ff. *so that were* (=*so will be*); in a conditional clause וָאֹמַר Ps. **139**, 11 *and* (if) *I should say* (prop. *did I speak in consequence*); Ex. **4**, 23 *now if I speak to thee* (וָאֹמַר) . . . . . *and thou refusest* (וַתְּמָאֵן) *behold I shall,* etc. comp. § **127**, 5.

§ 130.

THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. **10**, 12), entreaty (then with נָא 2 K. **5**, 22, Is. **5**, 3), wish (with לוּ as a more urgent form, instead of the Perf. or Impf. Gen. **23**, 13), permission (2 Sam. **18**, 23, Is. **45**, 11). It is employed especially in *assurances, strong promises* (comp. *thou shalt have it,* which sounds like a command) Ps. **128**, 5 *thou shalt see* (רְאֵה) *the prosperity of Jerusalem,* Gen. **45**, 18, Is. **37**, 30, **65**, 18.[1]

Rem. Very frequently, the Imperative is enlivened in expression by the addition of the particle נָא *now! pray!* (§ 105); this serves as well to soften a command, and to put it rather in the form of an entreaty

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[1] Analogous to these assurances in the form of the imperative is the form of menace in the comic writers, *vapula* Ter. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

(v. above) Gen. **12**, 13, **24**, 2 as to strengthen an exhortation uttered in
the form of rebuke or menace e. g. Num. **16**, 26, **20**, 10. In the sense
of ironical permission we have עִמְדִי־נָא *only persist!* Is. **47**, 12, comp.
Job **40**, 10.

2. The above mentioned use of the Imperative for the
expression of firm assurances occurs especially also in those
clauses where an Imperative with וְ is joined to another, not
in a mere coordination (as Is. 56, 1) but rather so that the
first one imposes a condition, and the second announces a
result of the fulfilled condition (like the Lat. *divide et impera*),
e. g. *a*) with assurances Gen. **42**, 18 זֹאת עֲשׂוּ וִחְיוּ *this do, and*
(ye shall) *live,* Prov. **20**, 13 *keep thine eyes open* (be wakeful,
active), *have* (i. e. *then shalt thou have*) *plenty of bread,* Ps.
37, 3, 27, Prov. **4**, 4, **7**, 2, **9**, 6, 2 K. **5**, 13, Job **22**, 21, Is.
36, 16, **45**, 22, Amos **5**, 4, 6; likewise after an Imperfect
(Jussive or Optative) Gen. **20**, 7, Job **11**, 6, Ruth **1**, 9; even
after an Imperfect in a deliberative question 2 Sam. **21**, 3;—
b) where, a threat is expressed, the first Imp. ironically per-
mitting an act, while the second denounces the consequences,
Is. **8**, 9 רֹעוּ עַמִּים וָחֹתּוּ *rage, ye people, and be ye* (i. e. *ye shall
surely be*) *dismayed,* Is. **29**, 9. Instead of the second Imp. the
Impf. stands when the 3d person is introduced Is. **8**, **10**. *Take
counsel and it shall come to nought.*

> Rem. 1. How far the *Perf.* and *Impf.* may be employed to express
> command or prohibition has been shown in § 126, 6, *c*, § 127, 3, *c*.
>
> 2. It is incorrect to suppose that the Imperative is used, as some
> grammarians maintain, for the *third* person (*let him kill*). Among the
> examples adduced of this usage is Gen. **17**, 10 הִמּוֹל לָכֶם כָּל־זָכָר *every
> male among you shall he circumcised* (in verse 12, יִמּוֹל is used; but
> הִמּוֹל here is rather the Infinitive absolute comp. § 131, 4, *b*); In Ps.
> **22**, 9 (גֹּל), Gen. **31**, 50, Judg. **9**, 28, Is. **45**, 21 we have actual Imperatives
> of the 2nd person.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute (comp. § 45) is employed, when
there is occasion to express the action of the verb by itself,
neither connected with something following e. g. with the

genitive nor dependent on a preceding noun or particle.[1] Thus the infinitive absolute stands—

1. When it is governed by a *transitive verb,* and stands in fact as an accusative; Is. **42**, 24 לֹא אָבוּ הָלוֹךְ *they would not go,* **1**, 17, **7**, 15 לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב *until he learn to refuse the evil and to choose the good;* it is placed emphatically before in Is. **57**, 20, Jer. **9**, 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. **22**, 13 *behold! joy and gladness,* הָרֹג בָּקָר וְשָׁחֹט צֹאן וגו׳ *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*), Is. **5**, 5 *I will tell you what I do to my vineyard* (namely) הָסֵר מְשׂוּכָּתוֹ . . . פָּרֹץ גְּדֵרוֹ *take away its hedge, tear down its wall.*

2. When it is in the accusative and used *adverbially*[2] (in Latin as *gerund* in *do*); e. g. הֵיטֵב *well* (*bene faciendo* for *bene*), הַרְבֵּה *much* (*multum faciendo* for *multum*). Job **15**, 3 (in Num. **15**, 35 such an adverbial *Infin. absol.*—רָגֹם, referred by Rœdiger to 4, *a,*—takes afterwards its subject; v. No. 4, Rem. 1). Hence—

3. When it stands in immediate connection with the corresponding *finite verb:*—

a) It then stands most commonly *before* the finite verb, to which it gives *strength* or *intensity* in various shades, e. g. 1 Sam. **20**, 6 נִשְׁאֹל נִשְׁאַל מִמֶּנִּי *he urgently besought of me,* Gen. **43**, 3 *he strictly charged us* (הָעֵד הֵעִיד). A very clear example is in Amos **9**, 8 *I will destroy it from the face of*

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[1] After Prepositions the *Inf. constr.* is always used, because as original substantives they govern the genitive. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְשָׁתוֹ *to eat and* (to) *drink* Ex. **32**, 6; comp. 1 Sam. **22**, 13, Jer. **7**, 18, **44**, 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4, *a*, of this section.

[2] On the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the distinctive accusative-ending. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.

the earth, except that I will not utterly destroy (לֹא הַשְׁמֵיד
אַשְׁמִיד) *the house of Jacob;* Judg. 1, 28: הוֹרֵישׁ לֹא־הוֹרִישׁוֹ
he did not utterly drive them out. Its effect is often merely
to give a certain prominence to the thought contained in
the finite verb, which effect other languages produce
chiefly by the tone of the voice or by particles, as in
assurances, questions (such especially as express excite-
ment in view of something strange and improbable), and
contrasts, as in Gen. **43**, 7 *could we* (then) *k n o w?* **37**, 8
הֲמָלוֹךְ תִּמְלֹךְ עָלֵינוּ *wilt thou* (perhaps) *rule over us?* verse 10,
31; 30 *hadst thou even gone*[1] (הֲלוֹךְ הָלַכְתָּ), *since thou didst
so earnestly long* (נִכְסֹף נִכְסַפְתָּה) Judg. **15**, 13 *we will bind
thee, but we will not kill thee,* 1 Sam. **9**, 6, *that cometh
surely to pass* 2 Sam. **24**, 24, Hab. **2**, 3.

b) When the Inf. stands *after* the finite verb, this connection
indicates either intensity as in letter *a* (v. Rem. 1; espe-
cially with Imperatives, for in this case the *Inf. absol.*
always follows, Job **13**, 17, **21**, 2, **37**, 2 = *listen attentively*)
but especially *continued* or *lasting* action, as Is. **6**, 9 שִׁמְעוּ
שָׁמוֹעַ *hear ye on continually,* Jer. **23**, 17, Gen. **19**, 9 וַיִּשְׁפֹּט
שָׁפוֹט *and he will always be acting the judge!* Two Infini-
tives absolute may be thus used, 1 Sam. **6**, 12 הָלְכוּ הָלֹךְ
וְגָעוֹ *they went going on and lowing,* i. e. *they kept going on
and lowing,* 1 K. **20**, 37. Instead of the second Inf., a
finite verb is sometimes used (Josh. **6**, 13, 2 Sam. **13**, 19),
or a participle (2 Sam. **16**, 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly
the *common* one, though not without exceptions. It sometimes follows
the finite verb which it strengthens, when the idea of *repetition* or
continuance is excluded by the connection, Is. **22**, 17, Jer. **22**, 10, Gen.
31, 15, (the *Inf. absol.* still more strengthened by בַּ, likewise in **46**, 4).
In Syriac, the Inf. when it expresses intensity stands regularly *before,*
and in Arab. always *after,* the finite verb.—When a negative is used it
is commonly placed between the *Infin.* and the *finite verb* (Ex. **5**, 23),
seldom before them both (Gen. **3**, 4, Am. **9**, 8, Ps. **49**, 8).

2. With a finite verb of one of the derived conjugations may be
connected not only the *Inf. absol.* of the same conjugation (Gen. **17**, 13,

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[1] As much as to say, I understand well wherefore thou art *gone*, viz.
from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas.*

40, 15), but also and oftener that of *Qăl* as the nearest and most general representation of the verbal idea (e. g. בָּרֹחַ שֹׁרָח Gen. **37**, 33, Job **6**, 2), or at times of another of like signification (Lev. **19**, 20, 2 K. **3**, 23). Lastly the *Inf. absol.* may no less be replaced by a substantive of the same stem e. g. Hab. **3**, 9, Job **27**, 12 (differing from the so-called *figura etymologica*, treated in § **138**, 1, Rem. 1).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on,* and thus denotes also *constant increase.* The principal idea is then added either in form of the second *Inf. absol.*, e. g. Gen. **8**, 3: וַיָּשֻׁבוּ הַמַּיִם . . . הָלוֹךְ וָשׁוֹב *and the waters flowed off more and more;* comp. v. 5, or in form of a *participle* or *verbal adjective*, e. g. 2 Sam. **3**, 1, **5**, 10; 1 Chron. **11**, 9; 1 Sam. **2**, 26: הַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב *the child Samuel went on growing bigger and better.* **14**, 19; 2 Sam. **18**, 25 (*he came always nearer*), Gen. **26**, 13 וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *he became continually greater and greater.* However in the last four examples גָּדֵל etc. may be construed as *third pers. perf.* A similar mode of expression is found in the French, *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, i. e. *grows on and gets worse continually.*

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz. —

a) When it is preceded by a finite verb. This is frequent, especially in the later writings, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person,* the others being simply put in the Infinitive absolute. So after several *Perfects,* e. g. Dan. **9**, 5 מָרַדְנוּ וְסוֹר *we have rebelled and* (we have) *turned away* (properly *and a turning away* took place; but even in this case the Infinitive may be construed as an accusative, depending on the general idea of *doing* contained in the finite verb). 1 Sam. **2**, 28, Is. **37**, 19, Jer. **14**, 5, Hag. **1**, 6 (four Infinitives), Zech. **3**, 4, **7**, 5; after *Perf. consec.* Zech. **12**, 10; after *Impf. consec.* Gen. **41**, 43 *he caused him to ride in the second chariot* וְנָתוֹן אֹתוֹ *and placed him;* Ex. **8**, 11, Judges **7**, 19, 2 Chr. **7**, 3, after pure *Impfs.* Lev. **25**, 14, **32**, 44 (three infinitives) *they will buy fields for money.* On Num. **15**, 35, v. above No. 2.

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive absolute (as the pure abstract idea of the verb) may serve as a short and

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emphatic expression for any tense and person, which the
connection requires; e. g. it stands—α) for the *Perf.* in
lively narration and description, like the Latin *Infinitivus
historicus;* Is. **21**, 5 עָרֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית אָכֹל שָׁתֹה *to
prepare the table, to set the watch, to eat, to drink* (sc. this
they do), for *they prepare,* etc., **59**, 4, Ez. **1**, 14, Hos.
4, 2, Job 15, 35; also—β) for the *Impf.* especially in the
sense of a Future, as in 2 K. **4**, 43 אָכֹל וְהוֹתֵר *to eat and
to leave thereof* (sc. ye shall do) Job **42** in a question ex-
pressing rebuke; *he wants to contend . . . . the faultfinder?*
v. Rem. 1);—γ) most frequently for the emphatic *Imper.*
(as in Greek) e. g. Deut. **5**, 12 שָׁמוֹר *to observe* (sc. thou
art to, thou shalt); so Ex. **20**, 9 זָכוֹר *to remember* (shalt
thou do); compare the full form, שָׁמוֹר תִּשְׁמְרוּן Deut. **6**, 17,
זָכֹר תִּזְכֹּר **7**, 18;—δ) likewise (as exclamation) for the
Cohortative, Is. **22**, 13 אָכֹל וְשָׁתוֹ *to eat and to drink!* sc.
let us do (these *Infinites* however stand perhaps for the
finite verb parallel with the preceding ones; v. No. 1,
Rem.) 1 K. **22**, 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf. absol.* instead of the *finite verb* is sometimes
found in connection with the subject, as in Gen. **17**, 10, Ps. **17**, 5, Prov.
17, 12, Eccl. **4**, 2, Job **40**, 2, comp. Num. **15**, 35.

2. In a few examples the *Inf. constr.* is employed instead of the
Inf. absol. to strengthen the verbal idea; thus Num. **23**, 25 (קֹב in
attraction with גַּם; likewise שֹׁל Ruth **2**, 16) הֱיוֹת־ **50**, 21, חֲבֹל Neh. **1**, 7,
everywhere in a rapid flow of speech (Ps. **50**, 21, perhaps also out of
repugnance to the hiatus הָיֹה אֶהְיֶה).

§ 132.
INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to
the same relations of case as the noun (§ 117), which are
also indicated in the same way. This, it is found,—*a*) in the
nominative as the subject of the sentence, Gen. **2**, 18 לֹא טוֹב
הֱיוֹת הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*)
that man should be alone;—*b*) in the genitive, Gen. **29**, 7
עֵת הֵאָסֵף *tempus colligendi.* Here also belong the cases where
the *Infinitive* is dependent on a preposition (as being origin-

ally a noun), see No. 2;—*c*) in the accusative, 1 K. 3, 7 לֹא
אֵדַע צֵאת וָבֹא *I know not* (how) *to go out and to come in;* prop.
I know not the going out and coming in. (In this case the *Inf.
absol.* may also be used, § 131, 1.)

2. In translating the Heb. *Inf.* with prepositions (comp.
the Greek ἐν τῷ εἶναι), in German and English we generally
employ a finite verb with a conjunction, e. g. Num. 35, 19
בְּפִגְעוֹ־בֹו *when he meets him* (prop. *in his meeting with him*), Jer.
2, 35 עַל אָמְרֵךְ *because thou sayest* (prop. *on account of thy
saying*), Gen. 27, 1 מֵרְאֹות *his eyes were dim* so that he did not
see (comp. the use of מִן before a noun to express *distance
from,* and the *absence* or *want* of a thing).

3. As to relations of time, the Infinitive construct may
refer also to the past (comp. on the analogous use of the
Participle, § 134, 2), e. g. Gen. 2, 4 בְּהִבָּרְאָם *when they were
created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (also לַעֲשׂוֹת with the omission of הָיָה) signifies,—
1) *he is about to do, intends* or *purposes to do,* and *he is intent upon, is
eager to do* (comp. Eng. *he was to do something*), as in Gen. 15, 12 וַיְהִי
הַשֶּׁמֶשׁ לָבֹוא *and the sun was about to go down.* Hence, it serves (with
a secondary idea of a lasting action) for a periphrasis of the *Impf.*
2 Ch. 26, 5 וַיְהִי לִדְרֹשׁ אֱלֹהִים *and he was seeking God;* without הָיָה in
Is. 38, 20 יְהֹוָה לְהוֹשִׁיעֵנִי *the Eternal saveth me* 21, 1, Eccles. 3, 15, אֲשֶׁר
לִהְיֹות *what is future,* Prov. 19, 8, comp. 16, 20.—2) *It is to do* for *it must
be done* (comp. Eng. *I am to give*), Josh. 2, 5 וַיְהִי הַשַּׁעַר לִסְגֹּור *and the
gate was to shut* for *was to be shut* Is. 37, 26. More commonly without
הָיָה 2 K. 4, 13 מֶה לַעֲשׂוֹת *what (is) to be done for thee?* 13, 19 לְהַכֹּות (it
was) *to smite* i. e. *thou shouldst have smitten,* Is. 5, 4; Ps. 32, 9, Job
30, 6, Hos. 9, 13, Amos 6, 10, 2 Ch. 19, 2. Also—3) *He is able to do*
(comp. the Latin *non est solvendo*), Judg. 1, 19 לֹא לְהֹורִישׁ *he could not
drive out.*[1]

2. Very frequently, almost regularly, these constructions (described
in No. 2) of an *Infinitive* with a preposition, are in a further continuation
of speech replaced by the finite verb (i. e. an independent clause). The
mind must then supply a conjunction answering to the preposition be-
fore the Infinitive. Thus, a Perf. follows in Amos 1, 11 עַל רָדְפֹו וְשִׁחֵת
רַחֲמָיו *because he pursued him and stifled his compassion;* verse 9; Gen.
27, 45; an Impf. with *Wāw consec.* Gen. 39, 18 וַיְהִי כַּהֲרִימִי קֹולִי וָאֶקְרָא

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[1] This sense is necessary from the context and the parallel passage Josh.
17, 12 לֹא יָכְלוּ לְהֹורִישׁ. Comp. Amos 6, 10 and the formula אֵין לִי *non licet
mihi* and the Syr. ܠܝܬ ܠܝ *non est mihi, non possum.*

and it was when I raised my voice and cried, Is. **30**, 12, **38**, 9; most commonly an Impf. with only וּ prefixed, as in Is. **5**, 24, **10**, 2, **13**, 9, **14**, 25, **30**, 26. (Comp. the similar succession of the Participle and finite Verb, § 134, Rem. 2.)

§ 133.

CONSTRUCTION OF THE INFINITIVE CONSTR. WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the *accusative of the object;* e. g. Num. **9**, 15 הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle,* 1 Sam. **19**, 1 לְהָמִית אֶת־דָּוִד *for to kill David,* Gen. **18**, 25 לְהָמִית צַדִּיק *for to kill the righteous,* 1 K. **12**, 15, **15**, 4, 2 K. **21**, 8, Ez. **44**, 30, Lev. **26**, 15 לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי *not to do all my commands,* Gen. **19**, 29 בַּהֲפֹךְ אֶת־הֶעָרִים *when he over-threw the cities,* **48**, 11 רְאֹה פָנֶיךָ *to behold thy face,* Prov. **21**, 15 עֲשׂוֹת מִשְׁפָּט *to do judgment.*[1] In like manner it takes the accusative of the pronouns, e. g. לְמַעַן הָקִים אֹתָךְ *in order to establish thee* Deut. **29**, 12, הֲשִׁיבֵנִי *to bring me back* Jer. **38**, 26, לְהָרְגֵנִי *to slay me* Ex. **2**, 14, לְבַקְשֵׁנִי *to seek me* 1 Sam. **27**, 1, **28**, 9, 1 Ch. **12**, 17, Gen. **25**, 26 בְּלֶדֶת אֹתָם *when (the mother) bare them,* לָדַעַת אֹתִי *for to know me* Jer. **24**, 7.—If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *after God has shown thee all this* Gen. **41**, 39.

This governing power of the word belongs also to such secondary forms of the infinitive (the so-called *nomina verbalia*) as otherwise passed completely as substantives, as דֵּעָה אֶת־יהוָה *knowledge of the Lord* (prop. *the knowing the Lord*) Is. **11**, 9, לְיִרְאָה אֹתִי *for to fear me* Deut. **5**, 26, Is. **30**, 28, **56**, 6.[2]

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[1] In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances אֵת (sign of the definite accusative) is used, and since a form like הָקִים never occurs in such connection, which form would decidedly mark the *constr. state* and also the genitive relation (so also לְדִין עֲמִים Is. **3**, 13, Ps. **50**, 4, not לְדִין ע׳), we must suppose that the Hebrew considered, at least as a general rule, *the object of the Inf. to be in the accusative.* Compare Nos. 2 and 3.

[2] For examples of an accusative of the object with the Inf. passive, see § 143, 1, *a.*

2. The *subject* of the action is commonly put immediately
after the Infinitive, sometimes (where the Inf., according to
form and signification, is regarded rather as a substantive)
in the *genitive,* but mostly in the *nominative;* e. g. 2 Ch. **7,** 3
שֶׁבֶת הָאֵשׁ רֶדֶת *the descending of the fire,* Ps. **133,** 1 גַּם יַחַד שֶׁבֶת אַחִים
the dwelling of brethren together, Ex. **17,** 1 *there was no water*
לִשְׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of
the people*). The *genitive* relation of the subject is quite plain
after Infinitives of feminine-ending, as in Gen. **19,** 16 בְּחֶמְלַת
יְהֹוָה עָלָיו *by the Lord's pity on him,* Is. **47,** 9 בְּעָצְמַת חֲבָרַיִךְ מְאֹד
although thy enchantments are very numerous; and also when
it is expressed by a suffix, as in בְּקָרְאִי *when I call* Ps. **4,** 2, 4.
On the contrary, the *genitive* is excluded, and the subject is
to be considered rather in the *nominative,* in such cases as
Ps. **46,** 3 בְּהָמִיר אֶרֶץ (not בְּהַמִיר) *when the earth moves,* Deut.
25, 19 בְּהָנִיחַ יְהֹוָה לְךְ *when the Lord gives to thee rest.* By the
lack of case endings,[1] the difference between the genitive and
nominative construction, could not in very many cases, in-
deed, be made sensible (e. g. with infinitives like קְטֹל, קוּם etc.);
even in cases like הָמִיר etc. the pretonic lengthening which
belongs to the character of the form, may have maintained
itself in spite of the following genitive (although with suf-
fixes always הֲמִירֵנִי etc.); but when a prefixed לְ with pre-
tonic *Qā'męṣ* stands before the infinitive, a nominative of the
subject must in all cases be understood, e. g. 2 Sam. **19,** 20
לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart,* also when
the Inf. and the subject are separated, as in Judg. **9,** 2
הַמְשֹׁל בָּכֶם שִׁבְעִים אִישׁ אִם־מְשֹׁל בָּכֶם אִישׁ אֶחָד *whether seventy men
rule over you, or one man rules over you?* Job **34,** 22 לְהִסָּתֶר
שָׁם פֹּעֲלֵי אָוֶן *that the evil-doers hide themselves there,* Ps. **76,** 10.
See further in No. 3.

3. When both *subject and object* are connected with the
Infinitive, the rule is, that the subject should come imme-

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[1] In Arabic, where the case endings leave no doubt in regard to the con-
struction, one may say: *qatlu Zaidin* (gen. of subj.) *'Amran* (acc.), literally *the
killing of Z. the 'A.* (i. e. *Z. killing the A.*), and also: *qatlu 'Amrin* (gen. of
obj.) *Zaidun* (nom. of subj.), and even: *el-qatlu* (with article) *Zaidun* (nom.
of subj.) *'Amran.*

diately after the Inf., and then the object. When the latter
is necessarily in the accusative, the subject is then put, as in
No. 2, sometimes in the genitive, but chiefly in the nomina-
tive. The genitive (which predominates in Arabic) appears,
e. g. in Deut. 1, 27 בְּשִׂנְאַת יְהֹוָה אֹתָנוּ *in the Lord's hating us,*
Deut. 7, 8 מֵאַהֲבַת יְהֹוָה אֶתְכֶם *because the Lord loves you,* 1 K.
10, 9, Is. 13, 19 כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *as God overthrew Sodom,*
Is. 29, 13 יִרְאָתָם אֹתִי *their fearing me,* Gen. 39, 18 כַּהֲרִימִי קוֹלִי
as I lifted up my voice. But the nominative seems to stand
(v. No. 2 above) in cases like Is. 10, 15 כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו
as if the rod could shake them that lift it up (where we should
have כַּהֲנִיף, if שֵׁבֶט were in the genitive), and so probably
also in cases like 1 K. 13, 4 כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים
as the king heard the word of the man of God, Is. 32, 7 בְּדַבֵּר
אֶבְיוֹן מִשְׁפָּט *when the needy speaks justice,* Job 33, 17 לְהָסִיר
אָדָם מַעֲשֶׂה *that man should avoid the deed,* Gen. 13, 10, Josh.
14, 7. In Jer. 21, 1, etc. the subject stands separate from the
Infin. and is then necessarily a nominative, v. No. 2 at the end.

Now and then the order of the words is different, the object being
put immediately after the Inf., and the nominative of the subject coming
next (as an after-thought), e. g. Is. 20, 1 בִּשְׁלֹחַ אֹתוֹ סַרְגּוֹן *when Sargon
sent him,* Ezr. 9, 8 לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes,*
Josh. 14, 11, Is. 5, 24, Ps. 56, 1.

§ 134.

USE OF THE PARTICIPLE.

1. The Participle has distinct forms for the *active* and
the *passive,* yet not for the different *tenses,* but the Participle
of all conjugations can apply to every tense, just as the con-
text may require, as מֵת *dying* (Zech. 11, 9), *he who has died
(mortuus), dead* (very often so used always when a substan-
tive), *he who shall die, moriturus* (Gen. 20, 3); נֹפֵל *he who falls,
has fallen,* 1 Sam. 5, 3, *will fall* Is. 30, 13; עֹשֶׂה *facturus* (Gen.
41, 25, Is. 5, 5), נוֹלָד *natus* and *nasciturus* (Ps. 22, 32 comp.
נִבְרָא *creandus* 102, 19); yet it most frequently stands for our
Present. Only the passive (קָטוּל) answers nearly always to a
Lat. or Greek *Part. perf. pass.,* as כָּתוּב *scriptus,* γεγραμμένος

(but see § 50, Rem. 2).—The *passive* Participles stand some-
times also for the Latin Participle in *-ndus,* e. g. נוֹרָא
(*metuendus*) *terrible* Ps. **76**, 8, נֶחְמָד *desirable* Ps. **19**, 11, מְהֻלָּל
(*laudandus*) *worthy to be praised* Ps. **18**, 4.

2. The Participle, when it stands in place of the finite
verb as predicate of the sentence, denotes—

    a) Most frequently our *present*,[1] especially in nominal sentences
(v. § 144, *a*) which describe established facts and conditions, e. g. Ecc.
1, 4 דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goes, another comes and the earth
stands* (עֹמָדֶת) *for ever* vs. 7 כָּל־הַנְּחָלִים הֹלְכִים *all the rivers go;* or of
actually occurring present events Gen. **4**, 10. If the subject is a *per-
sonal pronoun*, it is either written, in its separate form, in immediate
connection with the Participle, as יָרֵא אָנֹכִי *I fear him* Gen. **32**, 12,
אֲנַחְנוּ יְרֵאִים *we are afraid* 1 Sam. **23**, 3; or it is appended as a suffix
to the word יֵשׁ (*is*), as Judg. **6**, 36 אִם יֶשְׁךָ מוֹשִׁיעַ *if thou savest.* In the
same manner it is appended to אֵין in negative sentences; e. g. אִם אֵינְךָ
מְשַׁלֵּחַ *if thou send not away* Gen. **43**, 5.

    b) Our *future* (conceived of as present, comp. § 126, 4), Is. **5** 5 *I
will tell you* אֶת אֲשֶׁר אֲנִי עֹשֶׂה *what I* (at once) *do,* for *I will do,* Gen. **15**,
14, **19**, 13, **41**, 25, 1 K. **1**, 14.

    c) Also the *past*, especially in clauses representing actions or
situations which have taken place simultaneously with other past
actions Job **1**, 16 עוֹד זֶה מְדַבֵּר וְזֶה בָּא *the one* (was) *still speaking, and
another came,* vs. 17, Gen. **19**, 1, **42**, 35, Judg. **13**, 9, 1 Sam. **17**, 23, 1 K.
1, 22. But it is also used in independent nominal sentences; e. g. Deut.
4, 3 עֵינֵיכֶם הָרֹאֹת *your eyes that have seen.*[2] Gen. **39**, 22 (עֹשִׂים), 23,
Ex. **2**, 6, 1 K. **1**, 5.

    With the verb הָיָה it serves to express our Imperfect,[3] Job **1**, 14
הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing* (again with the secondary
idea of an action having *lasted* simultaneously in the past), Gen. **39**, 22,
Ex. **3**, 1, Judg. **1**, 7, **16**, 21.

    Rem. 1. In all the three cases alluded to above, *a, b, c,* הִנֵּה is
employed before the Participle for awakening special attention; e. g. for
our *present,* הִנָּךְ הָרָה *behold! thou* (art) *with child* (Gen. **16**, 11, **27**, 42),
for our *future* (Gen. **6**, 17, **20**, 3, Ex. **31**, 11, Is. **3**, 1, **7**, 14, **17**, 1), for
the *past* (Gen. **37**, 7, **41**, 17).

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[1] In Aramaic, it is more frequently used for the *Present* than in its proper
signification as a Participle.

[2] For the use of the article here before the predicate, see § 110, 3, Rem.

[3] In Syriac the participle with הֲוָא (=הָיָה) serves regularly to express
the *Impf.*, as the participle with the personal pronoun (lit. *a*) expresses the
present.

2. By a change of construction, the Participle often passes over immediately to a finite verb; when the pronouns *that, who*, etc. (אֲשֶׁר) implied in the Participle, must be mentally supplied before the verb. So *Part.* and *Perf.* in Is. **14**, 17 *that made* (שָׂם) *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof*. Also *Part.* and *Impf.* (*Present*), e. g. Is. **5**, 8 הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe to those who connect house with house* (and who) *join field to field*, 1 Sam. **2**, 8, Prov. **19**, 26. Also with *Wāw consec.* e. g. Gen. **27**, 33 הַצָּד צַיִד וַיָּבֵא *that hunted game and hath brought it*, **35**, 3, Ps. **18**, 33. (The case is strictly analogous when the Inf. is replaced by the finite verb, § 132, Rem. 2).

3. The personal pronoun, which might be expected as the subject of a participial sentence, is often omitted (see above letter *a*) at least the pronoun of the 3d person (הֵמָּה, הוּא); comp. Gen. **39**, 22 (עֹשִׂים), Is. **26**, 3; **29**, 8; **40**, 19; Ps. **22**, 29; **55**, 20; Job **12**, 17, 19 ff.; **25**, 2; the pronoun of the 2d person (אַתָּה) seems to be omitted in Ps. **7**, 10 (with בֹּחֵן) and Hab. **2**, 10 (with חוֹטֵא); the pronoun of the 1st person (אֲנִי) Hab. **1**, 5 (with פֹּעֵל) and Zech. **9**, 12 (with מַגִּיד).

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

1. When Participles are followed by the object of the action which they express, they are construed in two ways; either—*a*) as verbal-adjectives (in the absol. state) with the accusative or a preposition, just as the verbs to which they belong may require, e. g. 1 Sam. **18**, 29 אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*), 1 K. **9**, 23 הָרֹדִים בָּעָם *they who rule the people*, Ps. **5**, 5 חֵפֵץ רֶשַׁע *loving wickedness*, Ez. **9**, 2 לְבֻשׁ בַּדִּים *clothed with linen garments*; or—*b*) as nouns (in const. state) followed by a genitive (§ 112, 2); e. g. Gen. **22**, 12 יְרֵא אֱלֹהִים *one fearing* (=*a fearer of*) *God*, Ps. **84**, 5 יֹשְׁבֵי בֵיתֶךָ *inmates of thy house*, Ez. **9**, 11 לְבֻשׁ הַבַּדִּים *the one clothed with linen garments*, 2 Sam. **13**, 31 קְרֻעֵי בְגָדִים (*lacerati vestibus*) *those who have rent garments*; and with poetic colouring, as in יֹרְדֵי בוֹר *those who have descended to the pit* Is. **38**, 18, שֹׁכְבֵי קֶבֶר *those who lie in the grave* Ps. **88**, 6, נְשׂוּי־פֶּשַׁע (*levatus culpâ*) *he whose transgression is forgiven* Ps. **32**, 1; rarely also like מְשָׁרְתֵי אֹתִי *who serve me* Jer. **33**, 22 (=מְשָׁרְתַי in preceding verse).

This latter construction with the genitive is properly confined to participles of transitive verbs (§ 138). The Participle of בִּיא *to enter in*, is also construed thus, as this verb stands with the accusative (comp. *ingredi portam*); e. g. Gen. **23**, 10 בָּאֵי שָׁעַר *those who enter in at the gate.* But there are also examples of the Participle taking a genitive (a suff. pron.), even when the verb to which it belongs is construed only with a preposition; e. g. קָמַי, קָמַי־ *those who rise up against him,—against me,* for קָמִים עָלַי, עָלָיו Ps. **18**, 40, 49, Deut. **33**, 11 שָׁבֵי פֶּשַׁע *those who turn from wickedness* Is. **59**, 20; Micah **2**, 8.

2. The distinction explained in No. 1, of verbal and nominal government, holds also in regard to the connection of participles with *suffixes*. After the first method (with accus.) we have עֹשֵׂנִי *he who made me,* even with the article הָעֹשׂוֹ *he who made him,* Job **14**, 19; after the second (with genit.) עֹשִׂי *my maker,* כָּל־מֹצְאִי *every one who finds me* Gen. **4**, 14.

§ 136.

EXPRESSION OF THE OPTATIVE.

Besides the expression of the Optative by the *Impf.* (especially in the form of Jussive or Cohortative, with the particle נָא, § 127, 3, *b*) it may also be periphrased in the following ways, viz.—

1. By questions expressive of wish, e. g. 2 Sam. **15**, 4 מִי יְשִׂמֵנִי שֹׁפֵט *who will make me judge?* i. e. *would that I were made judge!* Judg. **9**, 29 מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. **55**, 7, Job **29**, 2. In the prase מִי יִתֵּן the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than *would that!* Lat. *utinam!* In this signification of a particle expressing wish מִי יִתֵּן is construed— *a*) by an accusative, as Deut. **28**, 67 מִי־יִתֵּן עֶרֶב *would it were evening!* prop. *who will give evening?* Ps. **14**, 7, Job **11**, 5, **31**, 35; with suffix Is. **27**, 4 etc.—*b*) by an Infinitive, as Ex. **16**, 3 מִי־יִתֵּן מוּתֵנוּ *would that we had died!*— *c*) by a finite verb (with or without וְ), Deut. **5**, 26 מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם *would that they had this heart! Perf.* without וְ Job **23**, 3; *Impf.* with וְ Job **19**, 23; without וְ **6**, 8, **13**, 5, **14**, 13.—With a still greater weakening of its original mean-

ing מִי־יִתֵּן stands directly in the sense of a negation e. g. Job **14**, 4 *who can bring a clean thing out of an unclean?*

2. By the particles אִם, לוּ *if!* (*si, O si!*), *would!* (*utinam*), especially by the latter. The *Impf.* follows, Ps. **81**, 9, **139**, 19 (after אִם); Gen. **17**, 18 (after לוּ); the *Part.* Ps. **81**, 14 (after לוּ); the *Imp.* Gen. **23**, 13 only by power of an *anacoluthon* (see § 130, 1). When לוּ is followed by the *Perf.*, it expresses a wish that something had happened (§ 126, 5, *b*), as in Num. **14**, 2 לוּ־מַתְנוּ *would that we had died,* **20**, 3 לוּ גָוַעְנוּ *would we had expired!* Comp. however Is. **48**, 18, **63**, 19.

§ 137.

PERSONS OF THE VERB.

1. In the *personal affixes* of the verb frequently an *enallage* (exchange) of gender takes place, the masc. (as the gender lying nearest and more general) being placed in reference to feminines, e. g. יְדַעְתֶּם Ez. **23**, 49, עֲשִׂיתֶם Ruth **1**, 8, וַתִּכְרֹת *and thou* (fem.) *hast made* (a league) Is. **57**, 8, Judg. **4**, 20 (עֲמֹד for עִמְדִי); comp. Jer. **3**, 5, Joel **2**, 22, Am. **4**, 1, Cant. **2**, **7**. (See the anomalous uses of the personal pronoun, § 121, Rem. 1.)

2. The third person is often employed impersonally, most commonly in the *masc.*, e. g. וַיְהִי *and it happened;* צַר לוֹ and וַיֵּצֶר לוֹ (lit. *it was strait to him*) *he was in trouble* 1 Sam. **13**, 6, Gen. **32**, 8; חַם לָהֶם *it is warm to them,* i. e. *they are warm,* Ec. **4**, 11; but also in the *fem.*, e. g. 1 Sam. **30**, 6 וַתֵּצֶר לְדָוִד *and David was in trouble,* Ps. **50**, 3, Jer. **10**, 7, **19**, 5.

> The Arabic and Ethiopic commonly use here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man,* the French *on,* and we say *they, one*) is expressed,— *a*) by the 3d pers. singular masc., e. g. קָרָא *they* (prop. *he*) *called* Gen. **11**, 9, **16**, 14;—*b*) often by the 3d pers. plural, as Gen. **41**, 14 וַיְרִיצֻהוּ *and they brought him in haste,* for *he was brought,* 1 K. **1**, 2;—*c*) by the 2d pers. singular masc., e. g. Is. **7**, 25 לֹא־תָבוֹא שָׁמָּה (prop. *thou shalt not go*) *there*

shall no one go thither, comp. עַד בֹּאָה or בֹּאָה *until one comes* (prop. *until thy coming*);—*d*) by the passive voice, as Gen. 4, 26 אָז הוּחַל לִקְרֹא *then they began* (prop. *it was begun*) *to invoke.*[1]

Rem. 1. Instead of the simple 3d pers. sing. (letter *a*), הָאִישׁ (as we say *men* for *they*) occurs, 1 Sam. 9, 9 לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel.* Sometimes *one* (or rather *someone*) is also expressed by the participle of the same verb; e. g. Is. 16, 10 לֹא־יִדְרֹךְ הַדֹּרֵךְ *the treader shall not tread,* for *one shall not tread,* 28, 4, comp. v. 24, Ez. 33, 4, Amos 9, 1, Num. 6, 9, Deut. 22, 8. So also not uncommonly in Arabic.

2. When the pronoun is to be expressed with emphasis, (*I* spoke) it is written separately *before* the corresponding verbal form; e. g. אַתָּה נָתַתָּ *thou, thou hast given* Judg. 15, 18, 1 K. 21, 7, Ps. 2, 6, 139, 2; also *after* the verbal form, Judg. 15, 12; but this occurs in the later writers without any special emphasis, as דִּבַּרְתִּי אֲנִי Eccl. 1, 16 (beginning), 2, 11, 12, 13, 15, 20, 8, 15. Comp. *Delitzsch,* Cant. and Eccl.

3. In the poets and prophets, there is often, in the same sentence, the *sudden transition from one person to another,* Is. 1, 29 כִּי יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם *for they shall be ashamed of the groves in which ye delight,* where both the third and second persons are employed with reference to the same subject, Mal. 2, 15, Deut. 32, 15, 17.—In Job 13, 28 the *third* person is probably employed δεικτικῶς for the *first;* compare also 6, 21 (according to the reading לֹו).

§ 138.
VERBS WITH THE ACCUSATIVE.

All *transitive* verbs in general govern the *accusative* (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (i. e. absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*); e. g. בָּכָה *to weep* and *to be-weep;* יָשַׁב and שָׁכַן *to dwell,* and *to dwell in, inhabit;* יָצָא *to go forth,* and also *depart,* as in *to depart this life,* like the Lat. *egredi* in *egredi urbem* (Gen. 44, 4).

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[1] Sometimes, on the contrary, the impersonal active must be understood as strictly the passive, Job 7, 3 *nights of pain have they appointed me,* for *are appointed me* (sc. by God), 4, 19, Prov. 2, 22. So in Aramaic very frequently (Dan. 2, 30, 3, 4, 5, 3), and in Syriac.

Here notice specially:—

Rem. 1. Several verbs of this kind often complete the objective idea by a substantive of the same stem, as פָּחַד פַּחַד Ps. **14**, 5, רָבַע עֵצָה 1 K. **1**, 12, חָטָא חֲטָאָה Lam. **1**, 8, like βουλεύειν βουλάς Il. x. 147; most frequently with a farther qualification of the idea (as also in Greek), e. g. Gen. **27**, 34 וַיִּצְעַק צְעָקָה גְדֹלָה וּמָרָה *he cried a loud and bitter cry*, vs. 33, Ez. **32**, 31, 2 Sam. **13**, 15, 36, 2 K. **13**, 14, (acc. w. אֶת־) Jon. **4**, 6 וַיִּשְׂמַח שִׂמְחָה גְדֹלָה, Zech. **1**, · 14, 1 Ch. **29**, 9. Comp. νοσεῖν νόσον κακήν, ἐχάρησαν χαρὰν μεγάλην (Matt. **2**, 10), *magnam pugnare pugnam, tutiorem vitam vivere*, etc.

2. Verbs which signify *to flow, to stream*, etc. take in the poets an accusative of that with which something flows or overflows Lam. **3**, 48 פַּלְגֵי־מַיִם תֵּרַד עֵינִי *my eye flows down streams of water*, Joel **4**, 18 *the hills flow milk*. So נָזַל *to run, to flow* Jer. **9**, 17; נָטַף *to distil* Joel **4**, 18; and שָׁטַף *to gush forth, to flow abundantly* (hence, *to bear along in a torrent*) Is. **10**, 22. Similar, but more bold, is Prov. **24**, 31 וְהִנֵּה עָלָה כֻלּוֹ קִמְשׂוֹנִים *and behold it* (the field) *has all gone up in thorns*, Is. **5**, 6, **34**, 13. Compare in Greek, προρέειν ὕδωρ; δάκρυα στάζειν. The above verbs belong to the *verba abundandi* of which more below, No. 3, *b*.

3. With verbs like *to speak, to cry, to do, to save* etc. the mode of action is often (especially in poetical speech) more closely defined by naming the instrument or member by means of which the act is performed (*accus. instrumenti*). This is best illustrated when this accus. has an adjective, as in זָעַק קֹל גָּדוֹל *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice* Ez. **11**, 13, 2 Sam. **15**, 23; or when it has a noun in the genitive (as periphrasis of the adjective; comp. § 106, 1), as in Ps. **12**, 3 *they speak* שָׂפַת חֲלָקוֹת *with smooth lip; with a lying tongue* לְשׁוֹן שֶׁקֶר Ps. **109**, 2, Prov. **10**, 4 *working* כַּף רְמִיָּה *with slack hand* as it were *to work a slack hand* analogous to the German: *eine schöne Stimme singen*, to sing a fine voice; *Schlittschuhe laufen*, to run skates, i. e. to skate; more loose is the connection of the accusative with the verb in cases like Ps. **3**, 5 קוֹלִי אֶקְרָא *with my* (whole) *voice I cry*, (i. e. *aloud*) **27**, 7; **142**, 2; Is. **10**, 30; Ps. **66**, 17 פִּי קָרָאתִי *with my* (open) *mouth I cry*: so, *they speak with their mouth* Ps. **17**, 10, *help with thy sword* חַרְבֶּךָ, *with thy hand* יָדֶךָ, Ps. **17**, 13, 14, **44**, 3 *thou with thy hand* אַתָּה יָדְךָ *hast driven out the nations*, **60**, 7 *save with thy right hand* הוֹשִׁיעָה יְמִינְךָ, **108**, 7. (On the other hand in 1 Sam. **25**, 26, 33, we have יָדֶךָ and יָדִי as subject-nominative to the Inf. הוֹשֵׁעַ, see § 133, 2). In the same cases בְּ *instrumenti* is also used, e. g. *I praise with my mouth* בְּפִי Ps. **89**, 2, **109**, 30; *I supplicate him with my mouth* Job **19**, 16.[1]

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[1] The Hebrews used also, on the other hand, the בְּ *instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. **22**, 8), and *to shake with the head* (Job **16**, 4, Jer.

2. Many verbs govern the accusative by power of their original meaning or in consequence of a peculiar turn given to the latter, when the corresponding verbs in German are construed with other cases or also with the preposition; e. g. עָנָה *to reply to* (like ἀμείβομαί τινα, prop. *to answer one*); רִיב *causam alicujus agere* (prop. *to defend before the court*); בִּשֵּׂר *to bring good news to one, to cheer him;* נָאַף *to commit adultery with one* (comp. *adulteras matronam*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. Also in transitive verbs, and even the passive and reflexive conjugations *Niph., Hoph., Hithp.,* may by a peculiar turn of their original meaning, take the accusative; חָפֵץ *to be favourable,* mostly with בְּ, but also with the acc. (as if *to wish, to will something* or *somebody*) Is. 1, 11, נִבָּא *to prophesy* Jer. 25, 13, נָסַב *to surround* (prop. *to place themselves around*) Judg. 19, 22, הִתְנַכֵּל *to plot against* Gen. 37, 18, הִתְבּוֹנֵן *to consider* Job 37, 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (in elliptical usage), as כָּרַת for כָּרַת בְּרִית *to make a covenant* 1 Sam. 20, 16, שָׁלַח *to stretch forth* (i. e. יָד *the hand*) 2 Sam. 6, 6, Ps. 18, 17. Comp. the German *nach etwas langen,* to reach after something.

3. Whole classes of verbs which govern the accusative are,

a) those which signify *to clothe* and *unclothe,* as לָבַשׁ *to put on* a garment, פָּשַׁט *to put off* a garment, עָדָה *to put on as an ornament;* also poet. as in לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks* Ps. 65, 14 (comp. also 14, *b*), 104, 2, 109, 29;

b) those which signify *fullness* or *want,* as מָלֵא *to be full,* שָׁרַץ *to swarm* (Gen. 1, 20, 21), שָׂבַע *to be satiated,* פָּרַץ *to overflow* (Prov. 3, 10, v. above No. 1, Rem. 2), חָסֵר *to want,* שָׁכֹל *to lose* (*children*); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1, 7, אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה lit. *perhaps the fifty righteous will want five* (i. e.

18, 16); *to gnash the teeth* (Ps. 35, 16), and *to gnash with the teeth* (Job 16, 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. פָּעַר בְּפֶה *to open the mouth* Ps. 22, 8, Job 16, 10 (prop. *to make an opening with the mouth*), פֵּרֵשׂ בְּיָדַיִם *to spread out the hands* Lam. 1, 17 (prop. *to make a spreading with the hands*), וַיָּרֶם בַּמַּטֶּה *he lifted the staff* Ex. 7, 20, comp. נָתַן בְּקוֹל and נָתַן קוֹל.

perhaps there will be lacking five of the fifty) Gen. **18**, 28,
אֶשְׁכַּל גַּם שְׁנֵיכֶם (*why*) *should I lose even both of you?* Gen.
27, 45;

c) several verbs of *dwelling,* e. g. שָׁכֵן, גּוּר, יָשַׁב, not merely
in a place (Judg. **5**, 17, Is. **32**, 16, Gen. **4**, 20), but also
among a people, *with* any one (Ps. **5**, 5, **120**, 5);

d) those which express *going* or *coming* to a place (*petere
locum*); hence בּוֹא with the accus. of the person, *to come
over some one, attack him.* Comp. with this the *accus.
loci,* § 118, 1.

§ 139.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Pi ēl* and *Hiph'il*) of al
verbs which in Qăl govern one accusative; e. g. מִלֵּאתִיו רוּחַ
חָכְמָה *I have filled him with the spirit of wisdom* Ex. **28**, 3,
וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *he clothed him in* (*caused him to put on*)
garments of fine linen (byssus) Gen. **41**, 42. And so also אָזַר
to gird one with Ps. **18**, 33, בֵּרֵךְ *to bless one with* Deut. **15**, 14,
חִסֵּר *to cause one to lack* and עִטֵּר *to crown one with* Ps. **8**, 6.

2. A numerous class of verbs which have even in Qăl a
doubly-causative signification; such as, *to cover* or *clothe one
with anything* (Ps. **5**, 13, Ez. **13**, 10; hence also *to sow, to
plant* Is. **5**, 2, **17**, 10, **30**, 23, Judg. **9**, 45; *to anoint* Ps. **45**, 8);
to fill, to bestow, to deprive (Ez. **8**, 17, Gen. **27**, 37, Prov.
22, 23); *to do one an injury* (1 Sam. **24**, 18); *to make one
something* (Gen. **17**, 5); e. g. וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and
make thou it a holy anointing oil*[1] Ex. **30**, 25.

As in the last example, so also elsewhere, the material
out of which something is made frequently stands in the
accusative (comp. the German *mache daraus,* make out of it
holy anointing oil), e. g. 1 K. **18**, 32 וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ
and he built of the stones an altar, prop. *built the stones* (into)

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[1] On the passives of these verbs see § 143, 1.

an altar, Lev. **24**, 5. Also a bolder construction in which the material is placed last, as Ex. **38**, 3 כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made* (of) *copper* Gen. **2**, 7 (in themselves these words could also signify all its vessels he turned into copper).

> There is another use of the double accusative containing a closer definition of the first, by naming epexegetically the member or part of the object which is especially affected by the action, e. g. Ps. **3**, 8 *thou hast smitten all mine enemies* (upon) *the cheek-bone* (לֶחִי); comp. Deut. **33**, 11, 2 Sam. **3**, 27: לֹא נַכֶּנּוּ נָפֶשׁ *Let us not kill him,* prop. *Let us not smite him* (as to his) *life,* Gen. **37**, 21; and so too with שׁוּף Gen. **3**, 15. Comp. the analogous ways of using the accusative § 118, 3.

§ 140.

VERBS WITH PREPOSITIONS.

Those modifications of the verbal idea, which other languages indicate by composition of the verbal stem with prepositions, are expressed in the Hebrew either,—*a*) by appropriate verbal stems, as בּוֹא *to go-in,* יָצָא *to go-out,* שׁוּב *to re-turn;* or—*b*) by prepositions written after the verb, as in English, e. g. קָרָא *to call,* with לְ *to call to,* with בְּ *to call upon,* with אַחֲרֵי *to call after;* נָפַל *to fall,* with עַל *to fall upon* and also *to fall off to,* with לִפְנֵי *to fall down before;* הָלַךְ *to go,* with אַחֲרֵי *to go after, to follow.*

> It is the province of the Lexicon to show the use of the several prepositions with each particular verb. Whole classes of words, as construed with this or that particle will be found in § 154, 3.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnans* occurs in Hebrew particularly when a verb, which in itself does not express motion towards something is nevertheless construed with prepositions (or the accus.) of direction. In such a case for the clearness of sense another verb of motion must be mentally supplied, to form the connection with the preposition; e. g. תָּמַהּ אֶל *to turn in astonishment to one* Gen. **42**, 33, comp. **42**, 28

דָּרַשׁ אֶל to turn questioning towards somebody. Is. **11**, 10, comp.
41, 1 וַיְמַלֵּא לָלֶכֶת אַחֲרֵי for וַיְמַלֵּא לָלֶכֶת אַחֲרָי he filled up to follow me
(i. e. he obeyed me fully), Num. **14**, 24, Ps. **22**, 22 מִקַּרְנֵי רֵמִים
עֲנִיתָנִי thou hearest (and savest) me from the horns of the
buffaloes, Is. **14**, 17 אֲסִירָיו לֹא פָתַח בֵּיתָה his prisoners he did
not release (and send) home-wards, Ps. **89**, 40.

§ 142.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb which expresses a so-called verbal idea
(one that requires an object) is more closely defined by a
second verb, the latter is construed as follows, viz. —

1. It stands in the *Inf.*, either the *absol.* (§ 131, 1) or
(more commonly) the *constr.*, e. g. Deut. **2**, 25, 31 אָחֵל תֵּת I
begin to give; verse 31. Gen. **37**, 5 וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ *and they
added still to hate him (hated* him still more), Ex. **18**, 23
וְיָכָלְתָּ עֲמֹד *and thou canst endure,* Is. **1**, 14 נִלְאֵיתִי נְשֹׂא I am
weary to bear.

2. But still more frequently it stands in the *Inf.* pre-
ceded by לְ, as Deut. **3**, 24 הַחִלּוֹתָ לְהַרְאוֹת *thou hast begun to
show,* Gen. **11**, 8 וַיַּחְדְּלוּ לִבְנוֹת *and they ceased to build,* **27**, 20
מִהַרְתָּ לִמְצֹא *thou hast hastened to find,* i. e. *thou hast quickly
found,* etc.

These two are the usual constructions in prose after verbs signifying
to begin (הֵחֵל, הוֹאִיל), *to continue* (הוֹסִיף), *to hasten* (מִהַר), *to cease* (חָדַל,
כִּלָּה), *to finish* (תַּמַּם); so also *to make good* (הֵיטִיב), *to make much* or *many*
(הִרְבָּה), and the like modality of action (expressed, for the most part,
by Hîph'il); so also with *to be willing* (אָבָה, חָפֵץ), *to refuse* (מֵאֵן), *to
seek, to strive for* (בִּקֵּשׁ), *to be able* (יָכֹל), יָדַע, the latter signifying *to
know how to do), to learn* (לָמַד), *to permit* (נָתַן).[1] It is to be remarked,
however, that in poetry the לְ is often omitted where it is used in prose,
as אָבָה *to be willing* with the לְ Ex. **10**, 27, with the mere *Inf.* Job.
30, 9, Is. **28**, 12, 30, 9.[2]

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[1] *To permit one to do a thing,* is expressed by נָתַן פּ׳ לַעֲשׂוֹת, and נָתַן פּ׳
לַעֲשׂוֹת, prop. *to give* or *grant one to do a thing;* Gen. **20**, 6 לֹא נְתַתִּיךָ לִנְגֹּעַ
I have not permitted thee to touch.

[2] So after nouns which include a verbal idea, e. g. אֵין לָבוֹא *it is not
permitted to enter in* Est. **4**, 2, אֵין עֲרֹךְ (poet.) *there is nothing to be com-
pared* Ps. **40**, 6; עָתִיד *ready, prepared,* commonly with לְ, without in Job **3**, 8.

3. Both verbs may be in the finite form; and they are then construed—

a) With וְ before the second verb, which then agrees with the first in tense (however see Rem.), gender and number (comp. our expression, *he was pleased and went,* for *he was pleased to go*); Judg. **19**, 6 הוֹאֶל־נָא וְלִין *be pleased now and lodge,* Gen. **26**, 18 וַיָּשָׁב יַחְפֹּר *and he returned* (repeated) *and digged* (i. e. *he digged again*), 2 K. **1**, 11, 13, Is. **6**, 13, 25, 1 *he added and took a wife* (i. e. *he took again*); Cant. **2**, 3.

The construction can also begin with the *Impf.* and proceed in the *Perf.* (according to § 126, 6), as in Est. **6**, 8, Deut. **31**, 12 *that they may learn (Impf.) and fear (Perf.)* for *to fear,* Hos. **2**, 11, Dan. **9**, 25; or on the contrary, it may begin in the *Perf.* and proceed in the *Impf.* Josh. **7**, 7, Job **23**, 3, Eccl. **4**, 1, 7.

b) Ἀσυνδέτως, i. e. without the וְ *and* so that the union of the two verbs is more an exterior one; they are of the same tense, gender, and number (as under letter *a*); Deut. **2**, 24 הָחֵל רָשׁ *begin* and *take possession,* Hos. **1**, 6 לֹא אוֹסִיף אֲרַחֵם *I will not go on* and *have pity* (i. e. *I will no longer pity*), 1 Sam. **2**, 3 אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply* and *speak* (=*speak not much*), Lam. **4**, 14 בְּלֹא יוּכְלוּ יִגְּעוּ *so that they could not touch,* Job **19**, 3, Hos. **5**, 11, **9**, 9.

This last construction (being more lively and bolder) is rather the poetical one, which under letter *a*, is more usual in prose. Comp. e. g. הוֹסִיף with וְ following in Gen. **25**, 1, **38**, 5; but without וְ in Hos. **1**, 6, Is. **52**, 1. Yet also in prose occur examples of asyndeton as in Neh. **3**, 20, Deut. **1**, 5, Josh. **3**, 16, 1 Ch. **13**, 2.

c) Likewise ἀσυνδέτως, but with the second verb in a close subordinate connection in the *Imperfect,* depending on the conjunction *that* implied; Job **32**, 22 לֹא יָדַעְתִּי אֲכַנֶּה *I know not to flatter,* 1 Sam. **20**, 19 וְשִׁלַּשְׁתָּ תֵּרֵד *and cause on the third day* (that) *thou come down* (i. e. *on the third day come down*), Is. **42**, 21 חָפֵץ יַגְדִּיל *he desired to make great,* Job **24**, 14 יָקוּם רוֹצֵחַ יִקְטֹל *the murderer arises to kill.*

Rem. In Arabic and Syriac, this construction is very common;[1] in Hebrew rarer, but at least necessary in those cases where the second

[1] The Arab says *volebat dilaceraret* for *he would rend;* and so the Syrian, *nolebat tolleret* (Luke **18**, 13), *he would not lift up,* but oftener with the conjunction *that* inserted. The Latin also may omit the conjunction in this

verb was to be distinguished from the first in person or number; Is.
47, 1 לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add* (that) *they shall call thee*
(i. e. *thou shalt not continue to be called*), Num. **22**, 6 אוּלַי אוּכַל נַכֶּה־בּוֹ
וַאֲגָרְשֶׁנּוּ *perhaps I may be able* (that) *we shall smite him, and I shall
drive him out.*

4. The completion of the verbal idea may finally (as fre-
quently in Syriac) consist also of a *Participle,* Is. **33**, 1
כַּהֲתִמְךָ שׁוֹדֵד[1] *when thou shalt finish* as *a destroyer,* i. e. *to be
a destroyer=to destroy* 1 Sam. **16**, 16 (after *Part.*).

Instead of the participle stands the *verbal adjective,* 1 Sam. **3**, 2 *his
eyes* הֵחֵלּוּ כֵהוֹת *began* (to grow) *dim.* On the other hand Gen. **9**, 20
אִישׁ הָאֲדָמָה is in apposition to נֹחַ and the passage belongs therefore to
No. 3, letter *a* (=*Noah, the husbandman began to plant,* etc.).

Rem. 1. In many of the above examples, the first verb only serves,
in effect, to qualify in some manner the second, and hence we translate
it by an *adverb.* Comp. further Gen. **31**, 27 לָמָּה נַחְבֵּאתָ לִבְרֹחַ *wherefore
hast thou secretly fled?* 2 K. **2**, 10 הִקְשִׁיתָ לִשְׁאוֹל *thou hast made hard to
ask* i. e. *hast asked a hard thing.* The verb which qualifies the other
may also occupy the second place, but never without special cause;
e. g. Is. **53**, 11 יִרְאֶה יִשְׂבָּע *he shall see and be satisfied* (with the sight)
because the satisfaction follows the enjoyment and **66**, 11 *that ye may
suck and be satisfied* (by that act); Jer. **4**, 5 קִרְאוּ מַלְאוּ *call ye* (and that)
with full voice=call aloud.

2. Of another construction are the so-called *verba cordis* (verbs
indicating some mental action) which take after them (in place of an
accusative) an objective clause introduced by כִּי or אֲשֶׁר *that.* Here be-
long especially expressions like *to see* (Gen. **1**, 4, 10), *to know* (Gen. **22**,
12), *to believe, to remember, to forget, to say, to think,* etc. On the
omission of the conjunction before such clauses see § 155, 4, *c.*

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Pi'ēl, Hiph'il*) has two
accusatives (§ 139, 1), its passive (*Pu'al, Hŏph'al*) retains only
one of them (the second or more remote object), taking the
other (the nearest object) as the subject in the nominative.

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case, *Quid vis faciam?* Ter.; *Volo hoc oratori contingat,* Cic. Brut. 84. So
in German, *Ich wollte, es wäre; Ich dachte, es ginge* [and in English *I would
it were, I thought it went*].

[1] For כַּהֲתִמְּךָ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

This subject nominative may then consist either in an independent noun or pronoun, or (as pronominal subject) be included in the verbal form, e. g. Ps. 80, 11 כָּסּוּ הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade*, Ex. 25, 40 אֲשֶׁר־אַתָּה מָרְאֶה *which was shown thee* (prop. *which thou wast caused to see*); Job 7, 3.

> Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*dicitur=one says, they say*), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137, Note). This transposition is not merely an expedient, but has its foundation in the spirit of the Semitic syntax. At least according to the Arab. grammarians a purely impersonal passive is inconceivable; in places where such one seems to stand, a hidden agent must be supposed. We may thus explain those cases, in which.—
>
> *a*) The passive takes the logical subject in the accusative; Gen. 27, 42 וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*, 4, 18 וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד *and it was born to Enoch Irad*, 17, 5 לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *they shall no more call thy name Abram;* Ex. 10, 8, וַיּוּשַׁב אֶת־מֹשֶׁה אֶל־פַּרְעֹה *and they brought Moses back to Pharaoh;* Lev. 16, 27, Num. 32, 5, Josh. 7, 15, 2 K. 18, 30, Jer. 50, 20. So also with the *Inf.* of the passives, as in Gen. 21, 5 בְּהִוָּלֶד לוֹ אֶת־יִצְחָק *at* (the time of) *the being born* (ἐν τῷ τεκεῖν) *to him Isaak*, 40, 20 יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה *the day when Pharaoh was born*.
>
> *b*) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive, comp., besides the above examples: Is. 21, 2 חָזוּת קָשָׁה הֻגַּד־לִי *visionem diram nunciarunt mihi* Dan. 9, 24 *septuaginta septimanas destinarunt* (נֶחְתַּךְ), 1 K. 2, 21, Is. 14, 3, Gen. 35, 26, Hos. 10, 6, Job 22, 9 (זֹרְעוֹת), 30, 15.

2. The efficient cause (the personal originator), after a passive verb, most frequently takes לְ, and is therefore in the dative (as in Greek), as בָּרוּךְ לָאֵל *blessed of God* (τῷ θεῷ) Gen. 14, 19, Prov. 14, 20. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin, source*, in general, is often denoted) Gen. 9, 11, Ps. 37, 23, Job 24, 1, 28, 4; מִפְּנֵי *because of* Gen. 6, 13; בְּ *by* Gen. 9, 6, Num. 36, 2, Hosea 14, 4; sometimes there is no preposition, but the *accusat. instrumenti* is used (comp. § 138, 1, Rem. 3), as Is. 1, 20, חֶרֶב תֵּאָכֵלוּ *by the sword shall ye be devoured*, comp. Ps. 17, 13.

Rem. Many intransitive verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down* (spoken of a forest), *to be felled* Is. **32**, 49; עָלָה *to go up* for *to be brought up* (on the altar) Lev. **2**, 12; *to be entered* (in an account) 1 Ch. **27**, 24; יָצָא *to be brought out from* Deut. **14**, 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144 a.

DIFFERENCE BETWEEN THE NOMINAL AND VERBAL SENTENCE.

1. Every sentence beginning with an independent subject (noun or separate pronoun) is called a *nominal sentence*. It is *a*) *simple* when the *predicate* consists also of a *noun* (substantive, adjective or participle); *b*) *compound* when the predicate is a finite verb. For, as every finite verb (v. below No. 2) bears already its subject itself and forms therefore for itself an independent sentence, therefore a phrase in which a *finite verb,* as predicate, follows the *subject noun,* is a combination of a *subject* with an *independent verbal sentence* (v. below).

Rem. Very frequently, especially in Hebrew, the *predicate* stands first in a *simple nominal phrase;* almost regularly so, when the *predicate* is an adjective, e. g. צַדִּיק יְהֹוָה *Jehovah is just.* If the predicate is a substantive, it stands first, at least when a special stress lies on it, e. g. Job **5**, 24, **6**, 12 (comp. § 145, 1, *b*).—On the use of *independent nominal sentences* as predicates in *compound nominal sentences* v. § 145, 2.

2. Every sentence, commencing with a *finite verb,* is called a *verbal sentence*. It contains in all cases its subject already in itself, under the form of a *personal pronoun* which is necessarily connected with the verbal form (as *tu* in *dicis,* thou sayest). This is not only true of those cases, where the subject has already been mentioned and thus defined more

closely, but also in cases where the subject has been added afterwards, so to speak, as an *epexegesis* to the subject which is latent in the verb. For where the idea of a neuter or neutral subject (Germ. *es*) is lacking entirely and where every verbal form must be conceived in connection with a personal, or at least with a generically definite subject, a phrase like אָמַר הַמֶּלֶךְ, cannot be conceived, as in German: *es sprach der König,* but: *he spoke,* namely *the king.*

3. This distinction between the nominal and verbal sentence although it may seem quite mechanical, has been pointed out emphatically with good reasons by the Arabic grammarians. For

a) there exists really an essential difference between the predicate of a nominal and of a verbal sentence. The former always represents something *immovable, a situation, a being,* the latter something *movable, flowing, something which happens* or *which is doing.*

b) the *simple nominal* sentence, connected by *Wāw* with a verbal sentence, describes a condition or state which is always simultaneous with the chief action (not a *progress* of the action) e. g. Gen. 19, 1; *and the two angels entered into Sodom, whilst Lot was sitting* (וְלוֹט יֹשֵׁב), etc.

Also the *compound nominal sentence,* connected by *Wāw,* may serve to bring in afterwards an event that has preceded the principal facts of the narration. E. g. 1 Sam. **28**, 3; *and Samuel was* (at that time already) *dead . . . . . and Saul had driven away,* etc. (not as, e. g. the *Vulgate: and Samuel died . . . . . . and Saul drove away*) Job **21**, 22. But there exist also examples, where the narrative continues even in form of a compound nominal sentence (comp. Gen. **1**, 2, **3**, 1). Even then the nominal sentence does not describe a new *occurrence* but a state which exists during the continuation of the event.

§ 144 b.

MANNER OF EXPRESSING THE COPULA IN THE NOMINAL SENTENCE.

1. The subject and predicate of the simple sentence (v. § 144, *a*, 1, *a*) are always placed together without the *copula;* e. g. 1 K. **18**, 21 יְהוָֹה הָאֱלֹהִים *the Eternal* (is) *the true God,*

Gen. 2, 12 זְהַב הָאָרֶץ הַהִיא טוֹב *the gold of that land* (is) *good,*
Is. 31, 2 גַּם הוּא חָכָם *also he* (is) *wise.*— On the union of the
subject and predicate by a separate pronoun of the 3d person
(repeating and emphasizing more distinctly the subject idea)
v. § 121, 2.

2. Less frequently the *copula* is expressed by the sub-
stantive verb הָיָה *to be, become,* and in that case rises a com-
pound nominal sentence (§ 144, *a*, 1, *b*), e. g. Gen. 1, 2 *and
the earth was* (הָיְתָה), *waste and empty,* 3, 1 *the serpent was*
(הָיָה) *crafty,* vs. 20, Judges 1, 7. If on the other hand the
union between a pronoun as subject and a participle as pre-
dicate is established by יֵשׁ or אֵין (§ 134, 2, *a*) there arise
simple nominal sentences, because יֵשׁ and אֵין are properly
substantives.

Rem. Instead of the adjective, the Hebrew often employs the ab-
stract substantive as a predicate in the nominal phrase (§ 106, 1, Rem. 2);
especially when there is no adjective of the required signification
(§ 106, 1), e. g. Ez. 41, 22 קִירוֹתָיו עֵץ *his walls* (are) *wood=of wood,
wooden.* Sometimes the hardness of such combinations is softened by
repeating the subject noun in the *constr. st*, before the predicate (קִירוֹתָיו
קִירֹת עֵץ). This full construction occurs Job 6, 12 אִם כֹּחַ אֲבָנִים כֹּחִי *is
my strength the strength of stones?* Ps 45, 7, *b*. Comp. on the other
hand the bolder terms in Cant. 1, 15 עֵינַיִךְ יוֹנִים *thy eyes* (are) *doves'*
eyes (literally *are doves*) Ezra 10, 13 הָעֵת גְּשָׁמִים *the time* (is the time
of) *showers.* So also especially with כְּ of comparsion, as Is. 63, 2 בִּגְדֶיךָ
כְּדֹרֵךְ בְּגַת *thy garments* (are) *like* (the garments of) *one treading the
wine-press,* Jer. 50, 9 חִצָּיו כְּגִבּוֹר *his arrows as* (those of) *a hero.*

§ 145.

POSITION OF WORDS IN A SENTENCE. ABSOLUTE CASE.

1. According to what has been remarked § 144, *a*, the
natural position of words in the simple nominal sentence is:
Subject, Predicate; in the compound nominal sentence: *Sub-
ject, Verbal Predicate* (i. e. verbal copula with the completing
nominal predicate); in the verbal sentence: *Verb,* subsequently
the *Subject* (if expressed) and then the Object. Adverbial
designations (such as those of time or place) may stand either

before or after the verb; a negative stands almost always immediately before it.[1]

Exceptions to the above stated natural position of words occur especially when a member of the sentence has to be rendered prominent by giving it the precedence. So stands:—

a) in verbal sentences sometimes the *object* before the *subject,* e. g. Num. **5**, 23, Ps. **34**, 22; the *object* before the *verb* Prov. **13**, 5: *thing of falsehood hateth a righteous man;* Gen. **47**, 21, Ex. **18**, 23, Is. **49**, 6. Very rare is the position: *Obj., Subj., Verb,* 2 K. **5**, 13. Finally, there also occurs, although likewise very seldom, and only poetically the position: *Subj., Obj., Verb,* as Ps. **6**, 10 וַיהֹוָה תְּפִלָּתִי יִקָּח; **11**, 5, Is. **13**, 18 (quite common however in Aram., e. g. Dan. **2**, 7, 10. Comp. *Gesen.* Comm. on Is. **42**, 24).

b) in nominal sentences the *Predicate* before the *Subject* and so almost regularly when the *Predicate* consists of an *Adjective* (comp. § 144, *a*, 1, Rem.), because this one receives then by its quality as a predicate, a special emphasis. Jer. **10**, 6 גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ *great thou* (*art*) *and great* (*is*) *thy name.* The substantive predicate is placed first in Is. **18**, 5, *ripening grape becomes the blossom,* Job **6**, 12.

c) The adverbial expression before the verb, especially (as natural) expressions of time, Gen. **1**, 1. Some adverbs of time like עַתָּה, אָז, stand almost always at the beginning of the sentence (Josh. **10**, 12, Judges **5**, 22); others like תָּמִיד, עוֹד as a rule after the verb.

On the absence of inflection in the predicate when put first, see § 147.

2. The strongest emphasis of a substantive (especially when it is the subject, but also when it is the object, or when employed by way of qualification of any kind) is produced by permitting it to stand, *absolutely,* at the beginning of the sentence, and then representing it, in the following independent phrase, by a pronoun (compare Fr. *c'est moi, qu'on a*

[1] Occasionally there is inserted between the negative and the verb the object (Job **22**, 7, **34** 23, Ec. **10**. 10), the subject (Num. **16**, 29, 2 K. **5**, 26), or an adverbial expression (Ps. **6**, 2, **49**, 18, Jer. **15**, 15).

accusé); e. g. Ps. **18**, 31 הָאֵל תָּמִים דַּרְכּוֹ *God, perfect is his way,*
for *God's way is perfect.* The whole forms a compound nominal
sentence in which the predicate is not represented by a verbal
sentence (§ 144, *a*, 1, *b*) but by another independent nominal
sentence; likewise Ps. **104**, 17, Job **21**, 4, whilst in Gen. **24**, 27,
Ps. **11**, 4 the predicate consists of a verbal sentence.   Comp.
also Ez. **33**, 17; also in the examples: Ps. **74**, 17 *winter and
summer, thou hast made them, winter and summer* is not the
object but the subject of the compound nominal sentence.
The object stands absolutely first in Gen. **47**, 21 אֶת־הָעָם
הֶעֱבִיר אֹתוֹ *the people, he removed them,* **21**, 13, comp. Jer. **6**, 19.[1]
The suffix may also be omitted (so perhaps Ps. **9**, 7) and the
connection indicated by וְ (as sign of the apodosis), 2 Sam.
22, 41 (comp. Ps. **18**, 41), Job **36**, 26 מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, sc.
לָהֶן *the number of his years, even there is no searching* **4**, 6,
23, 12, **25**, 5, Gen. **3**, 5, Num. **23**, 3, Job **6**, 14, **15**, 17, **21**, 6,
1 Sam. **25**, 27, 2 Sam. **15**, 34.

> Sometimes the participle stands first in the above manner in the
> sense of a conditional sentence e. g. Prov. **23**, 24 *Kᵉthîbh* יוֹלֵד חָכָם
> יִשְׂמַח בּוֹ *he who begets a wise* son (i. e. *when one begets, etc.*), *then he may
> rejoice in him,* 1 Sam. **2**, 13 כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן *when any one
> brought an offering, then came the priest's servant,* Gen. **4**, 15, Job **41**,18.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

The predicate, as in other languages, conforms generally
to the subject in gender and number. From this rule, common
to all languages, there are many deviations, partly occasioned
by regard to the sense rather than to the grammatical form
of words (*constructio ad sensum*), partly by the position of
the predicate before the subject.

In respect to the first cause, we remark that,

1. Collective nouns (singular in form), e. g. עַם *people,* גּוֹי
nation, בַּיִת *family,* and nouns used as collective, as אִישׁ *men*

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[1] Such a case absolute may also be introduced by לְ (*in respect to*) before
it, Gen. **17**, 20, Is. **32**, 1; comp. Ps. **16**, 3(?), Eccl. **9**, 4, 2 Chron. **7**, 21.

(see § 108, 1), are apt to be construed, according to the sense, with the plural, as in Judg. 9, 55 וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל *and the men of Israel saw,* 15, 10, 1 K. 20, 20 וַיָּנֻסוּ אֲרָם *and Aram* (the Syrians) *fled,* Is. 16, 4, Prov. 11, 26, 28, 1, Job 8, 19. So when the collective is itself *fem.* but represents only, or at least prevailingly, individuals which are of the *masc.* gender: e. g. 2 Sam. 15, 23 כָּל־הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept,*[1] Gen. 48, 6, 1 Sam. 2, 33, 17, 46, 1 K. 10, 24, Job 30, 12; and *vice versâ* in Job 1, 14 הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing.* For examples of the predicate in the singular with collectives, see Gen. 35, 11, Is. 2, 4 (comp. Micah 4, 3).

Particular examples of a bolder *Enallage* of number are Gen. 34, 30 וַאֲנִי מְתֵי מִסְפָּר *whilst I* (and my people) *men of* (inferior) *number;* Job 29, 15: *eyes I have been to the blind* (comp. Num. 10, 31).

Often the construction begins with the singular (especially when the verb is placed first, § 147, 1, *a*), and then when the collective is introduced, proceeds with the plural; Ex. 33, 4 וַיִּתְאַבְּלוּ . . . וַיִּשְׁמַע הָעָם *and the people heard . . . and they mourned,* 1, 20.

2. On the other hand plural nouns with a singular meaning (§ 108, 2) are often construed with the singular, especially the so-called *pluralis excellentiae;* Gen. 1, 1, 3,[2] Ex. 21, 29 בְּעָלָיו יוּמָת *his owner shall be put to death.* So feminine forms with a masculine signification are construed with the masculine, as in Ec. 12, 9 הָיָה קֹהֶלֶת חָכָם *the preacher was wise.*

3. Plurals which designate animals or things, whether they are *masc.* or *fem.* readily take the construction with the

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[1] Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti sunt.*

[2] אֱלֹהִים is here and there construed with the *plur.* but only in the older biblical books, and in certain forms of expression which perhaps may be traced back to original polytheistic ideas, or at least to an adaptation to them, e. g. Gen. 20, 13 (in conversation with a heathen), 35, 7, Ex. 22, 8 (?), Josh. 24, 19, Ps. 58, 12. The later writers studiously avoid this construction, as if it were polytheistic; comp. Ex. 32, 4, 8, with Neh. 9, 18, and 2 Sam. 7, 23, with 1 Ch. 17, 21. See the Lexicons.

fem. sing.[1] (comp. the feminine form with collective meaning, in § 107, 3, *d*); Joel **1**, 20 בְּהֲמוֹת שָׂדֶה תַּעֲרוֹג *the beasts of the field pine for—,* Job **14**, 19 תִּשְׁטֹף סְפִיחֶיהָ *its floods wash away,* Jer. **49**, 24 חֲבָלִים אֲחָזָתָה *pains have seized upon her,* **2**, 15 *K⁽ᵉ⁾thîbh,* Ps. **37**, 31, Job **12**, 7. Comp. also 2 K. **3**, 3, Is. **35**, 7, Jer. **36**, 23, Ps. **69**, 36 ff., Job **39**, 15, in all of which cases the suffix of the *third sing. fem.* is related to plurals of animals or things.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כֹּל for *omnes* and *omnis*); examples of this distributive singular are Gen. **49**, 22 בָּנוֹת צָעֲדָה *the daughters* (branches) *rise,* Num. **24**, 9 מְבָרֲכֶיךָ בָרוּךְ וְאֹרֲרֶיךָ אָרוּר *blessed* (be every one of) *those who bless thee, and cursed* (each of) *those who curse thee,* Prov. **3**, 18 תֹּמְכֶיהָ מְאֻשָּׁר *happy* (is every one of) *those who retain her* (the wisdom) **27**, 16, **28**, 1, Gen. **27**, 29, Ex. **31**, 14. Comp. also Job **6**, 20: בֹּשׁוּ כִּי־בָטָח; Is. **28**, 20.

5. Dual substantives take their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1); as in Gen. **29**, 17 וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were tender,* Ps. **18**, 28, Is. **30**, 20, 2 Sam. **24**, 3, 1 Sam. **1**, 13 רַק שְׂפָתֶיהָ נָעוֹת *only her lips moving,* 2 Ch. **7**, 15 עַתָּה עֵינַי עֵינַי תִרְאֶינָה *my eyes shall see,* Jer. **14**, 6, Is. **1**, 15, Job **10**, 8, **20**, 10, **27**, 4, Ps. **38**, 11. Rarely with the dual does the predicate stand in the singular feminine (v. above No. 3), e. g. 1 Sam. **4**, 15, Micah **4**, 11.

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[1] Perfectly analogous is the Greek construction, τὰ πρόβατα βαίνει, where the Attics admit the plural only when by the neuter persons are designated, as τὰ ἀνδράποδα ἔλαβον τὸν ἄρτον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men), and is construed chiefly with the *fem. sing.* of the attribute or predicate, like all its so-called *pluralia fracta* (collective forms).

§ 147.

SUBJECT AND PREDICATE AS TO GENDER AND NUMBER.

(*Continued.*)

Very frequently deviations from the general rule (§ 146) occur where the predicate stands first. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural:* the predicate in this case is not subject to inflection; e. g. —

a) The verb; Is. **47**, 11 בָּא עָלַיִךְ רָעָה *there comes upon thee evil,* Mic. **2**, 6 לֹא יִסַּג כְּלִמּוֹת *reproaches do not depart,* Ps. **57**, 2, Deut. **32**, 35, Est. **9**, 23 קִבֵּל הַיְהוּדִים *the Jews undertook,* 2 K. **3**, 26 חָזַק הַמִּלְחָמָה *hard was the battle,* 1 Sam. **25**, 27, Ps. **124**, 5, Job **42**, 15. Often the verb may here be regarded as impersonal. More seldom before the *plur. fem.* we find (at least) the *plur. masc.;* as in Judg. **21**, 21 אִם־יֵצְאוּ בְנוֹת שִׁילֹה *if the daughters of Shilo come forth.*

b) The adjective in the nominal sentence (just as in German): Ps. **119**, 137 יָשָׁר מִשְׁפָּטֶיךָ *righteous* (are) *thy judgments,* is not inflected, vs. 155 וִישׁוּעָה . . . רָחוֹק *far* (is) *salvation.*

Cases like Job **24**, 7, 10 עָרוֹם הִלְּכוּ *naked they go,* do not belong here. There עָרוֹם is rather an accusative of condition (§ 118, 3)=*in the condition of a naked one.*

c) The participle as substantive in the nominal sentence Gen. **47**, 3 רֹעֵה צֹאן עֲבָדֶיךָ *shepherds* (are) *thy servants,* if not merely an orthographical difference or a mistake for רֹעֵי.

d) The copula הָיָה when it precedes the subject;[1] Is. **18**, 5 בֹּסֵר גֹּמֵל יִהְיֶה נִצָּה *maturing grapes the blossom becomes.* In Gen. **31**, 8 the יִהְיֶה *after* the plural subject may be explained from the attraction towards the following singular predicate.

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[1] Independently of this arrangement, the הוּא, standing for the *copula,* is retained between *plur.* and *fem.* unchanged; Josh. **13**, 14, אֲשֶׁר יְךָ . . . הוּא נַחֲלָתוֹ *the offerings of Jah . . . . that is his inheritance.* Comp. Jer. **10**, 3.

But if this construction is continued after the intro-
duction of the subject, the verb must conform to it in gender
and number; Ez. **14**, 1 וַיָּבוֹא אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ לְפָנָי Gen. **1**, 14,
Num. **9**, 6.

> Rem. 1. In general, the language is at times sparing in the use
> especially of the feminine forms (comp. § 112, 1, Rem. 5), and, when a
> feminine substantive has more than one predicate, contents itself with
> giving to the nearest one the appropriate feminine form. The following
> are instructive examples; Is. **33**, 9 אָבַל אֻמְלְלָה אֶרֶץ *the land mourneth*
> *and languisheth,* **14**, 9 עוֹרֵר לְךָ רְפָאִים . . . . . . מִתַּחַת רָגְזָה שְׁאוֹל *Sheol beneath*
> *is moved . . . . it stirreth up the shades to thee.* Comp. 1 K. **19**, 11 and
> the striking change of gender in Gen. **32**, 9. In Job **20**, 26 in the sub-
> ordinate phrase the masculine appears instead of the feminine: אֵשׁ
> לֹא־נֻפַּח *a fire not blown.*—Of a different sort are cases like Lev. **2**, 1,
> **5**, 1, **20**, 6 where נֶפֶשׁ (*fem.*) in the continuation of speech is changed
> into a male person.
>
> Suffixes in a (distributive) singular are related to preceding plurals,
> e. g. Job **38**, 32, Deut. **21**, 10; **28**, 48, 1 K. **6**, 23, Is. **5**, 26.
>
> 2. The cases in which the predicate *follows* the subject, without
> conforming to it in gender and number, are based partly on the con-
> struction of passives with the accusative (§ 143, 1, Rem.) and partly the
> predicate is a participle used as a substantive; e. g. Gen. **4**, 7 לַפֶּתַח
> חַטָּאת רֹבֵץ *at the door* (is) *sin a lurker* (i. e. a lurking lion).—Ec. **2**, 7
> בְּנֵי־בַיִת הָיָה לִי *vernæ mihi erant.* Similar is Gen. **15**, 17 (הָיָה וַעֲלָטָה
> *and darkness, there was*) where the verb remains in the indefinite
> gender (masc.) although the noun precedes for the sake of emphasis.

§ 148.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and
genitive, the verb sometimes conforms in gender and number
to the genitive (or the second noun), instead of the governing
(or the first) noun, viz., when the word in the genitive ex-
presses the principal idea. Sometimes however the agree-
ment of the predicate with the genitive seems to have been
caused merely by their juxtaposition, e. g. Job **32**, 7 רֹב־
שָׁנִים יֹדִיעוּ חָכְמָה *the multitude of years* (i. e. *many years*) *shall
teach wisdom,* 1 Sam. **2**, 4: קֶשֶׁת גִּבֹּרִים חַתִּים *the bow of the
strong is broken;* 2 Sam. **10**, 9 (with the predicate preceding),
הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him,*

i. e. *the battle was turned against him,* Is. **2**, 11, Job **15**, 20, **21**, 21, **29**, 10, **38**, 21. On the other hand, in Gen. **4**, 10, Is. **52**, 8, Jer. **10**, 22 and others קוֹל cannot be understood as subject, but as exclamation, so e. g. Gen. **4**, 10: Voice of thy brother's blood which cries . . . . ! as much as: *hearken! the blood of thy brother cries,* etc.

> With the substantive כֹּל (prop. *totality*) *the whole,* this construction is almost universal; e. g. Gen. **5**, 5 וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were,* Ex. **15**, 20; likewise with the singular abstracts of the numbers 3 to 10, 100 and 1000.

2. When *several* subjects are connected by *and,* their common predicate usually takes the plural form, e. g. Job **3**, 5, Gen. **40**, 1, especially when it follows them; Gen. **8**, 22 זֶרַע וְקָצִיר וְקֹר וָחֹם . . . לֹא יִשְׁבֹּתוּ *seed-time and harvest, and cold and heat . . . shall not cease;* and in the *masc.* even with subjects of different genders, as in Gen. **18**, 11 אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (were) *old,* Deut. **28**, 32. When the predicate precedes, it often conforms in gender and number to the first (as being the nearest) subject; as in Gen. **7**, 7 וַיָּבֹא נֹחַ וּבָנָיו *and there went in Noah and his sons,* Ex. **15**, 1, Num. **12**, 1 וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *and there spoke Miriam and Aaron,* Gen. **33**, 7, **44**. 14, Judg. **5**, 1, 2 Sam. **5**, 21. The singular is more rare, when the predicate follows the subject; Prov. **27**, 9 שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב *unguent and perfume rejoice the heart* (where at the same time the masculine has the preference). If the construction is continued, the plural of the predicate always follows, e. g. Gen. **21**, 32, **24**, 61, **31**, 14, **33**, 7.

CHAPTER ·V.
USE OF THE PARTICLES.

§ 149.

Of the particles, as connected with the system of forms and inflections (§§ 99—105), we have already treated in their etymological relation to the other parts of speech. We are now to consider the signification and use of these words. As elsewhere, so also in Hebrew they compose as it were the most delicate and subtle portions of the language and are of the highest importance for a clear perception of the sense and a deeper penetration into the spirit of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, and specially the fuller examples, to the Lexicons.

§ 150.
OF THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs *of place;* שָׁם *there;* פֹּה, כֹּה, זֶה and בָּזֶה *hic, here;* עַד־כֹּה *thither,* כֹּה וָכֹה *hither and thither;* הֲלֹם and הֵנָּה *here, hither;* הָלְאָה *thither, farther on,* hence מִמְּךָ וָהֵנָּה (*away from thee and hither*) on *this side of thee,* and מִמְּךָ וָהָלְאָה (*away from thee and farther on*) *beyond thee,* 1 Sam. 20, 21, 22, Is. 18, 2; יָעַל, מֵעַל *more commonly* מִמַּעַל *above,* מֵעַל לְ *above, over something,* מִתַּחַת *below,* מַעְלָה *upwards,* but also *above,* מַטָּה *downwards,* but also *below beneath,* חוּץ *outside,* מִחוּץ *on the outside,* מִבַּיִת and פְּנִימָה *within,* קֶדֶם, מִקֶּדֶם *before, on the east,* אָחוֹר *behind, backwards,* אֲחֹרַנִּית *backwards,* נֶגֶד *coram, over against,* יָמִין *to the right,* מִיָּמִין *on the right,* יָם *on the west* (prop. *from the sea*), סָבִיב and מִסָּבִיב *around,* קוֹמְמִיּוּת *upright.*

To many of these adverbs מִן is prefixed, or the accusative-ending הָ— appended, indicating respectively *whence* and *whither* e. g. שָׁם *there,* מִשָּׁם *thence,* שָׁמָּה *thither;* חוּץ *outside,* חוּצָה *outwards;* several adverbs never occur without the appended הָ—, e. g. מַטָּה, הָלְאָה. Both these additions, however, sometimes express also the relation of *rest in*

a place, as שָׁמָּה *there* (not merely *thither*), מִיָמִין *on the right* (not *from the right*). The ‑ָה is in both cases the accusative-ending (§ 90, 2), and מִן properly denotes *starting from* or *depending on* an object, like ἐκ δεξιᾶς, *a dextra, a sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.[1]

2. Adverbs *of time;* these are in part the same with those of place (above mentioned), which are transferred to relations of time; as שָׁם *then* (cf. ἐκεῖ); עַד־כֹּה *till now;* הָלְאָה *onward, henceforth;* עַד הֵנָּה and contracted עֲדֶנָּה, עֶדֶן *hitherto.*

Exclusively adverbs of time are עַתָּה *at the time*, hence *at this time, at present, now* (also expressing consequence and transition, like νῦν, νῦν, νυνί), and *at times, then, soon;* הַיּוֹם (*this day, to-day;* כַּיּוֹם *at the time, now;* אֶתְמוֹל, תְּמוֹל *formerly, yesterday;* אֶמֶשׁ *yester-evening, last night;* שִׁלְשׁוֹם *day before yesterday* (almost always in the expression תְּמוֹל שִׁ׳ *yesterday and the day before*); מָחָר *to-morrow* (*cras*), *in the future,* מִמָּחֳרָת *on the morrow;* יוֹמָם *by day;* לַיְלָה *by night;* בֹּקֶר and הַשְׁכֵּם *in the morning, early;* כָּל־הַיּוֹם *the whole day*, then *all the time, always;* תָּמִיד *continually, always;* עוֹלָם, לְעוֹלָם *for ever;* לָנֶצַח, נֶצַח *perpetually;* אָז *then*, with reference to both past and future (§ 127, 4, *a*), מֵאָז *long since, formerly;* לְפָנִים *formerly;* כְּבָר *long since;* עוֹד *again, repeatedly,* commonly *yet,* with a negative, *no more;* כְּאֶחָד *(as one) at once, together;* יַחְדָּו *together;* רִאשׁוֹנָה *at first;* אַחֲרֵי כֵן *(after so) afterwards,* מְהֵרָה *speedily,* פִּתְאֹם *instantly.*

3. Adverbs for other *modal ideas*, as—*a) Of quality;* כָּכָה, כֹּה (from כֹּה כֹּה) and כֵּן *so;* מְאֹד *very;* יֶתֶר *exceedingly, very;* יוֹתֵר *more, too much;* כָּלָה *wholly;* כִּמְעַט, כְּאַיִן (*about* or *near nothing, about* or *within a little= wanting little) almost;* אֵפוֹא *so, so then* (Job 9, 24), hence often used intensively in questions (see § 153, 2, last Rem.); טוֹב and הֵיטֵיב *well.*

b) Of quantity; הַרְבֵּה *much,* לָרֹב *abundantly,* הוֹן (*riches*) *enough,* דֵּי followed by the genitive (prop. *sufficiency*) *enough,* as דַּיֶּךָ *what is enough for thee,* רַבָּה, usually רַבַּת *much, enough;* בְּדָד, לְבַד, לִבְדְךָ (*in separation) alone,* the first also with suffixes, as לְבַדִּי *I alone;* יַחַד *together.*

c) Of asseveration; אָמְנָם, אֻמְנָם, אָמֵן *truly,* אַךְ, אָכֵן *certainly, indeed;* אֲבָל *yes, certainly,* also *rather, imo,* Gen. 17, 19, 1 K. 1, 43; אוּלַי *perhaps.*[2]

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation;* and hence the above-

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[1] Cant. 4, 1 גָּלְשׁוּ מֵהַר גִּלְעָד *they lie along the declivity of Mount Gilead,* i. e. as if hanging from the side. Comp. Virg. Ecl. 1, 77; Soph. Antig., 411, καθήμεθ' ἄκρων ἐκ πάγων; Odyss. xxi, 420, ἐκ δίφροιο καθήμενος.

[2] Probably אוּלַי is compounded of אוֹ and לֹא, לֵי=לַי, comp. Aram. הִלְמָא *whether not, perhaps,* μήποτε. It is once employed in the sense of לוּלֵי *if not,* in Num. 22, 33, then *whether not (who knows whether not),* consequently *perhaps,* expressing doubt, solicitude, and also hope.

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mentioned affirmative particles are partly *adversative* and *restrictive*, as אַךְ *only,* אֲבָל, אָכֵן (both especially in later usage) *but;* אוּלָם *on the contrary* (the Sept. οὐ μὴν ἀλλά) is strongly adversative, used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (like אַךְ) *merely,* i. e. *only.*

d) Of reason, cause; לָהֵן, לָכֵן, עַל־כֵּן, *therefore.—e) Of addition;* גַּם *also,* and (more poetical, and expressive of increase) אַף (*adeo*) *yea more, even,* both which, however, often pass over into conjunctions.

4. Adverbs *of negation;* on these see § 152.

5. Adverbs *of interrogation* include all the former classes. On the pure interrogative particles הֲ, אִם, see § 153; the question relating to *place* is asked by אֵי, אַיֵּה *where?* the first with *suff.* אַיּוֹ *where* (is) *he?* so (אַרְיֵה (from אָנָה *whence?* מֵאַיִן, אֵי מִזֶּה, אֵיכָה *where?* אֵיכָה, אֵיפֹה, אֵיזֶה, אֵי זֶה *whither?*—to *time,* by מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה *how long?*—to *quality,* by אֵיךְ, אֵיכָה, אֵיכָכָה, אֵי how? *how?*—to *number* by כַּמָּה *how much? how often?*—to *cause,* by לָמָּה (§ 102, 2,*d*) and מַדּוּעַ (§ 99, 3) *why, wherefore?*

Most of these interrogative particles are formed by prefixing אֵי, אַי, which in itself signifies *where* (comp. Germ. *wovon?* *wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending ה—, of the prep. מִן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as זֶה *here,* מִזֶּה *hence,* אֵי זֶה *where?* אֵי מִזֶּה *whence?* אֲשֶׁר מִזֶּה *whence* (relative); שָׁם *there,* שָׁמָּה *thither,* מִשָּׁם *thence,* אֲשֶׁר שָׁם *where,* אֲשֶׁר שָׁמָּה *whither,* אֲשֶׁר מִשָּׁם *whence* (see § 123, 1).

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve to qualify the verb, but also the adjective, טוֹב מְאֹד *very good,* and even substantives (like ἡ χθὲς ἡμέρα); in the latter case they stand either,—*a*) in apposition after it, as אֲנָשִׁים מְעַט *a few men* (prop. *men in fewness*) Neh. 2, 12; תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 K. 5, 9; or—*b*) in the genitive, as קִלְלַת חִנָּם *a curse uttered without a cause* Prov. 26, 2; עֵד חִנָּם *a witness without a cause* Prov. 24, 28, where the adverb is treated *substantively.*

The adverbs also appear in the nature of substantives, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so=*כֵּן Est. 4, 16, אֶל־חִנָּם prop. *for in vain,* Ez. 6, 10 (comp. *in* or *ad irritum*).

2. The repetition of an adverb sometimes denotes stress or intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Gen. **7**, 19, Num. **14**, 7; מַטָּה מָטָּה *lower and lower* Deut. **28**, 43; מְעַט מְעַט *by little and little* (*peu à peu*) Ex. **23**, 30.

On the periphrasis of adverbial ideas by verbs, see § 142, Rem. 1.

3. In reference to the restrictive particles אַךְ, רַק as well as to the augmentative גַּם, יַשׁ we should remark that they frequently affect (especially after interrogative particles) not the next following word, but the whole next following sentence, sometimes even (by skipping the antecedent) its consequent clause. Comp., as to גַּם 1 Sam. **22**, 7, Zech. **9**, 11, Job **2**, 10; for אַף Job **14**, 3; for אַךְ **16**, 7, **23**, 6; for רַק Ps. **32**, 6, Prov. **13**, 10.—On a similar use of interrogative particles v. § 153, 2.

§ 152.

OF THE WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are לֹא (*subst.* Job 6, 21)=οὐ *not,* אַל=μή *that not,* אַיִן (the opposite of יֵשׁ) *there is not,* טֶרֶם *not yet,* אֶפֶס *no more.* Almost exclusively poetic are בַּל, בְּלִי, בִּלְתִּי *not;* negative conjunctions, אַל, פֶּן, לְבִלְתִּי, בִּלְתִּי *that not, lest.*

We subjoin a more complete view of the use of these words:—

לֹא (like οὐ, οὐκ) is used principally for the *objective, unconditional* negation, and hence it is commonly connected with the *Perfect* or *Imperfect* (as *Indicative*), on its connection with the *Imperfect* to express *prohibition* see § 127, 3, *c.*—In connection with כֹּל, when the latter is not followed by the article and therefore means *any one, any thing,* it expresses the Lat. *nullus, none* (comp. Fr. *ne . . personne, ne . . rien*); Ex. **12**, 16 כָּל־מְלָאכָה לֹא־יֵעָשֶׂה *no labour shall be done,* Job **33**, 13, usually in the position of כֹּל . . . לֹא, Ex. **10**, 15, **20**, 4, 2 Ch. **32**, 15, Prov. **12**, 21, **30**, 30. So also אַיִן with כֹּל, Ec. **1**, 9 אֵין כָּל־חָדָשׁ *there is nothing new.* But the case is different when כֹּל is definite, where it means *all, the whole,* as in Num. **23**, 13 כֻּלּוֹ לֹא תִרְאֶה *all of him (his whole) thou shalt not see* (but only a part). Comp. also cases like Gen. **3**, 1 *You shall not eat of all the trees of the garden,* as much as to say *of no tree at all.* On the use of לֹא in interrogative sentences, see § 153, 1.—לֹא serves also absolutely for negative answer, *no!* Gen. **19**, 2, Josh. **5**, 14, Job **23**, 6.

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לֹא put before a noun, either substantive or adjective, forms with it sometimes a kind of compound, as לֹא־אֵל a no-God (Germ. *Ungott*), i. e. who is no God at all Deut. **32**, 21, לֹא דָבָר a nothing (Germ. *Unding*) Am. **6**, 13, לֹא חָסִיד impious Ps. **43**, 1.

On the position of לֹא in the clause, see § 145, 1, Note.[1]

אַל (like μή, Lat. *ne*) for the *subjective* and *dependent* negation is connected with the *Imperfect* (as *Jussive*); hence the phrase אַל יָבֹא *ne veniat* means *may he not come*, or *let him not come*. See above, § 128, 2.

Sometimes אַל stands like לֹא absolutely, without the verb (like μή for μὴ τοῦτο γένηται), *nay I pray, not so*, i. e. *let it not be;* e. g. Ruth **1**, 13 אַל בְּנֹתַי *not so, my daughters*, Gen. **19**, 18 (אַל־נָא).—On the interrogative use of it, see § 153, 1.

אַיִן (prop. *constr. st.* of אַיִן *non-entity*) is the negative of יֵשׁ (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Num. **14**, 42 אֵין־יְהוָה בְּקִרְבְּכֶם *the Lord is not among you*, Gen. **37**, 29 אֵין־יוֹסֵף בַּבּוֹר *Joseph was not in the pit*. The same formulas are expressed positively with יֵשׁ, and negatively with אַיִן, as Gen. **31**, 29 יֶשׁ־לְאֵל יָדִי *it is in my power* (prop. it is i. e. it belongs to the power of my hand), Neh. **5**, 5 אֵין לְאֵל יָדֵנוּ *it is not in our power.*—It follows, moreover,—α) that the personal pronouns, when they are the subject of the sentence, are appended to אַיִן as suffixes; as אֵינֶנִּי *I am not, I was not, I shall not be;* אֵינָם, אֵינֶךָ, etc.—β) When the predicate is a verb, it almost universally takes the form of a participle, the verb substantive being implied in אַיִן; Ex. **5**, 16 תֶּבֶן אֵין נִתָּן *straw is not given*, vs. 10 אֵינֶנִּי נֹתֵן *I do not give*, **8**, 17, Deut. **1**, 32.—γ) As יֵשׁ sometimes signifies *to be present, to be near* or *at hand;* so אַיִן is used in the contrary sense, *to be not present* or *at hand;* אֵינֶנּוּ *he was not present=was no more* Gen. **5**, 24. Quite anomalous stands אַיִן Job **35**, 15 before the perfect as an emphatic negation. Comp. *Delitzsch in loc.*

From אַיִן (or אַיִן 1 Sam. **21**, 9) is formed by abbreviation the negative syllable אִי, employed in a few compounds; as in Job **22**, 30 אִי־נָקִי *not-guiltless*. In Ethiopic it is the most common form of negation, and is there used even as a prefix to verbs.

לְבִלְתִּי (prop. *constr. st.* with the ending ־י, § 90, 3, *a*) from בֶּלֶת *want, non-existence* (from verb בָּלָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֶאֱכֹל *to eat*, לְבִלְתִּי אֲכָל־ *not to eat* Gen. **3**, 11. Rarely with a finite verb for *that not* Jer. **23**, 14, or *without that* Ez. **13**, 3.

פֶּן *a removing, an averting* (from the stem פָּנָה *to turn*) is the same as *lest, that not* (=L. *ne forte*), at the beginning of sentences indicating fear or apprehension, therefore especially after verbs signifying *to fear*, *to beware* (like δείδω μή, *vereor ne*) Gen. **31**, 24, 31; but the expression of apprehension may have resulted already from the connection of speech, comp. Gen. **11**, 4; **19**, 5, and even Gen. **3**, 22 וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other, as in Latin and English, make the negation stronger, as in Greek[1] οὐκ οὐδείς, οὐκ οὐδαμῶς; 1 K. **10**, 21 אֵין כֶּסֶף לֹא נֶחְשָׁב לִמְאוּמָה *silver was not at all regarded for any thing* (in the parallel passage, 2 Ch. **9**, 20, לֹא is wanting), Ex. **14**, 11.—In Zeph. **2**, 2 בְּטֶרֶם לֹא־יָבוֹא lit. *before there shall not come,* where we drop the negative in Eng. and say *before it shall come,* Is. **5**, 9 מֵאֵין יוֹשֵׁב prop. *without no inhabitant* (i. e. *so that there is no inhabitant*).[2]

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second; 1 Sam. **2**, 3 *multiply not words of pride,—let* (not) *that which is arrogant come forth from your mouth* Ps. **9**, 19, **35**, 19, **38**, 2, Job **28**, 17, Is. **23**, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be indicated simply by the *tone* of voice in which the words or sentences are uttered; e. g. 2 Sam. **18**, 29 שָׁלוֹם לַנַּעַר *is it well with the young man?* Gen. **27**, 24 אַתָּה זֶה בְּנִי עֵשָׂו *art thou now my son Esau?* 1 K. **1**, 24. This is more frequent when the sentence is connected with a previous one by וְ; Jon. **4**, 11 וַאֲנִי לֹא אָחוּס *and should I not spare?* Judg. **11**, 23, **14**, 16, Job **2**, 10; and also after the particles גַּם (Zech. **8**, 6). But negative sentences can still more readily be uttered, with the interrogative tone; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Ex. **8**, 22, 2 Sam. **23**, 5, Lam. **3**, 38; once with אַל in expectation of a negative answer, 1 Sam. **27**, 10 אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have not then made an incursion at this time?* (see however below).[3]

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[1] Also in Welsh, as in *nid oes dim* (*there is nothing,* prop. *there is not nothing*).—*Tr.*

[2] See more on this use of two negatives, in *Ewald's* Ausf. Lehrbuch d. Heb. Sprache, § 323, *a.*—*Tr.*

[3] In the same manner are used οὐκ (*nonne?*) and μή; the former (Hom. Il. x, 165, iv, 242) in expectation of an affirmative, the latter (Odyss. vi, 200)

2. Most commonly the simple question begins with *He interrogative* ח (Lat. *num?*)[1]—the disjunctive question with הֲ (Lat. *num? utrum?*) followed in the second clause by אִם, Lat. *an?*—הֲ—אִם (=*utrum—an?*), as in 1 K. 22, 15 הֲנֵלֵךְ .... אִם־נֶחְדָּל *whether shall we go .... or shall we forbear?*

To be more particular:—

The הֲ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer to expect; as Job 2, 3 *hast thou considered* (הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי) *my servant?* Often he may expect a negative answer (*num?*), which he may express in his very tone; Gen. 4, 9 הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* Job 14, 14 *if a man die,* הֲיִחְיֶה *shall he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. 7, 5 הַאַתָּה תִּבְנֶה־לִּי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Ch. 17, 4 לֹא אַתָּה וגו׳ *thou shalt not build a house for me*) and, *vice versâ*, the negative form of the question has the effect of an affirmation, הֲלֹא *nonne? is it not so?* for הִנֵּה *behold!* 2 K. 15, 21, 20, 20, comp. 2 Ch. 27, 7, 32, 32.[2] On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of ἦ γάρ and ἦ γάρ οὐ for *is not?* and of the Latin, *-ne* for *nonne?* Job 20, 4 הֲזֹאת יָדַעְתָּ *dost thou (not) know this?*—The rare instances in which a *simple* question seems to be introduced by אִם are based in truth on the suppression of the first member of a double question, as we say *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. 29, 16, 1 K. 1, 27, Job 6, 12.

The *disjunctive* question (*whether—or?*) is usually expressed under the form הֲ—אִם, also הֲ—וְאִם, Job 21, 4; with emphasis on the first question הַ, הַאַף—וְאִם, 34, 17, 40, 8, 9; yet also, with אוֹ *or* before the second clause, Job 16, 3, Eccl. 2, 19. The use of this combination הֲ—אִם does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other sentences (Gen. 37, 8), where the same question is merely repeated in different words in the second clause, and thus made more emphatic, as in Job 4, 17

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of a negative answer. But this analogy is not sufficient to gain a sense in the question 1 Sam. 27, 10 in connection with David's answer. But probably for אֶל in 1 Sam. 27, 10 we should read עַל after the Sept. ἐπὶ τίνα=עַל־מִי.

[1] The omission of the הֲ occurs especially before a following guttural (so plainly before ה Job 38, 18) to avoid the hiatus.

[2] In a similar manner, מָה *what? [why?]*, spoken with indignation expresses prohibition under the form of reproach or expostulation; Cant. 8, 4 מַה־תָּעִירוּ *why do ye rouse?* Job 16, 6, 31, 1. This negative force of מָה is very frequent in Arabic.

is man just more than God, or (אִם) *is a man pure more than his Maker?*
6, 5, 6, **8**, 3, **10**, 4, 5, **11**, 2, 7, **22**, 3; hence וְ also stands before the
second clause in such cases (instead of אִם), Job **13**, 7, **15**, 7, 8, or there
is no particle at all to connect the clauses, as in Job **22**, 4.—Now and
then הֲ stands again in the second member, as in Judg. **14**, 15 (where
there is actual opposition); but more usually in a continued, double
question, as in 1 Sam. **23**, 11; where however not a disjunction but
connecting of two simple questions takes place. In Job **6**, 12 אִם stands
already in the first member of a double questions; followed by הַאִם
(v. 13) in the third question.

In the so-called *indirect*[1] questions, after verbs of inquiring, doubting,
examining, the simple question takes either הֲ (*whether*) Gen. **8**, 8, or
אִם Cant. **7**, 13, 2 K. **1**, 2; the disjunctive question (*whether—or*) הֲ—אִם
Gen. **27**, 21, Ex. **16**, 4, and also הֲ—הֲ Num. **13**, 18 upon which again
הֲ—אִם follows.—The formula מִי יוֹדֵעַ אִם (*who knows if*, i. e. *whether or
not*) is also used affirmatively like the Latin *nescio an*, Est. **4**, 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words זֶה (§ 122, 2) and אֵפוֹא *now, then*, (§ 150, 3), serve to give
animation or intensity to a question (like ποτέ, *tandem*, Eng. *then, now*);
as מַה־לְּךָ אֵפוֹא *what aileth thee now? quid tibi tandem est?* Is. **22**, 1;
אַיֵּה אֵפוֹא *where then?* Job **17**, 15.

As the other particles (§ 151, 3) so also the interrogatives affect
sometimes, not the next following but only the second one of two co-
ordinate sentences; so הֲ Job **4**, 2, הֲלֹא **4**, 21, מַדּוּעַ Is. **5**, 4; **50**, 2.

3. The affirmative answer is given, as in Latin, by repeat-
ing the emphatic word of the interrogative sentence (the
second person becomes the first in Gen. **27**, 24, Judg. **13**, 11)
Gen. **29**, 6, 1 Sam. **23**, 11; the negative answer is לֹא *no* Gen.
19, 2, see § 152, 1.

§ 154.

THE PREPOSITIONS.

1. The *simple*[2] prepositions, like the adverbs, originally
denote for the most part physical relations, viz. those of

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[1] It should be remarked that the difference between the direct and indirect
question could not have been as clear to the Hebrews as it is, for instance, to
the Latins or Germans. In Hebrew this discrimination was not made either
by a change of mood or by the position of the words (as in German).

[2] Among these we reckon such forms as לְבִמֵּן, לִפְנֵי, which in themselves
are indeed compound words, but as prepositions they express only one idea,
and are thus distinguished from the compounds under No. 2, e. g. מִלִּפְנֵי
from before.

space, and are then used for intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place.

 a) The most important prepositions of *place* are:—

   α) Of *state* or *rest*, בְּ *in, at, by,* עַל *upon* and *over,* תַּחַת *under, instead of,* אַחֲרֵי, אַחַר *behind, after,* לִפְנֵי *before,* גֶּגֶר, נֹכַח, מוּל *before, opposite to* (אֵת-)אֶת *with, by,* אֵצֶל *on the side, by, near,* בְּעַד, בְּעַד (prop. *in proximity to) behind, about* (ἀμφί), בֵּין *between,* עֵבֶר *on the other side, beyond.*

   β) Of *motion,* מִן *from,* אֶל and לְ *to, towards,* עַד *unto, as far as;* and also (from the former class) בְּ, *into,* עַל *upon, towards.*

 b) Very many of the above-mentioned prepositions express also relations of *time,* as בְּ, *in, within,* עַד, אֶל, מִן, etc.

 c) Of those which denote other relations we may mention, כְּ, (Lat. *instar*) *as,* כְּדֵי *as often as,* כְּפִי *according to),* עִם *together with, with,* זוּלַת, בִּלְעֲדֵי *without, besides,* לְמַעַן, יַעַן *on account of,* עֵקֶב (prop. *as a reward) for, because.*

2. The Hebrew language developes a great degree of dexterity and accuracy of discrimination in the *compounding* of prepositions. Thus, those of motion are combined with others denoting rest, so as to express not only a *change* of relation, but also the state which was existing before the change, or which is to follow as the result of it, as in French *de chez, d'auprès.*[1] So—

 a) with מִן: מֵאַחַר *from behind,* מִבֵּין *from between,* מֵעַל *from upon or above,* מֵעִם, מֵאֵת *from with* (Fr. *de chez quelqu'un),* מִתַּחַת *from under.*

 b) with אֶל (not so often): אֶל אַחֲרֵי *to behind or after;* אֶל־מִן (prop. *to out from) even out from* Job 5, 5; מִחוּץ לְ *without,* i. e. *on the outside of,* אֶל מִחוּץ לְ *forth without* Num. 5, 3.

Adverbs also compounded with prepositions, take after them לְ (more seldom מִן), and again become prepositions; e. g. מֵעַל (adv.) *above,* מֵעַל לְ (prep.) *above, over,* מִתַּחַת (adv.)

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[1] When the Hebrew says, Is. **6**, 6: *he took the live coal* מֵעַל הַמִּזְבֵּחַ *from upon the altar (away from the top of the altar),* he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table,* the Germ. *er nimmt den Hut vom Tische weg* = the Eng. *he takes his hat away from the table,* the Fr. omitting one relation, the Germ. and Eng. another.

below, מִתַּחַת לְ (prep.) *below, under,* מִחוּץ לְ (prep.) *without,*
לְבַד *separately, aside,* לְבַד מִן *aside from, besides.*

This accessory preposition may also precede the adverbial form;
e. g. לְבַד מִן=מִלְּבַד *besides,* מִבַּלְעֲדֵי *without,* Syr. ܡܶܠܚܰܕ[1]; rarely it
is wholly wanting, as מִתַּחַת (for מִתַּחַת לְ) Job 26, 5.

3. We will now present a few prepositions (such as occur
most frequently and have the greatest variety of meaning),
with their principal significations, in order to explain their
construction with verbs (§ 140), and the most important
idioms connected with them.

a) בְּ, which, of all the prepositions, has the greatest variety of
significations, denotes,—1) prop. rest *in* a place (ἐν), hence *in* with
reference to time, and to state or condition, as בָּעִיר בְּראשִׁית, בָּבֶּרֶת, בְּשָׁלוֹם—
with reference to a company, or number of individuals, *among,* e. g.
בַּגּוֹיִם,—with reference to bounds or limits, *within,* as בַּשְׁעָרִים *within
the gates,* בְּעֵינָיו in the eyes, i. e. in the reach of the eyes (ἐν ὀφθαλμοῖς
Iliad I, 587);—of high objects, *upon,* as בַּסּוּסִים *upon horses* Is. 66, 20
(at the same time transition to the idea of *clinging to* something v.
below); but it has rarely all these significations after verbs of motion=
εἰς (like *ponere in loco*).[2] The Hebrew says,—α) to drink *in* a cup
(because a part of the face is in it) Gen. 44, 5 (so in Arabic and Aram.,
Dan. 5, 2, ἐν ποτηρίοις, ἐν χρυσώμασι πίνειν Xen. Anab. vi. 1, 4, 3
Ezr. 3, 6, *in ossibus bibere* in Florus, French *boire dans une tasse*);—
β) *in* the manner, *in* the model or rule, for *after* the manner or model
(comp. ἐν τῷ νόμῳ, *hunc in modum*), as כִּדְבַר פ׳ *according to the com-
mand of,* בַּעֲצַת פ׳ *according to the counsel of any one,* בְּצַלְמֵנוּ כִּדְמוּתֵנוּ
in (after) *our image, after our likeness* Gen. 1, 26, (comp. vs. 27, and
5, 1) 5, 3 *Adam begat a son* בְּצַלְמוֹ כִּדְמוּתוֹ. Also in these examples the
idea of *clinging to, attaching to* a model is mingled with that of being
in a sphere; comp. also Gen. 21, 12 *in Isaac* (בְּיִצְחָק) *thy seed shall be
called,* i. e. it shall be attached to Isaac when Abraham's descendants
are spoken of.—To the same category (of sphere, norm, etc.) belongs finally
the so-called בְּ *instrumentale* e. g. בַּשֵּׁבֶט *with the staff* (Micah 4, 14);
even of a person בְּךָ *by thee* (Ps. 18, 30). A kind of בְּ *instrumentale* is
the so-called בְּ *pretii* (the price being considered a means of obtaining

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[1] In the Syr. ܡܶܠ ܠܚܰܕ means *over,* as preposition, but ܠܚܰܕ ܡܶܠ
above as adverb (see *Hoffmanni,* Gram. Syr. p. 280). The Hebrew in like
manner says לְמִן *from* (a starting point) *onward,* for לְ מִן, precisely the Lat.
usque a, usque ex, comp. also *inde.*

[2] When the בְּ seems to stand for *motion* (אֶל), like ἐν for εἰς or Lat. *in*
(as in the above example), the idea of *rest* (in which the *motion* ends) really
predominates in the mind, e. g. נָתַן בְּיָד.—*Tr.*

a thing). On the periphrasing of the object with the so-called בְּ *objecti*
v. § 138, 1, Rem. 3, Note. Especial attention is due to the passages,
where we have,—γ) בְּ *essentiæ* of the grammarians, which everywhere
means, *as, tanquam* (Fr. *en*), Ex. **6**, 3 *I appeared to Abraham* בְּאֵל שַׁדַּי
as God Almighty; Is. **40**, 10 *the Lord will come* בְּחָזָק *as a strong one;*
Ps. **35**, 2; **37**, 20; **68**, 5, בְּיָהּ שְׁמוֹ *Jah is his name* (comp. Is. **26**, 4).—
Job **23**, 13 הוּא בְאֶחָד *he is an only one* (i. e. unique). In Arabic this idiom
is frequent; see *Gesenii* Thes. Ling. Heb. p. 174, *Delitzsch* on Ps. **35**, 2.—
2) Nearness *at, by, on;* בַּנָּהָר=ἐν ποταμῷ *on the river* Ez. **10**, 15. In
this sense it more frequently indicates motion *unto;* it differs, however,
both from אֶל *to, towards* (where the aim need not be attained necessa-
rily) and עַד *as far as to* (where the aim is reached). Thus it is used
to express *touching at, joining, reaching as far as,* (therefore as above,
clinging to); Gen. **11**, 4 *a tower* רֹאשׁוֹ בַשָּׁמַיִם *whose top shall be in* (i. e
reach to) *heaven.* Hence, after transitive verbs בְּ serves frequently to
introduce the object where in Latin and German compounds with *ad,
in* and *an* are used e. g. אָחַז בְּ *to take hold in* (anfassen), נָגַע בְּ *to touch
on* (anrühren), שָׁאַל בְּ *to ask at, to consult* (anfragen), קָרָא בְּ *to call upon*
(anrufen), רָאָה בְ *to look upon* (ansehen), שָׁמַע בְּ *to hearken to* (anhören).
The last two, often include the idea of sympathy, pleasure or (seldom)
pain with which one sees or hears anything; comp. רָאָה בְּ *to see ones
joy at something,* and Gen. **21**, 16 אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד *let me not look on
the death of the child!* The same fundamental idea of *clinging to* shows
itself also in the construction of certain *verba cordis* with בְּ, e. g.
הֶאֱמִין בְּ, בָּטַח בְּ *to trust, to believe in,* שָׂמַח בְּ *to rejoice in something,*
etc.—Finally belongs here also the *partitive* use of the בְּ, as נָשָׂא בְּ *to
help to carry* (an etwas *mittragen*) Num. **11**, 17, Job **7**, 13; **21**, 25; **39**,
17, Neh. **4**, 4 שָׂמַח בְּ *to rejoice in* something etc.

With the idea of *nearness,* that of *society, accompaniment,* readily
connects itself; Gen. **32**, 11 *with my staff* (בְּמַקְלִי) *I passed over this
Jordan.* It should be remarked that verbs of *coming* and *going,* with
בְּ (to come, or go, *with*) express the idea of *bringing of coming with
something;* e. g. Judg. **15**, 1 *Samson visited his wife with a kid,* i. e.
brought her a kid, Deut. **23**, 5.

b) עַל signifies *upon* (ἐπί) and *over* (ὑπέρ, L. *super*); very frequently
used of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In
the sense of (resting) *upon* (coming) *upon,* it is used after verbs signify-
ing *to be heavy,* i. e. *burdensome, afflictive* (prop. *to lie heavily upon*)
Is. **1**, 14, Job **7**, 20, **23**, 2,—*to set* or *appoint over* (*to commission*), as
פָּקַד עַל,—*to pity, to spare,* as חוּס עַל (prop. *to look tenderly upon*). With
the primary idea is connected that of *accession* (conceived as a *laying
upon*) and of *conformity, after, according to* (with reference to the rule
or pattern, *upon* which a thing is laid to be measured or modelled),
and of *cause* (*ob quam*), *on account of* (prop. *upon* something as ground
or motive), *although.* In the signification *over,* it is often used with

verbs of *covering, protecting*, כָּסָה עַל, גָּנַן עַל (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (i. e. *to protect one*), Judg. 9, 17. It is used for *at, by, before, near*, in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over* as for instance the standing person reaching over the sitting persons (Job 1, 6). the tree *on* the brook reaching over the surface of the water (Ps. 1, 3) etc.; comp. alo עַל־יָד, עַל־יָדְךָ, עַל־יְדֵי (Job 1, 14) *near*, עַל יָד, *on the side.* Hence, it expresses the relation of motion to the object *at* which it terminates, *to, towards* (especially with hostile intent) so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; see Lex.

c) מִן (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is that of *separation from a whole, derivation, descent.* As *constr. st.* of a noun מִן *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, e. g. to give, to take *part of=from*. This fundamental signification appears plainest, when it expresses *some* (more rarely one) *of*, before the whole from which a part is taken, e. g. מִשָּׂרֵי יִשְׂ׳ *some of the princes of Israel* 2 Ch. 21, 4, מִדָּם *some blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. not even a part, a piece, the least portion, of one; and so in Heb. without negation=Lat. *ab uno* for *ullus*, Lev. 4, 2, Deut. 15, 7, Ez. 18, 10.[1]

In its most ordinary use, with reference to motion *away from (from out of* something, *e numero*, 2 K. 10, 24 and even absolutely: *far, rid of*, Job 19, 26) it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart *(from)*, to flee *(from)*, but also those of kindred signification, as *to be afraid, to hide, to beware;* comp. in Gr. and Lat. καλύπτω ἀπό, *custodire ab.* In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the *beginning*, not from the end of the period specified (like ἀπὸ νυκτός, *de nocte, from the setting in of night*), as מִיָּמֶיךָ Job 38, 12 *from the beginning of thy days onward;* or it may mean (counted from the expiration of a term) *next from*, i. e. *immediately after* (ἐξ ἀρίστου, *ab itinere*), as כְּמִשְׁלֹשׁ חֳדָשִׁים (Ps. 73, 20) *immediately after awaking*, Gen. 38, 24 מִיְּקִרָיץ *about after the expiration of three months*, Hos. 6, 2; very often in the same way מִקֵּץ *from the end*, i. e. after the expiration of.—On the idea of *going out from* is based finally the very frequent *causative* use, *for, on account of, in consequence of* (comp. the English *that comes from* ....).

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[1] See *Gesenii* Thesaurus, II, p. 801.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the Lat. *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For the use of מִן for expressing the comparative, see § 119, 1.

d) אֶל, אֱלֵי (prop. *region, direction,* hence *towards*) denotes *motion,* and also merely *direction towards* (with reference both to physical and to intellectual objects) whether that towards which the motion is directed is reached or not. In the former case it is equivalent to עַד, e. g. אֶל־פִּֽירהוּ *even unto his mouth* Job **40**, 23; when it means entering *into* a thing, it is equivalent to אֶל־תּוֹךְ, e. g. בֹּא אֶל־הַתֵּבָה *to go into the ark.*

Rarely, and only by power of pregnancy in the expression, regarding the motion which leads to the end instead of the end itself, אֶל is sometimes employed to denote rest in a place at which one has arrived; Jer. **41**, 12 *they found him* אֶל־מַ֫יִם רַבִּים *by great waters.* אֶל־הַמָּקוֹם *at the place* Deut. **16**, 6, 1 K. **8**, 30. Compare the Gr. εἰς, ἐς, for ἐν, e. g. δόμους μένειν Soph. Ajax, 80; so too in Acts **8**, 40 εὑρέθη εἰς Ἄζωπον. The German use of *zu* in *zu Hause, zu Leipzig,* is quite analogous.

e) לְ is distinguished from אֶל, of which it is an abbreviation, by the fact that it expresses *direction* (not *movement*) towards something in a more general way,[1] as well as by being more commonly used in the metaphoric senses.—From its fundamental idea of *inclining towards, direction towards,* may be explained both the use of לְ as *nota dativi* and as periphrasis of the *genetivus possessoris,* or *auctoris* § 115, 2 (the idea of belonging to) as well as its signification *with respect to, on account of, in behalf of.* The *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee,* especially in the *Imperative,* e. g. לֶךְ־לְךָ *go, get thee away,* בְּרַח־לְךָ *flee* (for thy safety); but also after other verbs, as דְּמֵה־לְךָ *be thou like* Cant. **2**, 17.—It is a solecism of the *later* time (common in Aram. and Ethiop.) when active verbs are construed with לְ instead of the accusative, as שָׁלַח לְ in Ezr. **8**, 16, 2 Ch. **17**, 7.

Very often also, it denotes *rest,* hence *at,* or *in,* with reference to place and time; as לִימִינְךָ *on thy right,* לָעֶרֶב *at eventide.*—On its use after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כְּ (prop. substantive, Lat. *instar,* as an adverb *about, nearly*), as a prep. *as, like to;* for denoting similarity it is doubled כְּ—כְּ *as—so* Gen. **18**, 25, and also *so—as* in Gen. **44**, 18, in later authors כְּ—וּכְ; *according to, after,* from the idea of conformity to a model or rule; as a designation of time *at* (not *about,* especially Gen. **18**, 10 כָּעֵת *at this*

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[1] Comp. *Giesebrecht*, Die hebr. Praepos. *Lamed* (Halle 1876), S. 4 ff.

time=at the same time), the supposition of so-called *Kāph veritatis* is justified if only the correct idea is connected with it. According to the older grammarians such a *Kāph veritatis* stands pleonastically not to indicate similarity but the thing itself, in cases like Neh. **2**, 7 *for he was* כְּאִישׁ אֱמֶת; this is however not merely predicate = *a faithful man* but *as a faithful man* must be; 1 Sam. **10**, 27; **25**, 26, Is. **1**, 7, Job **27**, 7.—Comp. also כִּמְעַט in places like Ps. **105**, 12 = *very little* (elsewhere *almost easily*).

4. In the poetic parallelism, a preposition which stands in the first member may be omitted in the corresponding place in the second member; e. g. בְּ, Is. **48**, 14 *he will do his pleasure on Babylon* (בְּבָבֶל), *and his power on the Chaldeans* (כַּשְׂדִּים for בְּכַשְׂדִּים), Hab. **3**, 15, Job **15**, 3. So also לְ Job **34**, 10, Is. **28**, 6, עַד **15**, 8, לְמַעַן **48**, 9, מִן Is. **30**, 1, תַּחַת Is. **61**, 7. Comp. § 152, 3.

§ 155.

THE CONJUNCTIONS.

1. The Hebrew language, considered with regard to its conjunctions, and especially its ability to form them from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, *c*), exhibits no small copiousness and flexibility, compared with its usual simplicity. But the writers have often neglected the means, which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection[1]; hence the various significations which certain conjunctions in frequent use (particularly אֲשֶׁר, כִּי, וְ) either actually have, or at least seem to require when translated into our Western languages, as these do not always permit us (see No. 3) to retain such a loose and indefinite connection.

Of the most extensive application is וְ, וּ (§ 104, 2)[2] it stands:

a) Properly and usually *copulative* (our *and*), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 K.

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[1] Comp. a similar case in § 107, 1, Rem., § 147, Rem. 1.

[2] See fuller particulars on the use of *Wāw copulative*, in *Gesenii* Thesaurus I, p. 393 *et seqq.*

23, 5), or before the last only (Gen. **13**, 2); rarely after the first only (Ps. **45**, 9). In certain set-phrases it is commonly omitted, as *yesterday* (and) *the day before* Ex. **5**, 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. **5**, 2 *at her feet he bowed, fell, lay*, Job **20**, 19, Cant. **2**, 11, **5**, 6.

As connecting *words*, it is often *explicative* (like *isque, et—quidem*= Germ. *und zwar;* so-called *Wāw explicativum*), 1 Sam. **28**, 3 בְּרָמָה וּבְעִירוֹ *in Ramah and* (that is) *in his own city*, **17**, 4 (*and in truth with the bear*) 2 Sam. **13**, 20, Amos **3**, 11, **4**, 10; also in a manner that the second idea could be subordinate as the genitive (the ἓν διὰ δυοῖν of the grammarians), e. g. Gen. **3**, 16 עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy pain and thy conception*=the pain of thy conception (unless the ו has an emphatic sense= *and especially* thy conception); perhaps also Job **10**, 17 2 Ch. **16**, 14 בְּשָׂמִים וּזְנִים *spices and sorts*, in the sense of *all sorts of spices*. A sure example of the so-called *Wāw concomitantiae* is Job **41**, 12: *a boiling pot* וְאַגְמֹן *with* (fire of) *rushes*. In Arabic this *Wāw concom.* is followed by the accusative.

As connecting *clauses* or *sentences*, it denotes either *continuation* (for *then* or *that*), hence before the apodosis (like German *da, so*) and after absolute designations of time (see Gen. **3**, 5, **27**, 30, Ex. **16**, 6, Josh. **2**, 8, Prov. **24**, 27 אַחַר וּבָנִיתָ בֵיתֶךָ *afterwards, then build thy house*) comp. § 145, 2; or *enhancement*, as in Job **5**, 19 *in six troubles he will deliver thee, yea, in seven no evil shall befall thee;* וְשָׁאֵל *rather ask immediately* . . . 1 K. **2**, 22; or *comparison*, especially in the proverbial poetry when facts of the moral world are put in comparison with facts of the physical world. Compare Job **5**, 7 *man is born to trouble, and so the sons of the flame fly on high*, for *just as these* (sparks, acc. to their nature) *fly high, so is*, etc., **12**, 11, **34**, 3; Prov. **17**, 3; **25**, 3; **12**, 25. But the *Wāw* is also—

b) To introduce the subject of sentences expressing a *state* or *circumstance* (comp. on this kind of *nominal sentence* § 144, *a*, 3, *b*)=*while* e. g. 2 Sam. **4**, 7 *they came into the house and* (=while) *he lay on his bed*, Gen. **19**, 1, Judg. **13**, 9; also if the circumstantial clause is *at the same time adversative* (e. g. *and yet, since however, while yet*), Judg. **16**, 15 *how canst thou say I love thee* וְלִבְּךָ אֵין אִתִּי *and (yet) thy heart is not with me* (i. e. *while yet*)? Gen. **15**, 2; **18**, 13; **20**, 3, Ps. **28**, 3 *who speak peace with their fellows* וְרָעָה בִּלְבָבָם *and* (=while yet) *mischief is in their heart*, Jer. **14**, 15 *who prophesy in my name* וַאֲנִי לֹא־שְׁלַחְתִּים *and yet I have not sent them.*

c) To introduce a causal clause Ps. **60**, 13: *give us help from trouble and* (because) *vain is the help of man*, Job **23**, 12.

d) *Inferential* (*then, so then, therefore*); Ex. **18**, 32 *I delight not in the death of him that dieth*—יָקֹשׁ֫יבוּ֫ *therefore turn ye*. In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from cirumstances already mentioned; 2 K. **4**, 41

and he said וַיֹּאמְרוּ־קְחוּ לֶחֶם *then take meal*, Ps. **4**, 4 וּדְעוּ *then know ye*, **2**, 10, 2 Sam. **24**, 3.

e) before phrases indicating a purpose or aim *in order that, so that*, in this sense chiefly with the *Perf. consec.* (126, b) cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions אֲשֶׁר and כִּי (=ὅτι, *quod, quum, that, because*) which run almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר serves at the same time as *nota relationis* and often directly as a relative pronoun, and takes prefixes.

Both are prefixed (like *quod*) to a whole clause, standing as an accusative, governed by the preceding active verb as its object. אֲשֶׁר is even preceded in such a case by the accusative particle אֵת; Josh. **2**, 10 שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהֹוָה *we have heard* (id *quod exsiccavit*) *that Jehovah hath dried up*, (for which elsewhere simply שָׁמַעְנוּ אֲשֶׁר and still oftener שָׁמַעְנוּ כִּי), 1 Sam. **24**, 11, 19. Hence the following uses of כִּי:— *a*) it is employed especially before words of a *quotation*, like the Gr. ὅτι (very seldom אֲשֶׁר 1 Sam. **15**, 20);—*b*) as a *temporal* conjunction= ὅτε, prop. (at the time) *that*, (at the time) *where*, therefore *as when*, sometimes sharply distinguished by the signification *ut, supposing that*, from the conditional אִם *when* (v. Ex. chap. 21, which is very instructive in this regard) at other times passing over to the conditional power of אִם *when=if*, Job **38**, 5, comp. vs. 4 and 18 (seldom אֲשֶׁר, Lev. **4**, 22, Deut. **11**, 28);—*c*) *causal, eo quod, because*, fully יַעַן כִּי, יַעַן אֲשֶׁר, *propterea quod*, also *for*=γάρ. Often the causal signification of כִּי passes over into that of a particle of assurance (*certain it is, that; yes, to be sure*), especially after other particles of this kind;—*d*) *adversative* (in which sense כִּי only is used) either,—α) after a negative, *but*, prop. *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, i. e. *because* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done Gen. **24**, 3; or,—β) where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *no but, but no, for surely* (ἀλλά, γάρ), Mic. **6**, 3 what (injury) have I done to thee? . . . *for surely* I brought thee up, etc. Job **31**, 18 (*rather*). See on כִּי אִם below in No. 2, *i*,—*e*) also *final* (in which sense אֲשֶׁר alone is used)=*in order that*, (usually לְמַעַן א' v. No. 2, *e*) e. g. Gen. **11**, 7. Deut. **4**, 40, etc.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general

notice, leaving the more complete view, with the references and proofs, to the Lexicons.

a) Copulative: besides the *Wāw*, the properly adverbial forms גַּם *also*, and intensive אַף, *there is added, wholly, even,* once combined וְאַף־גַּם *and even also* Lev. **26**, 44. גַּם is often used with a number to include *all*, e. g. גַּם שְׁנֵיהֶם *both the two,* גַּם כֹּל *all together.* It also merely gives emphasis to the following word; Gen. **29**, 30 *and he loved* גַּם־אֶת־רָחֵל *Rachel* (not, also Rachel) *more than Leah,* 1 Sam. **24**, 12.—אַף כִּי is prop. *add that,* hence *not to mention,* or according to the connection, *much more, much less.*

b) Disjunctive: אוֹ *or* (etym. *free will, choice,* hence prop. Lat. *vel,* but also *aut* with an exclusive antithesis 2 K. **2**, 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it) *that, or* (it must be) *that,* when it may be rendered *unless that,* e. g. Is. **27**, 5;—hence the transition to the conditional sense, *if, but if,* Ex. **21**, 36 (the Sept. ἐὰν δέ, Vulg. *sin autem*), comp. also אוֹ in אוּלַי, § 150, 3, Note. Repeated, אוֹ—אוֹ (*sive— sive*), it is the same as אִם—אִם, or אִם—וְאִם.

c) Temporal: כִּי, אֲשֶׁר=ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. **4**, 4, **24**, 13); עַד, עַד אֲשֶׁר, עַד כִּי *until that,* also עַד אִם, עַד אֲשֶׁר אִם, עַד *until that when,* עַד also *during, so long as,* אַחֲרֵי אֲשֶׁר *after that,* מֵאָז (for מֵאָז אֲשֶׁר) *since that,* בְּטֶרֶם and טֶרֶם *before,* קַדְמַת for אֲשֶׁר קַדְמַת *before* (Ps. **129**, 6).

d) Causal (besides כִּי and אֲשֶׁר, No. 1, *e*): עַל כֵּן אֲשֶׁר *because,* but כִּי־עַל־כֵּן (Gen. **18**, 5, **19**, 8, 2 Sam. **18**, 20 *Qᵉrî*) and אֲשֶׁר עַל־כֵּן (Job **34**, 27) signify everywhere *for therefore,* see *Ges.* W. B. 8th ed. under כִּי; עַל דְּבַר אֲשֶׁר, עַל אֹדוֹת אֲשֶׁר, prop. *for the cirumstances that=for this cause that,* and emphatically עַל־כָּל־אֹדוֹת אֲשֶׁר *for the very cause that,* יַעַן אֲשֶׁר, בַּעֲבוּר אֲשֶׁר *on the account, that,* and תַּחַת כִּי, תַּחַת אֲשֶׁר *therefore that,* and עֵקֶב כִּי like the preceding (prop. *as a reward that*).

e) Final: לְמַעַן אֲשֶׁר *to the end that,* בַּעֲבוּר אֲשֶׁר *in order that* (also causal), וְ *that=in order that* (see above), לְ (like the Arab. *lĭ*) according to the present reading 1 K. **6**, 19. With a negative force: פֶּן, אַל *that not, less* (§ 152).

f) Conditional: principally אִם and לוּ (for which in the later books rarely אִלּוּ=אִם לוּ) *if.* The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually doing or actually done, or not, yet rather the former (as, if I do—have done—shall do): on the contrary, לוּ expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable.[1] Hence

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[1] Hence לוּ serves also to express a wish, as in לוּ מַתְנוּ *would! we had died* Num. **14**, 2, לוּ יִחְיֶה *would! he may live* Gen. **17**, 18, even with the Imper. (§ 130, 1, § 136, 2). On לוּ comp. *Kohler* in *Geiger's* Ztschr. f. Wissensch. u. Leben, **VI** (1868), p. 21, ff. (where however a good deal, especially the etymology should be modified).

אִם may properly stand where לוּ more accurately (Ps. **50**, 12, **139**, 8, Hos. **9**, 12); but לוּ cannot be used for אִם. Especially in solemn asseveration, conditional imprecation, אִם is used; Ps. **7**, 4—6 אִם־עָשִׂיתִי זאֹת—יִרְדֹּף וגי׳ *if I have done this*—(then) *let the enemy persecute my soul*, etc. One supposes as possible or real that one has committed something or other and demands the most fearful punishment if it is really so; Ps. **137**, 5; comp. also Ps. **44**, 21, **73**, 15.

NB. What has been said of אִם and לוּ holds good, also, when they are connected with the negative, as in אִם לאֹ, לוּלֵא, and לוּלֵי. It must be observed further, that אִם, after forms of swearing, e. g. חַי יְהוָֹה *as the Lord lives* stands as a negative (and consequently אִם לאֹ as affirmative), 2 Sam. **11**, 11, **20**, 20. This may be explained simply by the omission of the imprecation as principal clause to which the clause introduced by אִם or אִם לאֹ is subordinate. Sometimes this form is found complete e. g. 1 Sam. **25**, 22; כֹּה־יַֽעֲשֶׂה אֱלֹהִים לְאֹיְבֵי דָוִד וְכֹה יֹסִיף אִם־ אַשְׁאִיר וגי׳ *so and more also do God unto the enemies of David if I leave*, etc. (but instead of אִם stands after this form also כִּי אִם e. g. 2 Sam. **8**, 35 כֹּה יַֽעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹוסִיף כִּי אִם *so may God do to me and more also if*).—But אִם and אִם לאֹ do not stand simply in such forms as these after verbs of swearing and adjuring(=*not* Cant. **2**, 7; **3**, 5) but also absolutely as strong negations (אִם Judges **5**, 8, Is. **22**, 14) or solemn asseveration (אִם לאֹ *truly* e. g. Job **22**, 20). On אוֹ, כִּי, אֲשֶׁר, as passing over into conditional particles, see above.

g) *Concessive:* אִם, with the *Perf.* even *if* (=though) *I am* Job **9**, 15, with the *Impf.* (*though I were*) Is. **1**, 18, **10**, 22; עַל (for עַל אֲשֶׁר) *although* Is. **53**, 9, Job **16**, 17 really *add to this that*=notwithstanding that); גַּם כִּי *even when, although* (also inverted כִּי גַּם or גַּם alone).

h) *Comparative:* כַּאֲשֶׁר *as* (*quemadmodum*), often with כֵּן in the second member, *as—so*, Is. **13**, 4, **52**, 14, 15; but כַּאֲשֶׁר may be omitted in the protasis, Is. **55**, 9, Ps. **48**, 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כָּל־כְּמַת שֶׁ· *in all points as*, Ec. **5**, 15.

i) *Adversative:* (see on the adverbs). Decidedly *here* belong כִּי אֶפֶס *only that—but, nevertheless*, and the difficult combination כִּי אִם, prop. *that if, for if, but if*. In these cases both particles belong in reality to different clauses (כִּי to the principal, אִם to the conditional). Elsewhere both form together an inseparable idea, either *but* (especially after negations, or their equivalents, comp. כִּי above No. 1 at the end), prop. *but when*, as may be clearly seen for instance Ps. **1**, 2—or *except when, except*. In both significations כִּי אִם may stand before a verb as well as before a noun. Sometimes the clause to which כִּי אִם states an exception must be completed from the connection, e. g. Gen. **40**, 14: (else I do not demand anything) *except that thou remember me*=only thou mayest etc. Micah **6**, 8, Job **42**, 8.

k) On the *interrogative* particles, see § 153.

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l) On the *optative* particles, see on נוּ above, under letter *f,* Note[1]; on נָא—in § 105, 2, Note,[2] and § 126, 4, Note [1].

3. A certain brevity and incompleteness of expression (see No. 1) appears,[1] among other things, in this, that instead of the whole compound conjunction, by which the relation is fully expressed, sometimes the one and sometimes the other component part may be used. Thus, instead of the full form יַעַן אֲשֶׁר *on the account, that=because,* we have shorter יַעַן or אֲשֶׁר; instead of כַּאֲשֶׁר *as* (conj.) we find simply אֲשֶׁר Ex. **14**, 13, 1 K. **8**, 24.

4. This brevity is carried still farther, when the conjunction which is required to show the relation of one sentence or clause to another, is omitted altogether. This is the case—

a) In conditional clauses; Gen. **33**, 13 *drive they them* (the sheep) *hard, then they will die,* for, *if* they drive them hard etc., Gen. **42**, 38. (In both cases however, the conditional relation of the first sentence to the second is sufficiently expressed to the Hebrew conception by the succession of two *consecutive perfects.*) Job **7**, 20 (if) (*well now*) *I have sinned* — prop. *what could I do unto thee?* Job **19**, 4.

b) In expressions of comparison; Ps. **14**, 4 אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם *who devour my people* (as) *they would eat bread,* prop. *eating my people, they eat bread,* Job **24**, 19 *drought and heat carry oft the snow-water* שָׁאוֹל חָטָאוּ (so) *She'ol* (carries off those who) *have sinned* Jer. **17**, 11.

c) In members which are usually dependent on the relative conjunctions (*oratio obliqua*); Gen. **12**, 13 *say* אִמְרִי אָת

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[1] The cases where, on the contrary, a pleonasm (in the sense of an unnessary accumulation of particles) was supposed, may be explained by more close observation. Thus for instance כִּי אִם Ex. **22**, 22 stands by no means pleonastically for אִם; for with כִּי אִם the discourse is abruptly interrupted and the particles signify also here *for when* (comp. Ger. *ja wenn*). There may be rather the question of a certain pleonasm in the Chaldee; e. g. כָּל־קֳבֵל־דִּי (Germ. *all*dieweil) *wholly—for—that=because,* כָּל־קֳבֵל־דְּנָה *wholly for this =therefore.* Emphatic, not pleonastic, is the repetition of the conjunction in יַעַן וּבְיַעַן *because, even because* Lev. **26**, 43; like the German *sintemal und* *all*dieweil.

thou art my sister, commonly כִּי אֲחֹתִי אָתְּ, Gen. **41**, 15, Ps. **9**, 21 *that they may learn, they are men,* Is. **48**, 8 *for I knew, thou art quite faithless,* Ps. **50**, 21. In all these cases, the dependent clause stands properly for the accusative of the object; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהּ, הוֹי, אוֹי; the latter two are really substantives), are connected with the object of the threatening or lamentation, by the particles לְ, אֶל, עַל, or they stand in the absolute, the object of lamentation standing in the vocative or rather in the *accusative of exclamation.* The former construction is found throughout with cries of woe (*væ tibi*) the latter with lament (comp. *væ te* in *Plautus*); as אוֹי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. **1**, 4, הוֹי אָחִי *alas, my brother!* 1 K. **13**, 30.

On the construction of הִנֵּה with the *suffixes,* see § 100, 5.

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